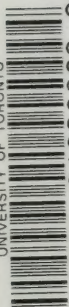


UNIVERSITY OF TORONTO



3 1761 01320039 9



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

(49) I

BIBLIOTHECA CLASSICA.

EDITED BY

GEORGE LONG, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

THE ILIAD OF HOMER,

WITH

ENGLISH NOTES

BY

F. A. PALEY, M.A.

EDITOR OF HESIOD, AESCHYLUS, &c. &c.

VOL. I.

111374
20/5/11

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL, FLEET STREET.

1866.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

LGr
H766iP.2

THE

ILIAD OF HOMER,

WITH

ENGLISH NOTES

BY

F. A. PALEY, M.A.
EDITOR OF HESIOD, AESCHYLUS, &c. &c.

VOL. I.
BOOKS I.—XII.

LONDON:
WHITTAKER AND CO. AVE MARIA LANE;
GEORGE BELL, FLEET STREET.
1866.

PREFACE.

THE Text which I have adopted in this edition is that of Immanuel Bekker (Bonn, 1858). The student will understand, that I have in all cases omitted the digamma, where Bekker has printed it in his later edition, and left the hiatus (e. g. as in οἱ δὲ ἄνακτος), which in the ordinary texts has been too often filled up,—doubtless from a period of some antiquity,—with a ν ἐφέλκυστικόν, a γε, a τε, or an ἄρα, or some such worse than useless metrical make-shift. In a very few cases, mostly of mere orthography, I have preferred to adhere to Bekker's former edition¹. After the labours of Spitzner in settling the Homeric text, and the two recensions of Bekker subsequent to and founded upon his, it appeared quite useless, not to say presumptuous, to reopen critical questions, and to discuss various readings when so much was to be done for the use and convenience of younger students in explaining the text and in investigating the meanings or etymology of Homeric words. Besides, I may say with perfect truth, that whenever I have had to consider such critical questions, I have always been able to acquiesce with entire satisfaction in Bekker's sober and mature judgment. His text is a great improvement on Heyne's, which has been generally used, at least in the school editions of Homer in this country.

The verses omitted by Bekker (mostly on the express authority of the Venetian Scholia), and placed at the foot of his pages in

¹ Berlin, 1843.

a smaller type, have been now incorporated in the text, but *enclosed within brackets*. Many other verses appear to me,—and I have endeavoured to view our present text fairly and on principles of common sense, quite unbiassed by any one of the many “Homeric theories,”—to have been interpolated in ancient times, or superfluously repeated; but I have in all cases been content with merely expressing an opinion or a suggestion on that point. It is a most difficult question; for, if once the principle be allowed, that the Homeric poems have been tampered with at all (no matter at what period), it becomes really very hard to check the suspicions of spuriousness that arise in almost every page.

The editions which I have consulted throughout are, Spitzner’s, Doederlein’s, Mr. Trollope’s, and the small one adapted for the use of schools by the late Mr. Arnold². The readings of Heyne and Wolf are fully given by Spitzner, and the notes and views of the former to some extent by Mr. Trollope. I have very carefully perused, and rather largely quoted from in the notes, the ancient Scholia (as published by Bekker in two vols. 4to.), the importance of which, but especially of the Venetian, it is difficult to overrate³. Of the many metrical English translations of the Iliad I have used but three, and those the most recent, viz. Professor Newman’s, Mr. Wright’s, and Lord Derby’s. The last of these indeed appeared when my notes had been written and were nearly ready for press; but I was unwilling to lose the advantage of that popular and spirited translation, and accordingly I have made pretty frequent quotations from it throughout.

In judging fairly of the merits and usefulness of any edition of Homer, it should be remembered, that the Homeric poems are a literature in themselves, and a very extensive one. No

² “Translated, with a few additions, and alterations, from Dr. Dübner, the learned editor of the Paris edition of Stephens’s Thesaurus.” (Second edition, London, 1859. 12mo.)

³ Wolf (Prolegomena, § iv.) calls these latter “Scholiorum congeries, quae antiquarum et ad horum Carminum fata et textus conditionem perspicendam utilium rerum copiam multo majorem, quam ceteri in unum collati libri omnes, supeditat, atque omnino criticis et grammaticis divitiis non modo Eustathio, sed omnibus omnium poetarum scholiastis longe antecellit.”

student who gives them but a casual reading can judge of the nature or the extent of the difficulties which beset such a task, or of the immense and persevering labour necessary to produce any thing deserving of the name of a *good* edition. The illustrious scholar and statesman, who has contributed so much to the pleasure and profit to be derived from the study of Homer⁴, says with but too much truth, that "the poems of Homer, to be rightly and thoroughly sounded, demand undoubtedly a disengaged mind, perhaps would repay even the study of a life."

It is necessary here distinctly to state, that my primary object has been to explain the Greek of Homer. This is, I am well aware, only one small department that an intellectual student requires; but I venture to say that it is an important one, and I am sure that it is that one of all others in which slovenliness and inaccuracy have most prevailed. Questions of ethnology, mythology, geography, pedigree, and a hundred others, meet the reader every where, and demand his attention; but how can foot-notes treat of all these, without involving such a cumbersome mass of matter as would deter the student rather than assist him? So long, in fact, as Homer is used as a school-book, and one out of which the language rather than the genius of the author is proposed to be studied, it is of the first importance that accurate rendering of the words should be encouraged by every means in the teacher's power. How far Homer is the best fitted for that purpose, is another question. We cannot hope to alter the custom of nearly two thousand years. "*Mihi Atilius noster expresse dixisse videtur sic in foro pueros a centumviralibus causis auspicari ut ab Homero in scholis. Nam hic quoque ut illic primum coepit esse quod maximum est.*" So wrote the Younger Pliny⁵, evidently with a doubt as to the wisdom of the practice. But to satisfy the conditions of a good school-book is by no means an easy task. An editor's thoughts are, without doubt, too apt to dwell on some one or two particular topics, e.g. the study of the

⁴ Studies on Homer, vol. i. p. 91.

⁵ Epist. ii. 14.

characters, or the uniformity of the plot, or the critical readings, or the interpretation and etymology of words, or the grammar, the dialect, the digamma, the Homeric inflexions; or the collection of parallel passages, or the detection of spurious verses. Some one of these, or of the other matters that fall fairly within an editor's province, is pretty sure to suit his peculiar taste, or to have engaged a special share of his attention, and so to become, if I may be allowed the familiar phrase, "his hobby;" and if so, he will certainly appear to others, not so interested, to have "ridden it to death." For myself, I am conscious that the digamma question has for some years interested me to a degree which some will think far exceeds its merits in respect of practical usefulness⁶.

On this point also I cannot do better than quote the words of Mr. Gladstone⁷: "It is, indeed, somewhat difficult, as a general rule, beneficially and effectively to use the same book at the same

⁶ The few editors of Homer who have concerned themselves with the digamma, like Mr. Payne Knight and Mr. Brandreth, have carried their theories to such a length, that they have never become popular, nor perhaps attracted very serious attention. On the probable ground that the use of the digamma in certain words, such as ἔργον, οἶκος, ἕκαστος, ἀναξ, &c., was regular, of course the observation of remarkable deviations from the ordinary use will furnish collateral evidence in judging of spurious verses. Wolf, who had a great veneration for Bentley's sagacity, expresses a wish that we knew more of that critic's views about the digamma, and that some scholar would publish his inedited remarks on that subject. This has been done, as far as practically bore on amending the Homeric text, by Dr. Donaldson in the *New Cratylus*; but of all the corrections proposed, there is hardly one that would not now occur to any one who had looked into the digamma question at all. The words of Wolf are these (Proleg. § xxvii., note 84):—"Ipse Bentleius, qui senectuti suae criticam recensionem Homeri seposuerat, in illa, id quod ex quibusdam indicibus colligo, huic rei ex industria lucem daturus erat. Qua propter valde miror, nihil, quod ad hanc quaestionem spectet, reperiri in criticis libris Anglorum, qui de illius editionis consilio mentionem faciunt. Digamma Aeolicum eum reducturum fuisse, Dawesius et alii operose docent. Haec autem narratio de digammate mihi saepe dubitationem iniecit haud levem, quid Bentleium conieciam de antiquitate scripturae Graecorum sensisse, et quibus causis, si Homerum scripsisse putarit, hanc Carminum ejus epicam formam tanto posteriorem ponere potuerit. Velim de his certiores nos faciant ii, qui auditum habent ad ejus adversaria et notas Homericas." That the digamma was a relic of the Pelasgic language is highly probable. It remained in partial use, at least, in the time and dialect of Pindar, but had *totally* vanished from the Attic in the time of the tragic writers.

⁷ "Studies," vol. i. p. 19.

time as an instrument for teaching both the language in which it is written, and the subject of which it treats. What is given honestly to the one purpose, will ordinarily be so much taken or withheld from the other. For the one object, the mind must be directed upon the thought of the author; for the other, upon the material organ through which it is conveyed; or, in other words, for the former of these two aims his language must be regarded on its material, for the latter, on its intellectual, side. The difficulty of combining these views, taken of necessity from opposite quarters, increases in proportion as the student is young, the language subtle, copious and elaborate, the subject diversified and extended. In some cases it may be slight, or, at least, easily surmountable; but it is raised nearly to its maximum in the instance of Homer."

It will appear from a perusal of the "Introduction,"—which, on such a subject, will not be accused of unreasonable length,—that I have taken Wolf's view of the composition of the Iliad. I think that it is a skilful adaptation of the primitive Ionic, and perhaps other national heroic ballads,—an epitome or compilation made for a definite purpose and on a definite principle, and not the complete and genuine work of one poet. In other words, it is a connected story made up of more or less disconnected materials,—a story which has a harmony and a unity which are not the less admirable because not contemplated by the original authors. I am aware that this is not the popular view in this country. But it is right to say, that I have not only read and duly considered Wolf's long and learned *Prolegomena*, but I have also read with equal attention the arguments "*pro* and *contra*" adduced by Thirlwall, Grote, Mure, Gladstone, and K. O. Müller. What appears on reasonable grounds to be a true view, should certainly be preferred to that which, on comparatively slight grounds, is adopted as the popular view. To my mind, it is simply *impossible* that poems so long as the Iliad and the Odyssey should have been traditionally preserved for many centuries intact, without being written, which I feel certain they were not, and could not have been. At the

same time, even to revive a doubt whether the Homeric poems were composed by Homer will by many be condemned as rash and speculative. "To theorize rashly (with or without consciousness), and then rudely to excise from the Homeric text whatever clashes with our crude conceptions, is, after all, an essentially superficial and vulgar method of proceeding: and if it was excusable before the evidence touching the Poet and the text had been so greatly confirmed, as it has been, by closer scrutiny, it can hardly be forgiven now ⁸."

The student is requested to use the Index of Words at the end as a directory, in case of no special reference being made in the notes to other places where any given word is commented on. Much pains have been taken in comparing and weighing the opinions, not unfrequently differing, of the learned authors of the *Lexilogus* and the *New Cratylus*. In matters where we can hardly go beyond conjecture, some licence may be allowed in speculating on the origins, meanings⁹, and connexions of words. Such theories, even if unsound in themselves, may sometimes prove suggestive to others; they are in no case put forward with any desire to dogmatize.

⁸ Gladstone, "Studies," vol. i. p. 44.

⁹ Mr. Gladstone, for instance, thinks κῆλον, 'an arrow,' is connected with *telum*, and Φῆρες (Il. i. 268) with ἔρα, *terra* ("Studies," i. pp. 510. 575). I think that κῆλον, with κᾶλον, 'wood,' and some other kindred words, is from the digammated root of καίω, and Φῆρες from an ancient word *Fap* or *Fnp*, the Latin *Fir*, the English *War*; and we are both entitled to hold our own opinions.

INTRODUCTION.

THE literary history of "Homer's Iliad" would in all probability appear to us a highly curious one, if we could but penetrate the thick mist of antiquity by which it is concealed. Originating, without doubt, in a very remote, not to say, pre-historic age, this great poem, perhaps the most widely celebrated that the world has ever known, has passed, almost without challenge, for considerably more than two thousand years, as the complete and authentic composition of the author whose name it bears. The hyperbolical attributes of "divine" and "immortal" which the Greeks themselves¹ bestowed upon Homer, have hardly become obsolete even in the present age². And yet, who Homer really was, the ancients themselves, even as far back as history extends, knew no more than we do. The place of his birth and the time at which he lived were matters of speculation³ more than four centuries before the Christian era. The natural consequence of this uncertainty was, that all anonymous ancient epic poetry, not didactic nor religious, but essentially chivalrous, and a good deal besides that partook of a religious character, i. e. Hymns, was at an early period assigned without suspicion to Homer⁴. The epic

¹ Ar. Ran. 1034. Plat. Symp. p. 209 D, &c.

² Wolf calls the Homeric poems "aeternae et unice Graeci ingenii reliquiae," Proleg. § 3. "The *immortal* poems of Homer," Gladstone.

³ Herod. ii. 53.

⁴ Pindar refers the events connected with the Trojan war, without discrimination, to Homer and the Homeridae; and Thucydides (iii. 104) appears to have no doubts whatever that the existing "Hymn to Apollo" was really the work of Homer.

poems of the *Cypria*, which treated of the subjects introductory to the *Iliad*, and also the Thebaic *Epigoni*,—now by common consent considered as parts of the long-lost epic *Cyclus*,—were generally accepted in the time of Herodotus as the genuine works of Homer⁵. The name *Homer*, in fact, was a convenient resource, an almost mythical device to account for the existence of a body of very ancient epic poetry, treating principally, but by no means exclusively, of a great pre-historic event that had occurred, or was believed to have occurred long before his time⁶ in the north-west parts of Asia Minor, and was known by the general title of τὰ Τρωικὰ, “The incidents of the Trojan war.” Of the poet himself no one ever (if we except the spurious “Lives of Homer,” attributed to Herodotus and Plutarch, but on which no reliance whatever can be placed) pretended to know a single fact⁷, except indeed that he was said to have been blind⁸, and to have lived either at Chios or Smyrna⁹. It must therefore be distinctly stated, that neither we, by the aids of research or philology, nor the ancients themselves by any certain traditions, have been able to explain the true origin of the Homeric poems. They may possibly, under some simpler forms, have existed in ages even much more remote than we commonly suspect, and have passed through many successive though unrecorded modifications, the last of which, by Aristarchus, the great Alexandrine critic of the second century B.C., resulted in the *Iliad* and the *Odyssey* nearly or quite in the form in which we now have them¹. A theory has lately been propounded (or rather revived,

⁵ Herod. i. 117; iv. 32.

⁶ Thucyd. i. 3, “Ὅμηρος πολλῶ ὕστερον ἔτι καὶ τῶν Τρωικῶν γενόμενος.

⁷ See Plat. Resp. lib. x. p. 599, seqq.

⁸ This opinion was probably derived from the so-called Homeric Hymn to the Delian Apollo, 172, τυφλὸς ἀνὴρ, οἴκετ’ δὲ Χίῳ ἐνι παιπαλοέσση. The legendary reason for this is given in Plat. Phaedr. p. 243 A.

⁹ Of the several places which claimed the honour of the poet’s birth, these two are the most probable. K. O. Müller (Hist. Gr. Lit. chap. v. § 2) decides in favour of Smyrna.

¹ We do not believe that our *Iliad* differs *materially* from the recension by Aristarchus: though Wolf is of opinion (Proleg. § xlvii.) that his reading of the poet did not become ἡ παράδοσις, i. e. ‘the vulgate or established text,’ till long afterwards; and that the text was finally settled precisely as we have it, in the

for it is clear that a school of interpreters of this kind existed in the time of Plato²) that the *Iliad* had its origin—necessarily a very remote one³—in elemental worship. “The whole *Achilleis* is a magnificent Solar Epic, telling us of a sun rising in radiant majesty, soon hidden by the clouds, yet abiding his time of vengeance, when from the dark veil he breaks forth at last in more than his early strength, scattering the mists and kindling the ragged clouds which form his funeral pyre, nor caring whether his brief splendour shall be succeeded by a darker battle, as the vapours close again over his dying glory⁴.” It is not easy for us to realize the creation and perpetuation of long metrical compositions, in a language possessing the most complex and elaborate inflexions, long before writing itself was in use, if not before it was even invented; it is not easy to conceive how poems with so long and elaborate and sustained a plot should have been the production of a very primitive, not to say, a rude age; still more difficult is it to conceive the length of time, or the stages and processes which the Greek Epic must have passed through before it had attained, at the early period at which Homer is believed to have lived, the high perfection of the Homeric verse. All this however must be left to imagination; and we must be content, if the difficulties of the case appear to us,

third or fourth century of our era. Still he entertains no doubt (Proleg. § xlix.) that “si de universa facie et habitu carminum quaerimus, vulgata nostra recensio est ipsa Aristarchea.” That great Scholar (Proleg. § vii.) assigns six periods or ages of the Homeric text, in all of which he supposes *some* changes to have been introduced. These are, 1. From B.C. 950 to Pisistratus. 2. From Pisistratus to Zenodotus of Ephesus (circ. B.C. 210). 3. From Zenodotus to the grammarian Apion (circ. A.D. 30). 4. From Apion to Longinus (A.D. 250). 5. From Longinus to the editor of the *Editio princeps* (1488). 6. From 1488 to the three following centuries. He does not here take into account the recension of Aristotle. We are disposed to think the *Iliad* underwent some considerable modernizing processes between that event and the age of Pisistratus. Wolf admits (§ xxxvi. init.) that of the second period we know very little more than of the first.

² See Theaetetus, p. 153 C.

³ This part of the theory is rendered the more probable by the conclusions of modern scholars (see Thirlwall, i. p. 152) that Helen was a mythological person, and, in fact, a goddess. And thus only can we explain the story told in Plato, *Phaedr.* p. 243, that both Homer and Stesichorus were struck with blindness διὰ τὴν Ἑλένης κακηγορίαν.

⁴ Tales of Thebes and Argos, by G. W. Cox (Introduction, p. 67). Professor Max Müller, if we mistake not, is an advocate of this theory, which seems to the present editor in the highest degree improbable.

on calm and serious reflection, to be insuperable, after all that has been said and written on the subject, to remain in doubt whether Homer was the author of the poems attributed to him, or merely (as Pindar seems to regard him ⁵) the rhapsodist who first introduced a method of popularizing certain traditional war-songs by an effective method of public recitation, or a non-entity and a fictitious name, invented to represent a clan or family of *Homericidae*, who claimed for themselves exclusively the art or the privilege of reciting epic compositions ⁶, which in some form or other had come down to them from a remote age, and were used by them as the material out of which to construct, by their own genius, a connected series of adventures relating to the same heroic characters. "According to every hypothesis, the origin of the Homeric poetry is wrapped in mystery; as must be the case with the beginning of a new period, when that which precedes it is very obscure ⁷." "During five and twenty hundred years this inquiry has occupied the subtlest investigators of every age ⁸." Homer still is, as he has ever been, the Great Unknown. We must deal with the Homeric poems as a geologist deals with a rock; he takes it as a fact and a material existence, and he knows it must have had *some* physical origin. All he can find out respecting it must be derived from internal evidence. Now internal evidence, applied to the Iliad and the Odyssey, may be said to be both for and against a remote antiquity. Their genius and spirit are those of a fighting age, when man was a noble but ferocious creature, delighting in danger, reckless of life, and having little earthly ambition beyond renown in arms and superiority in bodily strength. The vocabulary of the Iliad is essentially a fighting vocabulary; such terms as *φῶτες, ἥρωες, ἀρετή*,

⁵ Isthm. iii. 55, "Ὅμηρος κατὰ ῥάβδον ἔφρασεν θεσπεσίων ἐπέων &c.

⁶ Pindar, Nem. ii. 1, "Ὅμηρίδαι, ῥαπτῶν ἐπέων ἀοιδοί. That Homer was rather a rhapsodist of existing poems, and perhaps an enlarger or remodeller, than strictly the author of them, is the opinion to which the present editor inclines, on a review of the whole subject. For aught we know, the germs of the Iliad and the Odyssey may even have existed in some eastern dialect not strictly Greek, e.g. Lycian or Phrygian. Mr. Gladstone remarks (ii. p. 334) that Homer regards the Lyeians with "extraordinary and unvarying favour."

⁷ Thirlwall, History of Greece, i. chap. vi. (*ad fin.*)

⁸ Mure, Hist. Gr. Lit. i. p. 180.

ἐρίηρος, κοῦροι, κουρήτες, ὀπλότερος, αἰζηοὶ, ἥους, ἀμείνων², βέλτεροι (βέλως), φύλοπις, χάρμη, αὐτή, ὑσμίνη, and very many more, represent and embody the chivalrous spirit of the age which employed them. Mr. Gladstone well remarks¹, that “a large portion of those (Hellenic) names, of which the etymology can be traced, appear to express ideas connected with glory, political power, mental fortitude, energy and ability, martial courage and strength, or military operations.” The little acquaintance shown with the working in iron, the scanty and even doubtful allusions to writing and riding, the singularly limited and imperfect knowledge of geography, the simplicity of the diet and the rude practice of surgery, the absence, amidst a complicated mythology, of any distinct mention of hero-worship,—the constant admixture not only of the marvellous but of the supernatural, through the direct agency of anthropomorphic gods,—are sure indications of a remote age in the history of human progress and thought. On the other hand, it is impossible to deny,—and this is a frequent cause of misgiving and perplexity to a critic not prepossessed with the conviction that every line of our Iliad dates some eight or nine centuries before our era,—that there are apparent modernisms of idiom and inflexion, which seem to bring a portion of the Homeric Greek down to a standard of development not much, if at all, behind that of the early Attic. Not a few instances occur of the true Attic use of the article; of irregularities and inconsistencies in the use of the digamma; and, in many passages and episodes, of words apparently of a comparatively late coinage². We feel, too, some misgivings at the wealth and celebrity of such places as the Egyptian Thebes, the Pythian Sanctuary, and the Minyeian Orchomenus being known to a poet who lived eight centuries before our era. Nor is it easy to believe, with Mr. Gladstone, that the Olympian Games

² Probably the comparative of a lost word ἀμενέδς, ‘one who stands or remains.’ (*New Cratylus*, § 262.)

¹ “Studies,” vol. i. p. 309.

² This statement however depends on such a subtle and intuitive sense of Greek as a language, that many will fail to recognize its force. “Res a peritis sentiri potest, imperitis, quid sit, explicari non potest.” (Ruhnken.)

really existed two generations before the Trojan War. But the evidence from the style of the language is more important. "It has been thought inconsistent with the law of continual change, to which all languages are subject, that the form in which these works now appear, should differ so slightly as it does from that of the later Greek literature, if it really belonged to the early period in which they were first recited³."

Undoubtedly, a peculiar and almost fascinating interest attaches to the belief, that in reading the Iliad we really have before us a genuine and accurate picture of Greek life older than a large portion of the Old Testament, our only other record⁴ of the ancient world. It is not therefore surprising that the numerous class of persons who prefer sentiment to truth, should be positively unwilling to have their prejudices or educational notions disturbed, or to be dispossessed of ideas which they are half conscious a critical examination may prove to be erroneous⁵. But even scholars and critics and men of thought are reluctant to accept a conclusion so momentous as that the Homeric poems were not really composed by Homer. Thus, Spitzner, Mr. Trollope, Mr. Gladstone, and Col. Mure, vie with each other in maintaining the genuineness and antiquity of the present Iliad. Bishop Thirlwall, on the other hand, and Mr. Grote, are quite disposed to admit the views so ably advocated in the Prolegomena of Wolf, viz. that the present *form* (as distinct from the subject-matter) of the Iliad is not older than, if even so old as, the time of Pisistratus. The German critics, on the whole, are more fearless than the English. Thus, the great names of Lachmann and Hermann are on the side of Wolf's view, which Col. Mure is pleased to term "the Wolfian heresy." An edition of the Iliad

³ Thirlwall, Hist. Gr. ch. vi.

⁴ Mr. Gladstone (Studies on Homer, i. p. 8) observes that "the poems of Homer may be viewed, in the philosophy of Human Nature, as the complement of the earliest portion of the Sacred Records." See *ibid.* ii. p. 520.

⁵ A. Köchly with some severity, yet much truth, speaks of the "*pia traditae antiquitas opinionis tenacitas, qua etiam cum aliis in rebus humanis tum maxime in publicis religionibus pugnantia secum elementa contineri, et quae nec fieri nec cogitari recte possunt et credi firmissime et defendi furiosissime quotidie videmus.*" (Preface to ed. 1861, p. iv.)

has been published by Arminius Köchly⁶, in which he professes to resolve it into the original ballads,—sixteen in number,—omitting, of course, considerable portions and transposing others. This editor (of whose work we shall afterwards speak more fully) is severe on the conservative critics; “donec illa de *poetica* Iliadis *unitate* superstitio prorsus deleta sit, nimis saepe repeti omnino nequit, neminem hoc etiam tempore nec inter laudatissimos unitarios superesse judicem, qui Homerum epopoeiarum ejus nomini adscriptarum unum auctorem esse sibi aliisque persuadeat eo sensu, quo ceterorum et temporum et populorum poetas fere omnes carminum suorum auctores vulgo et habemus et dicimus.” In the same strain Wolf (Proleg. § iii.) speaks of the “*perversa opinio eorum, qui hodieque hunc textum, qualis paullatim forte fortuna factus est, genuinum ac prope Μουσόπνευστον habere videntur.*” Equally satirical is a scholar of not less repute⁷, who says that “*plurimos nescio quae puerilis incessit superstitio, ut non audeant ea supposita dicere, quae tot homines eruditi tot saeculis pro veris et germanis habuerunt. Quo hominum genere nescio an nullum sit impudentius, et literis nobisque magis molestum.*”

It is quite impossible however to deny,—and it would be equally unfair and unwise either to conceal or to undervalue the fact,—that the voice of antiquity speaks uniformly in favour of a real Homer as the author both of the Iliad and the Odyssey⁸, and indeed, of a great deal besides; for it is certain that, in the times of Pindar and the Greek tragic writers, Telephus and Memnon, Aeacus and Peleus, and many more, were as celebrated “Homeric” characters as the Achilles, the Patroclus, and the Hector of the Iliad. It has been very truly said⁹, “The Iliad and Odyssey have assumed in our eyes more than their fair proportions, from the mere fact that they alone have survived unhurt the wear and tear of ages.” Unfortunately, the view

⁶ Lipsiae, 1861.

⁷ Ruhnken, Epist. Crit. i. p. 5.

⁸ The *οἱ χωρίζοντες*, or separators of the two poems, first came into prominence in the Alexandrine schools, though there were perhaps somewhat earlier critics who held the same views. See Wolf, Proleg. § xxxv. note 20.

⁹ Mr. Cox, “Tales of Thebes,” &c. p. 114.

which is supported by the uniform voice of antiquity is precisely that which is in itself the most improbable. That a poem, like the *Iliad*, in its origin, so far as we can tell¹, unwritten, should have borne unscathed the very perilous process of being orally recited, for many generations and perhaps for centuries, in every part of Asia and Greece by professional and rival rhapsodists, biassed by strong national partialities and antipathies, as well as by a personal desire for distinction as men of genius, and still have remained the original *Iliad*, without addition or diminution, is a view requiring an amount of credulity that has staggered many a sober critic of more modern times. Even Col. Mure is compelled to admit that "the circumstances under which these poems were transmitted render it next to impossible but that their original purity should have suffered²." He however regards the *Iliad* in its present form as at least as old as the first Olympiad, while Wolf does not allow its first reduction to writing a higher antiquity than Pisistratus, or possibly even than Pericles³. Those who would meet the difficulties of the

¹ Bp. Thirlwall (ch. vi. *ad fin.*) inclines to the opinion that the art of writing, though in a rude state, existed in Homer's time, and even that the invention of it may have stimulated the poet's genius to a new and bolder flight. This, of course, is the merest speculation. Of its probability the reader must judge for himself.

² Hist. Gr. Lit. i. p. 228.

³ Proleg. § xxxvi. "Primo quidem tempore et paene ad Periclis usque aetatem Græcia Homerum et ceteros *αοιδούς* suos adhuc auditione magis quam lectione cognoscebat. Paucorum etiam tum erat cura scribendi, lectio operosa et difficilis; itaque rhapsodis maxime operam dabant, captique mira dulcedine cantus ab illorum ore pendebant." Our "Readings of Shakspeare" to a certain extent represent the recitations of the Rhapsodi, with the important difference however that they did not read from a text, but spoke from memory. Mr. Gladstone well remarks ("Studies," vol. i. p. 217) that the lines in *Il.* ii. 489, 90, evidently refer to the fact that the 'Catalogue' was composed expressly for recitation,—

οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
φωνῇ δ' ἄρρηκτος, χαλκῆον δέ μοι ἦτορ ἐνείη.

It is remarkable, that in Pindar and the Greek Tragedies mention is hardly made of writing, beyond the penning of messages, or the scratching of inscriptions on *στῆλαι* or *λέβητες*. Even the absence of a regular Greek verb for "to read" in the earlier ages is remarkable, as well as the fact that *legere* has a sense in Latin that *λέγειν* does not bear in Greek. The correlative *γράφειν*, 'to write,' meant any process of painting, engraving, or marking surfaces. Mention of a *written literature*, *γραφὰ παλαιτέρων*, occurs perhaps first in Eur. Hippol. 451. The word *βίβλος* is first found in Aeschylus, Suppl. 924 (947 Dind.), but in a verse which is

"integrity theory" by insisting that the *Iliad* was written from the first, endeavour to reduce the supposed antiquity of the poem, in order to bring it within a period at which they think the art of writing may have been known⁴. Following the date assigned by Herodotus (ii. 53), and even reducing that by about half a century, they contend that Homer may have composed his poems as late as B.C. 800⁵. To the date assigned by Herodotus two objections might be raised; first, that he speaks as if desirous to deny a greater antiquity, then commonly attributed to the Homeric poems; secondly, the tendency of the Greeks in the historic age to assign definite dates to uncertain events was very likely to lead them into statements not chronologically correct⁶. If we accept the not improbable opinion, that the *Iliad* was an expansion of a still earlier poem, the *Achilleis*, and also admit that epic poetry must have had an infancy, probably a long one, before it attained the perfection it exhibits in the *Iliad*⁷,—if to this also we add the utter uncertainty that existed from the earliest historical times, as to who Homer was,—we may very reasonably believe that the *germ* of the *Iliad*, so to say, i. e. some earlier form or forms of it, may be much more ancient than Herodotus supposed. Recent researches into the history of language and the antiquity of the human race will allow us to assign even a very remote period for highly inflected forms of speech; and, as poetry was certainly the earliest kind of certainly spurious. It would be easy to show that in most cases where writing is mentioned at all in early authors, a brief epistle only is alluded to. Pindar mentions *σκυτάλη*, the stick or cylinder used by the Dorians in writing letters or messages, *Ol.* vi. 90, but his poems were probably taught verbally by *ἄγγελοι* (*ibid.* and *Pyth.* iv. 279).

⁴ Wolf is of opinion that the art of writing was unknown to the Greeks till the time of Solon (B.C. 600). No scrap or letter of Greek writing on vases, stones, or other material is known to exist of earlier, and very little indeed even of that date.

⁵ Trollope, *Preliminary Observations*, sect. i. ad fin.

⁶ This remark applies especially to the first six chapters of the sixth book of Thucydides, where the dates assigned to the various immigrations into Sicily must surely be received with great caution. Herodotus is especially fond of chronologizing: see an extraordinary specimen in ii. 145.

⁷ Bp. Thirlwall thinks that a body of poetry (principally religious) existed, the works of bards "who preceded Homer and Hesiod perhaps by many centuries." Herodotus (ii. 23) speaks of "*Ὅμηρον ἢ τινα τῶν πρότερον γενομένων ποιητῶν*." See however *ibid.* 53, and Plat. *Theætet.* p. 179 E.

literature, so were chivalrous ballads the earliest kind of poetry, excepting, perhaps, religious. The Trojan war itself, to which a date is with some confidence assigned by historians, *may* have been an event of immense antiquity, even thousands of years antecedent to our era. It may have survived in the traditions of man up to the time of composing the Homeric ballads, which certainly speak of it as an occurrence then very ancient⁸. Thus, the earliest form of the Iliad may be considerably more ancient, while the present form of it may be even more recent than is commonly believed. What may be called the conservative or optimist view of the present text of the Iliad, cannot be better given than in the words of Mr. Trollope, in the Preliminary Observations prefixed to his edition⁹:

“The Iliad and the Odyssey are the productions of one mind. They were originally committed to writing by Homer himself¹. The confusion in which they were afterwards involved arose from the unconnected manner of reciting them in European Greece. This confusion did not extend to the written copies dispersed throughout Ionia. They were again reduced into their original form and edited in the order in which we now possess them, by Pisistratus. The arrangement of Pisistratus was confirmed, or amended if necessary, by collating it with a MS. copy of the two poems, which had been obtained for that purpose from Ionia, by his son Hipparchus.”

How far such a view is probable, the reader must judge for himself. In truth, it has no other merit than the slight one of being the popular, and to some extent, the traditional view; but the traditions on which it is founded have been sternly and critically examined by Wolf, and found wanting in all the conditions of true history. Mr. Gladstone² accepts the theory and

⁸ E.g. in the well-known comparison of the then heroes in the phrase *οἱοι νῦν βροτοὶ εἰσι* &c. If this phrase conveyed the real notions of the poet, it would require the lapse of centuries between the Troica and the epoch of the poet. (Gladstone, i. p. 37.)

⁹ P. xxvi.

¹ Bp. Thirlwall also accepts this view, as presenting on the whole the fewest difficulties. For ourselves, we entirely and without hesitation dissent from it.

² Studies on Homer, i. p. 43. Mure (bk. ii. ch. iii. § 5) comes to the same

“belief that the received text of Homer is generally sound and trustworthy,”—why? “As the only one which can be entered upon with such an amount of preliminary assent, as to secure a free and unbiassed consideration of Homeric questions upon a ground held in common; and as, therefore, the only one, by means of which it can be hoped to attain to solid and material results as the reward of inquiry.” This seems nothing better than a *petitio principii*, or rather, the assumption of a case in order to build up theories upon it. Nor does the opinion of Col. Mure, that “verses *may* have been added by Homer himself³,” appear sufficiently to account for the endless repetitions of verses and passages occurring every where in the Iliad. Such repetitions are precisely what would have resulted from the ancient rhapsodists confining themselves to certain parts of the poem, and introducing into each part verses adopted from other parts for their appropriateness, their beauty, or even as convenient common-places.

The so-called *unity* of the Iliad has, perhaps, been exaggerated by the advocates of the “integrity theory.” It is far from perfect⁴, or even always consistent in the use of the names and actions of the characters. For example, Mr. Grote has pointed out very clearly that the whole of the ninth book seems an insertion, because the rest of the poem, up to the nineteenth inclusively, proceeds on the supposition that the very thing has not been done which the ninth book represents as done, viz. the offer of satisfaction by Agamemnon to the offended and alienated Achilles. The whole plan of the Iliad is so simple⁵, that it

comfortable conclusion, “that the Iliad and the Odyssey were originally composed, in their substantial integrity and order, as we now possess them.”

³ Hist. Gr. Lit. i. p. 187.

⁴ A. Köchly calls it “*unitas undique collatis membris imposita, non poetici ingenii generosus foetus, sed sobriae sollertiae operosus labor.*” (Praef. p. xii.) On the other side, Mure says that “from the quarrel of the heroes down to the restoration of Hector’s body, the whole series of occurrences follow each other by as constant a chain of cause and effect as the vibrations of a pendulum, and cease as naturally on the exhaustion of the impetus which set them in motion.” (Vol. i. p. 270.) So also Gladstone, vol. iii. pp. 366 and 555.

⁵ The *object* of the Iliad, according to this view, is a chivalrous narration of legendary events forming, in fact, a panegyric on the several heroes, among whom

appears quite within the power and province of intelligent editors (*διασκευασταὶ*) of whatever date, to put together detached ballads about the deeds of Achilles, Diomedes, Ulysses, and Hector into a tolerably connected whole. The rhapsodists themselves, though disparaged by both Plato and Xenophon (who of course speak of the degenerate race of their own times), were probably men not only possessed of excellent memories, but inspired by an enthusiastic love for their art⁶. Under their hands, the *Iliad* was likely to have received continual accretions down to a comparatively late period. If it was not regarded from the first (and where is the proof that it was?) as a sacred possession and a literary deposit from the very mouth of its author, it would naturally be so enlarged; and where, or by whose authority, was the process to stop? If it had been in early times regarded as of such paramount merit and authority, or of so peculiarly sacred a character, then we should have found it referred to with a deference and a frequency which in fact it seems to have acquired only in a later age.

The present *Iliad*, whatever be its origin and history, is undoubtedly but a remnant of a body of epic literature, which existed in its integrity and enjoyed an equal or even a greater popularity five centuries before Christ. It may be a compilation from or a combination of those ballads which bore more or less directly on the exploits of Achilles, and were best adapted for being worked into a continuous narrative. Of very various

Achilles is as it were the centre of the group. On this principle *ῥαψωδεῖν* was used by the later Greeks, e.g. Aristophanes, *Eccles.* 679, in the sense of 'to panegyryze,' and so Homer is called *ἐπαινέτης*, a eulogizer of men, by Thucyd. ii. 41. We cannot here discuss the view of the design of the *Iliad* which Mr. Trollope has embraced from Mr. Penn, that it is "clearly intended to display the irresistible power of the divine will over the most resolute and determined will of man, exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy." (*Prelim. Obs.* p. xxxiv.) With Wolf and Mure, we think that Achilles is portrayed primarily as an historical character. See Gladstone, vol. iii. pp. 392–6, and Herod. ii. 120 *fin.*

⁶ Cic. *De Divin.* i. ch. xviii.—"Grammatici poetarum proxime ad eorum quos interpretentur divinationem videntur accedere." Of course, the remark would apply with still greater truth to rhapsodists, especially if men of talent. Wolf, *Proleg.* § xxiii., "Nullum prope fuisse rhapsodum, quin idem probabilis poeta esset, manifesta historiae vestigia arguunt."

dates, and the composition probably of many authors⁷, these ballads on the Trojan war appear to have constituted the chief literature of the early Greek races. They were the source of most of their heroic legends and local glories; they formed the basis of their most popular mythical histories, and the chief subjects for the arts of the sculptor and the potter. One of these, at least,—the *Achilleis*,—was probably of Phthiotic or Thessalian origin. But Asiatic legends, wholly distinct, especially Lycian, were largely interwoven in the later Iliad, in which the scenery and descriptions, e. g. those of lion-hunting, generally have rather an Asiatic than a European character⁸. Sir Charles Fellows⁹ has pointed out the very remarkable fact, that the *Tloes*, or people of Tlos in Lycia, and the Lycian Xanthus, were evidently confounded with the *Troes* and the Xanthus (or Scamander) of the Troad. The opinion of Hermann,—though Thirlwall¹ regards it as “an expedient only to be resorted to in the last emergency,”—appears to involve a very probable hypothesis, viz. that both in the Iliad and the Odyssey we have the joint labours of several bards (or rhapsodists) “who drew their subjects from an earlier Iliad and Odyssey, which contained no more than short narratives of the same events, but yet had gained such celebrity for their author, that the greatest poets of the succeeding period were forced to adopt his name, and to content themselves with filling up his outline.”

It is by no means necessary to suppose, nor is it at all probable, that the parts out of which the Iliad or the Odyssey was formed, were originally wholly independent of each other. In that case, indeed, as Bishop Thirlwall² observes, “the sup-

⁷ The words of Pindar, Pyth. iii. 112, might seem to indicate that he was well aware of this: Νέστορα καὶ Λύκιον Σαρπηδόν', ἀνθρώπων φάτις, ἐξ ἐπέων κελαδενῶν, τέκτονες οἳα σοφοὶ ἄρμους, γινώσκουσιν. But it is likely that under these terms he meant to describe the rhapsodists, as “patchers” or “joiners” of old ballads.

⁸ Mr. Gladstone (Studies on Homer, i. pp. 40 and 263) remarks, on the other hand, that Homer apparently knew Greece proper and the Peloponnese much better than he knew Asia Minor. These questions are the more difficult, because all Homeric geography is vague and uncertain.

⁹ Travels in Lycia, pp. 413–6 (ed. 1852).

¹ I. chap. vi. p. 245, ed. 1.

² Ibid. (p. 245.)

position that they could have been so pieced together as to assume their present appearance, is involved in almost insuperable difficulties." But the *theme* (τὰ Τρωικά), the epic style and vocabulary, the mythology, the characters, the inspiration and the traditions of the bards, being the same, the natural result would be a series of poems, even from different authors, perfectly capable of being afterwards amalgamated into a tolerably complete and consistent whole. It is not even necessary to assume the existence, as Hermann does, of a pre-existing Iliad and Odyssey. The interest and the genius of the bards centred on one general subject, and that was enough.

Two considerations of great importance here present themselves; first, the abruptness and incompleteness of the present Iliad, as giving an historical sketch of the war,—for, in fact, it is a poem that neither begins with the beginning nor ends with the end of it,—secondly, the disappearance at an early period of that great mass of epic verses on the same theme, which Pindar and the Tragic writers not only possessed, but which they made use of even to a much greater extent than they did of either the Iliad or the Odyssey, as we now have them. It is certain that the Homeric epics had a much more comprehensive meaning five centuries before the Christian era, than that which they now have. We are accustomed to regard all the mass of accessory matter, so extensively used as the themes of the Greek tragedies, as merely supplementary, later in date, and the works of certain early, but long post-Homeric poets, commonly known as the *Cyclic*. In other words, we are taught to believe that to the existence of the Iliad was due the composition of these poems. "They all bear marks of having been written," Mr. Gladstone³ says, "to fill the gaps which Homer had left unoccupied, and so to enter into partnership, if not with his fame, yet with his popularity." "Their titles, with the historical notices of their contents, show them to have been composed with the view of enlarging and completing the series of legendary annals of which

³ i. p. 77.

the *Iliad* and *Odyssey* had already engrossed two important stages⁴." Of the correctness of this view we confess to entertaining the gravest doubts. When by far the greater part of the so-called Homeric ballads that were in existence B.C. 500⁵ are lost, what right have we to feel so sure that the *Iliad* and the *Odyssey* are older, or were then more celebrated, or thought more genuine⁶, because they happen to have survived? To account for the general silence about the *Iliad* and the *Odyssey* in early writers, and the prominence given in them to "Cyclic" subjects, two theories have been propounded; viz. that "in the progress of critical inquiry, those two poems obtained, at first in the opinion of more competent judges, afterwards with the Hellenic public at large, an exclusive title to that distinction⁷;" and that "that portion of the whole series of events which the original Homer had treated, was studiously avoided by the authors of these supplementary works⁸." We are also taught that these minor or supplementary epics were "vastly inferior, both in design and execution, to their two prototypes⁹,"—which leaves us to wonder how it came to pass that the Greeks, in the best ages of their poetic genius, preferred to take their themes from the inferior and secondary, to the neglect of the superior and primary. For it is a remarkable fact, that although two Greek plays, and two only¹, are taken directly, the one from our *Iliad*,

⁴ Mure, i. p. 177.

⁵ This is very easily proved from many passages of Pindar, and from the paintings on contemporary Greek vases.

⁶ It is true that Herodotus expresses his own opinion that the *Cypria* and the *Epigoni* were not certainly written by Homer (ii. 117; iv. 32), but he thereby shows that the popular belief was the contrary. In v. 67 he speaks of Ὀμήρεια ἔπη in terms which, as Mr. Blakesley remarks, "are quite inapplicable to the *Iliad* or the *Odyssey*." The names of the authors assigned by Proclus to the so-called Cyclic, but anciently called Homeric, poems (e.g. Arctinus, Lesches, Agias) were very probably those of eminent rhapsodists who popularized those particular portions of the ancient ballad-poetry, which bore their names, just as Homer may have been the rhapsodist who devoted himself to the materials that formed the *Iliad* and the *Odyssey*. There really is not the slightest proof that the *Iliad* as we have it is older than many or all of the non-extant poems on the same theme. Some of these poems, e.g. the story of the Wooden Horse, are even cited as themes of the ἀοιδοὶ in the *Odyssey*: see viii. 500 seqq.

⁷ Mure, i. p. 177.

⁸ Ibid. pp. 178. 212.

⁹ Ibid. p. 212.

¹ The *Rhesus* and the *Cyclops*.

the other from our *Odyssey*, the allusions to either of those great poems are singularly few, and those few often uncertain, in the writers previous to the time of Plato. With the decline and fall of the so-called *Cyclics*, the *Iliad* and the *Odyssey* seem to have started into a sudden and remarkable prominence. Whereas the prose writers before Plato, e. g. Herodotus and Thucydides, make the most scant allusions to our Homeric poems (Herodotus only twice² under the name of ‘the *Iliad*’), they become quite household words in the writings of Plato; he quotes them continually with the same freedom and familiarity as modern essayists would quote Shakspeare³. This fact is very important, and yet it does not appear to have attracted the serious attention of the numerous and learned scholars who have written on Homer. Can it be that the *Iliad* was epitomized and selected from the general mass of “Homeric” (or “Cyclic”) ballad-poetry, not very long before Plato’s time, and that the residue was allowed gradually to become obsolete⁴? Or shall we rather conclude, that a selection from the epic ballads having been made at an early time for the formation of an *Iliad* and an *Odyssey*, the residue of the ballads was worked up and rhapsodized (so to say) into the minor and accessory poems, by somewhat later epitomists; and that these minor poems, coming ultimately from the same sources, thus obtained by right an equal, and by accident even a greater, note than the principal ones? Startling as the former theory must appear, it is one that is strongly supported by the admixture of

² ii. 116, 117. The *Iliad* is also once mentioned by name by Xenophon.

³ It is known that Antimachus of Colophon, a poet contemporary with Socrates, made a *διόρθωσις* or corrected edition of Homer; indeed, he may be called the first known editor of the Homeric poems. To his recension it seems highly probable that we may attribute the notoriety which those poems undoubtedly attained in Plato’s time, but which they certainly cannot be proved to have attained during the flourishing period of the Greek drama.

⁴ K. O. Müller has pointed out (*Hist. Gr. Lit.* ch. v. § 9) that the Trojan “Catalogue” in the second book of the *Iliad* was probably abridged from the so-called Cyclic poem of the “Cypria.” Hermann thought that the *Aethiopis* or the *Cypria* was the older form of the *Iliad*. See Mure, Appendix A to vol. i. The Cyclic poems are said to have been edited by the Alexandrine critics. Virgil, Propertius, and the Latin poets generally, either used them, or knew the legends they contained.

Attic allusions⁵ and semi-Attic idioms and words in the present Iliad⁶. That the Iliad *in its present form* may not be very much older than Plato, is also confirmed by the difficulty of reconciling earlier quotations with the existing text⁷. Of course, the traditional stories of the parts taken by Solon, Peisistratus, and Lycurgus, in introducing the Homeric poems to the knowledge of the European Greeks, would hold true, if there be any truth at all in the matter, of any ballads about Hector, Achilles, and the rest.

An examination of all the passages in Pindar which allude, in some cases by name, to "Homer," i. e. to Homeric subjects or characters (τὰ Τρωϊκὰ), would take up much space. They are appended below, however⁸, if any student should be desirous of comparing them with the existing Homeric text. He will find, perhaps with surprise, that out of at least thirty-five, only about seven have a distinct reference to our present Iliad or Odyssey. Thus, in Ol. xi. 28, πέφνευ (Ἡρακλῆς) Κτέατον ἀμύμονα, πέφνε δ' Εὐρυτον, the allusion seems to be to Il. xi. 709. In Ol. ix. 30 the same legend seems alluded to which is touched upon in Il. v. 395 seqq. In Ol. ii. 80, Ἀχιλλέα τ' ἔνεικ', ἐπεὶ Ζηνὸς ἦτορ λιταῖς ἔπεισε, μάτηρ· ὃς Ἐκτορ' ἔσφαλε, Τρώας ἀμαχὸν ἀστραβὴ κίονα, we recognize the account in Il. i. 497 seqq., of Thetis preferring her petition to Zeus to do honour to her son, and also that of the death of Hector by the hand of Achilles in Book xxii. And in Isthm. vi. 32, the story of Meleager⁹ in Il. ix. 597, &c.,

⁵ E. g. to the offering of the Peplus to Athene in the Sixth Book.

⁶ Generally, it may be stated that the dialect of Homer is Ionic, and not very different in essentially characteristic points, from that of Herodotus, as Mr. Trollope has observed (Prelim. Obs. p. xxxvi).

⁷ We might safely go further, and say, that strictly speaking, the Iliad in its present form, e. g. in twenty-four books, and doubtless also in many of its readings, did not exist till the Alexandrine recension. "Primum Graecos ad aetatem usque Ptolemaeorum constanti quadam constitutione textus caruisse, vidimus supra iis in locis, qui a Platone et aequaevis laudantur ex Homero, nec tamen hodie apud eum comparent." Wolf, Proleg. § xxxiv.

⁸ Pind. Ol. ii. 82; viii. 33; ix. 30. 72; xi. 19. 28; xiii. 55—60. 90. Pyth. i. 54; iii. 100. 112; iv. 277; v. 78; vi. 22; xi. 17—37. Nem. ii. 1. 14; iii. 35. 43—64; iv. 25. 50—68; v. 25; vi. 52—5; vii. 21. 30; viii. 23—7; ix. 39; x. 7. Isthm. iii. 53—5; iv. 39. 42; v. 24—32; vi. 31; vii. 38. 50—5.

⁹ The context in the Pindaric passage tends to show that according to one

is touched upon; though, of course, all these references may have been to existing ballads composing our Iliad, as easily and naturally as to the great epic itself. So in Ol. vii. 28 and ib. 50, Pindar *may* have had in view Il. ii. 661 and 670, but quite as probably other legends respecting the same events (which are not connected with the *Troica*). In Ol. xiii. 60, Pindar makes Glaucus the son of Bellerophon; in Il. vi. 144 he is the son of Hippolochus, and the grandson of Bellerophon. In the same ode, v. 90, Il. vi. 179—184 seems to have been imitated. In Pyth. iv. 277, τῶν δ' Ὀμήρου καὶ τόδε συνθέμενος ῥῆμα πόρσυν' ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν, there is supposed to be a quotation of Il. xv. 207, ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ. This appears however extremely doubtful: the verse alluded to by Pindar seems to have been of this kind, μεγίστην ἄγγελος ἐσθλὸς Τιμὴν παντὶ φέρει, or πράγματι γὰρ μεγάλην τιμὴν φέρει ἄγγελος ἐσθλός. (It is however to be observed, that the word *πρᾶγμα* nowhere occurs in our Homeric texts.) The two sentiments, 'a good messenger brings great credit on every transaction,' and 'this too is good, when a messenger has reasonable views,' are so widely different, that it is hard to believe that Pindar referred to the verse in the Iliad. In Nem. vii. 21, ἐγὼ δὲ πλέον' ἔλπομαι λόγον' Ὀδυσσέος ἢ πάθεν διὰ τὸν ἄδυεπὴ γενέσθ' Ὀμηρον, the subject of the Odyssey may probably be meant; but in 25—8 immediately following, the poet dwells on the subject of the *Ajax*, the suicide of that Hero, which was certainly a "cyclic" subject. In Nem. ii. 14, ἐν Τρωίᾳ μὲν Ἐκτωρ Αἴαντος ἄκουσεν, it is probable that the hostile meeting of Ajax and Hector is referred to, the subject of Il. vii., the title of which was Ἐκτορος καὶ Αἴαντος μονομαχία. In Isthm. iii. 55, Pindar expressly attributes to Homer the story of the suicide of Ajax, which is only briefly alluded to in Od. xi. 545—556, but which was a theme very celebrated in ancient times. This last passage is rather important: ἵσ τε μὲν Αἴαντος ἀλκὰν φοίνιον, τὰν ὀψία ἐν νυκτὶ

account, different from that in Homer, Meleager was slain in defence of his country. At least, there is no mention of his fate in Il. ix. See however ii. 612.

ταμῶν περὶ ᾧ φασγάνῳ μομφὰν ἔχει παιδεσσιν Ἑλλάνων ὅσοι Τρώανδ' ἔβαν. ἀλλ' Ὅμηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ πᾶσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν θεσπεσίων ἐπέων λοιποῖς ἀθύρειν. Fairly interpreted, this passage does not mean merely that Homer has celebrated the deeds of Ajax *generally* (as he undoubtedly has in the *Iliad*), but that the particular story of the madness of Ajax, his attack on the herds at midnight, and his subsequent suicide, were "Homeric" themes. The words too seem almost to show that Pindar regarded Homer as a rhapsodist or reciter of his own poems¹; and by λοιποῖς ἀθύρειν, 'for those who came after to take as a theme,' he recognizes the so-called Homeric poetry as a general source for poets to treat of at second hand, as the Tragic writers have done.

Hesiod nowhere mentions Hector; only once Achilles, in a passage at the end of the *Theogony* (1007), which may well have been added to the original poem. But the rape of Helen, and the detention of the Grecian fleet at Aulis (the latter event being only briefly alluded to in *Il.* ii. 303), are plainly spoken of in two passages of the *Ἔργα*, both of which seem genuine. In the first he describes the heroic age, and how that race passed away from the world:

καὶ τοὺς μὲν πόλεμος τε κακὸς καὶ φύλοπις αἰνῇ
τοὺς μὲν ἐφ' Ἑπταπύλῳ Θήβῃ, Καδμηΐδι γαίῃ,
ᾗλεσε μαρναμένους μῆλων ἕνεκ' Οἰδιπόδαο,
τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαΐτμα θαλάσσης
εἰς Τροίην ἀγαγὼν Ἑλένης ἕνεκ' ἠυκόμοιο.

It is remarkable that here, as well as in *Il.* xxiii. 679, the subject of the so-called Cyclic *Thebaid*, the story of Oedipus, is mentioned, which appears therefore to be as old as the Trojan legends. The 'Shield of Hercules' is a work much later than Hesiod: in it however we have a distinct imitation of the eighteenth book of the *Iliad*.

¹ We may fairly ask, whether, if Pindar had a clear perception and a traditional knowledge that Homer was the *author*, the rhapsodists mere *reciters*, of these poems, he would have used terms so remarkably similar of both, i. e. φράσαι κατὰ ῥάβδον ἐπέων of the author, and ραπτῶν ἐπέων ἀοιδοὶ (*Nem.* ii. 2) of the reciters. The name Ὅμηρος has been derived, by no means absurdly, from δόμῳ ἀραρεῖν, to fit together.

Again, in *Ἔργα* 650 Hesiod says of himself,

οὐ γὰρ πάποτε νηΐ γ' ἐπέπλων εὐρέα πόντον,
εἰ μὴ ἐς Εὐβοίαν [γ'] ἐξ Αὐλίδος, ἧ ποτ' Ἀχαιοί
μείναντες χειμῶνα πολὺν σὺν λαῶν ἄγειραν
Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.

It is possible, but not probable, that Hesiod in these passages had in view an existing Homeric poem; it is far more likely that he mentions quite independently traditions much more ancient than his or Homer's age.

There is a remarkable passage in the *Odyssey* (viii. 72—8) which seems to show that another and a totally different account of the “anger of Achilles” from that which forms the subject of the *Iliad*, was even then current, and indeed widely celebrated. If it does not show this, it at least shows that there were other ballads on the Trojan affairs in existence before the *Odyssey* was composed or compiled. The lines are as follows:—

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
μοῦσ' ἄρ' αἰοῖδ' ἀνῆκεν ἀειδεμέναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἴκανεν,
νεῖκος Ὀδυσσεύος καὶ Πηλεΐδew Ἀχιλλεύος,
ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
ἐκπάγλοις ἐπέεσσι, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόφ', ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.

Though this story must have been very different in its details, it is to be observed that here also Agamemnon is introduced as one of the principals concerned.

Very scant mention is made of the *Τρωϊκὰ* in the poets preceding Pindar and the Tragic writers. In *Theognis* there are three passages only, viz. in v. 11,

Ἄρτεμι θηροφόνῃ, θύγατερ Διὸς, ἦν Ἀγαμέμνων
Εὔσαθ', ὅτ' ἐς Τροίην ἔπλεε νηυσὶ θααῖς,

a passage which certainly cannot be referred to the *Iliad*: again, in v. 714,

γλῶσσαν ἔχων ἀγαθὴν Νέστορος ἀντιθέου,

which perhaps has reference to Il. i. 248, and lastly in v. 1119—21, where mention is made of the return of Ulysses to Penelope, and the killing of the suitors. In the remains of Solon's elegiacs no allusion whatever occurs to Homer. In

Archilochus, Frag. xxxii., *νίκης δ' ἐν θεοῖσι πείρατα* is said to have been borrowed from Il. vii. 102, *νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσι*, and in Simonides, Frag. x., we find a curious mention of Homer by name, as describing Meleager in terms not now occurring in the Iliad. Also *ibid.* Frag. c, where Il. vi. 146 is very definitely referred to,

ἐν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνὴρ,
Οἷη περ φύλλων γενεή, τοιγῆδε καὶ ἀνδρῶν.

On the whole, these few citations seem rather against than in favour of the Homer of B.C. 600 to 500 being the same as the text we now possess.

Precisely the same may be said of the Homeric sculptures described by Pausanias (lib. v. ch. 18 and 19) on the famous "chest of Cypselus" at Elis. As the characters on this chest were written *βουστροφηδόν*, it may really have been a work of art six or seven centuries before the Christian era. Without going into long details, it will be sufficient to say that *five* of the "Homeric" or Trojan subjects are not in the Iliad, while *three* only, viz. the *μονομαχία* of Ajax and Hector, the fight between Agamemnon and Iphidamas (Il. xi. 221 seqq.), Thetis receiving the arms from Hephaestus, together with two scenes from the Odyssey (Circe and Nausicaa), are referable to our present texts.

Though Tyrtæus (who wrote about B.C. 660) was a war-poet, we find no allusions to Homer in any of the fragments ascribed to him, unless perhaps at the commencement of the third, where the following somewhat equivocal verses occur:—

οὔτ' ἂν μνησαίμην, οὔτ' ἐν λόγῳ ἄνδρα τιθείην,
Οὔτε ποδῶν ἀρετῆς οὔτε παλαισμοσύνης,
Οὐδ' εἰ Κυκλώπων μὲν ἔχοι μέγεθός τε βίην τε,
νικῶν δὲ θεῶν Ὀρηΐκιον βορέην,
Οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερος εἴη,
Πλουτοίη δὲ Μίδεω καὶ Κινύραο πλέον,
Οὐδ' εἰ Τανταλιδέω Πέλοπος βασιλεύτερος εἴη,
γλῶσσαν δ' Ἀδρήστου μειλιχόγηρυν ἔχοι.

This subject, the treatment of Homeric scenes by early poets and artists, has been more fully gone into, because Col. Mure appears to have given a too hasty and superficial sketch of it in

his History of Grecian Literature (bk. ii. ch. ii. § 3). Even the resemblance between the description of Agamemnon's shield in Il. xi. 32—37 and that of Pausanias (v. 19. 1) is somewhat overstated by him. His words are these:—

“The earliest extant allusions to the Iliad and Odyssey are chiefly of an indirect nature, citations namely, or paraphrases, of portions of their text, by poets of more recent date but also of high antiquity. The ‘Shield of Hercules’ ascribed to Hesiod, is borrowed, and in many parts servilely copied, from the episode of the ‘Arms of Achilles’ in the eighteenth book of the Iliad. On the chest of Cypselus at Olympia, executed probably not later (?) than the eighth century B.C., were sculptured in relief, and illustrated by brief poetical inscriptions, various adventures of each poem, with so close a correspondence in the particulars as to prove the artists’ familiarity with their text. The engagement between Agamemnon and the Antenoridae was represented precisely as in the eleventh book of the Iliad (v. 248 seq.) ; and the shield of the Greek commander was inscribed with a verse bearing pointed reference to Homer’s description of it in a previous passage of the same book.—The delivery of the arms by Vulcan to Thetis was portrayed with equal fidelity to the Homeric original.—The poems of Archilochus and Tyrtæus offer similar traces of familiarity with those of Homer.”

In two passages only (we believe) Herodotus² mentions the Iliad by name (ii. 116, 117); and the first is one of some difficulty. He says, that Homer probably knew the legend of Helen having visited Egypt and been detained at the court of Proteus, but that he passed it over with a casual allusion (Od. iv. 227—30), as being unsuited to his purpose. He then adds these very remarkable words: δῆλον δέ (viz. ὅτι ἠπίστατο καὶ τοῦτον τὸν λόγον)· κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι (καὶ οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑαυτὸν) πλάην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων Ἐλένην, τῇ

² Wolf says (Proleg. § xxxvii.), “Eos quoque locos Homeri qui ab Herodoto et aliis antiquioribus scriptoribus laudantur, non raro a librariis ad vulgarem formam textus mutatos esse ex ipsorum codicum hodieque extantibus lituris apparet.” It is to be wished that he had explained precisely what he meant by this remark.

τε δὴ ἄλλη πλαζόμενος καὶ ὡς ἐς Σιδῶνα τῆς Φοινίκης ἀπίκητο. Here Mr. Blakesley takes κατὰ ἐποίησε as a compound (by *tnesis*), and explains it (though he admits that καταποιεῖν is never found) ‘has embodied in his poem of the Iliad,’ or ‘noticed in the course of the poem.’ He adds, that “the passage alluded to is somewhat vague.” He might have said, that it certainly does not occur at all in the present Iliad. For observe the words τῇ τε δὴ ἄλλη πλαζόμενος καὶ ἐς Σιδῶνα, ‘to Sidon among other places.’ The historian distinctly says, that Homer in the Iliad described the wanderings of Paris, in carrying off Helen, how he was carried out of his course to other places and also to Sidon. No such account occurs in our Iliad, unless indeed Herodotus can be supposed to refer to the νῆσος Κρανάνη in iii. 445, which in fact was *not* out of his course. So too on ii. 117, ἐν δὲ Ἰλιάδ λέγει ὡς ἐπλάζετο ἄγων αὐτήν, Mr. Blakesley observes, “the present text has not this phrase.” Therefore, the Iliad of Herodotus was a different one in some respects at least. As for the words καὶ οὐδαμῇ ἄλλη ἀνεπόδισε ἑωυτὸν, Mr. Blakesley renders them, ‘he nowhere else qualifies this allusion,’ ‘in no other passage does he return to the subject.’ Liddell and Scott translate, ‘he has nowhere retracted or contradicted what he has said.’ That Herodotus does not here allude to Il. vi. 289—292, is shown by his immediately afterwards citing those very verses as an additional proof of the fact,—ἐπιμένηται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ, —a title which belongs to our fifth, not the sixth book³.

The statement in Herod. v. 67, that “Cleisthenes stopped the rhapsodists in Sicily from competing at the contests, on account of the *Argives and Argos being the general theme of the Homeric epics*,” is, as Mr. Blakesley observes, “quite inapplicable to the Iliad or the Odyssey.” In vii. 161, where the Athenian com-

³ See Wolf, Proleg. § xxv., who observes that the ancient ballads (the titles of which are preserved and prefixed to the several books) were longer, and did not coincide with Aristarchus’ arrangement of the Iliad into twenty-four books. Thus, the Διομήδεος ἀριστεία comprised the fifth and part of the sixth books of the present Iliad. On this point we shall make some further remarks *infra*.

missioner tells Gelon, the Sicilian king, that "Ὀμηρος ὁ ἐποποιὸς had stated that one of the bravest Athenians went to Troy, τάξαι τε καὶ διακοσμήσαι στρατὸν, there seems a reference to Il. ii. 551—554. In iv. 29, Herodotus cites from the Odyssey by name (Ὀμήρου ἔπος ἐν Ὀδυσσεΐῃ) the well-known verse⁴, Καὶ Διβύην, ὅθι τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. In vii. 159 a verse is quoted by Syagrus, the Spartan ambassador, ἧ κε μέγ' οἰμώξειεν ὁ Πελοπίδης Ἀγαμέμνων, which is assumed to be a parody on Il. vii. 125, ἧ κε μέγ' οἰμώξειε γέρον ἱππηλάτα Πηλεΐς, but which is just as likely to have been a genuine verse in the epics of that period.

Thucydides nowhere mentions the Iliad; but he has some allusions to it of considerable interest. In i. 3 he remarks, quite consistently with our present text, that Homer, 'who lived long subsequent to the Trojan war,' nowhere calls the Greeks collectively *Hellenes*, but only those who came with Achilles from Phthiotis; alluding, without doubt, to Il. ii. 684. Again, in i. 9, he cites Il. ii. 108, under the name of Homer, but as if that portion or rhapsody of the poem was then called Σκίπτρου Παράδοσις⁵. In i. 10 he refers to Il. ii. 510 and 719; and in i. 13 he appears to indicate Il. ii. 570, though he attributes the phrase ἀφνειὸν Κόρινθον not specifically to Homer, but τοῖς παλαιοῖς ποιηταῖς. But in i. 11 there is an allusion to the Iliad (an Iliad, one is tempted to say) which is wholly inconsistent with our present text, and which in fact has been very perplexing to commentators both ancient and modern. The historian there states distinctly, that on the first arrival of the Greeks they must have been victorious, or they never would have been able to make a fortified naval camp. This event then, which in the Iliad took place quite late, and in the ninth year of the war, viz. Il. vii. 436, Thucydides describes as a preliminary operation. His remark certainly suggests some arrangement of the events of the Iliad materially different from what we now have. In iv. 24 he refers to the story of Charybdis in Od. xii. 260.

⁴ Od. iv. 85.

⁵ This is not given as a certain, but only as a plausible inference.

If we turn to Aristophanes, the same difficulties pursue us. In *Av.* 575, the poet cites a phrase that does not now occur,

Ἴριν δέ γ' Ὀμηρος ἔφασκεῖναι τρήρωνι πελείῃ.

In the *Par* we have a series of verses, partly taken from the *Iliad*, partly, as it would seem, parodied. But he expressly assigns to Homer a verse which we do not find in our texts (*Pac.* 1089),

ὅνπερ κάλλιστον δήπου πεποίηκεν Ὀμηρος·
ὥς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο
Εἰρήνην εἴλοντο καὶ ἰδρύσανθ' ἱερείῳ.

Of which lines the second appears genuine, the third a parody. He adds next (from *Il.* i. 464),

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχν' ἐπάσαντο,

with the parody,

ἔσπενδον δεπάεσσιν, ἐγὼ δ' ὀδὸν ἡγεμόνευσον.

Immediately afterwards (1096, 7) he cites *Il.* ix. 63, 4. In 1273 we have the couplet,

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
σύν ῥ' ἔβαλον ῥινούς τε καὶ ἀσπίδας ὀμφαλοέσσας,

which is not in our Homer, immediately associated with the verse in *Il.* iv. 450. The passage, in fact, goes far to prove that *Il.* iv. 446—50 has been altered and expanded since the time of Aristophanes. Then follow (1280—3) four lines about which it is difficult to give any opinion: they may be mere imitations of the Homeric style;

ὥς οἱ μὲν δαίνυντο βοῶν κρέα, καυχένας ἵππων
ἔκλυον ἰδρώοντας, ἐπεὶ πολέμου ἐκόρεσθεν.

Other verses, equally Homeric, occur in the same passage (1281—7),

ἄριστον προτίθεντο καὶ αἶθ' ἥδιστα πάσασθαι.
θωρήσονται ἄρ' ἔπειτα πεπαυμένοι.
πύργων δ' ἐξεχέοντο, βοὴ δ' ἄσβεστος ὀρώρει.

But none of these occur in our present texts. In *Vesp.* 180 seqq. there is a distinct citation of *Od.* ix. 366, &c.

That the arrangement of the *Iliad* in its present form was not completed till the Alexandrine recension admits of no doubt.

Xenophon, Plato, even Aristotle, who himself revised the text, cite passages not precisely agreeing with the existing Iliad. To specify these in detail is not here necessary⁶; but there is one passage of Plato which shall be examined, because its meaning appears to have been misapprehended by Stallbaum. It is in the *Phaedrus*, p. 252 B:—λέγουσι δὲ, οἶμαι, τινὲς Ὀμηριδῶν ἐκ τῶν ἀποθέτων ἐπῶν δύο ἔπη εἰς τὸν ἔρωτα, ὧν τὸ ἕτερον ὑβριστικὸν πάνυ καὶ οὐ σφόδρα τι ἔμμετρον. ὕμνοῦσι δὲ ὧδε:

τὸν δ' ἦτοι θνητοὶ μὲν Ἔρωτα καλοῦσι ποτηνῶν,
ἀθάνατοι δὲ Πτέρωτα, διὰ πτερόφοιτον ἀνάγκην.

Of course, these lines are composed in joke, perhaps with a playful hit at the Homeridae or rhapsodists. By the ἀπόθετα ἔπη, which Stallbaum, with others, explains 'versus reconditos et in suum usum ita sepositos, ut communi usui exempti essent,' we may fairly understand 'rejected verses,' i. e. such as those to which the Alexandrine critics so often appended the note of the *obelus*. And if this be true, it is a remarkable and interesting testimony to the Homeric text being in some degree unsettled in Plato's time. The words ὑβριστικὸν πάνυ merely mean 'licentiously composed,' i. e. with much metrical liberty, in reference to the δὲ being made short before πτ. Stallbaum strangely says, "plectuntur Homeridae certe non propter versuum et numerorum pravitatem, sed potius propterea, quod verba eorum non vacent obscena ac lubrica ambiguitate."

The present Iliad, then, is a part, and apparently only a small

⁶ "Apud Hippocratem, Platonem, Aristotelem et alios istius aetatis scriptores non solum singulorum verborum varietates, sed etiam plures insignes versus legimus, quorum nec in textu nostro, nec in Eustathio veterrimisque et doctissimis scholiis ullum indicium superest." Wolf, *Proleg.* § 11. In a note, he instances, among other passages, part of a verse, φήμη δ' ἐς στρατὸν ἦλθε, which Aeschines (p. 141) states to occur often in Homer's Iliad, but which is nowhere found. He might have added Demosth. p. 1398, ἐμέμνηντο Ἀκαμαντίδαι τῶν ἐπῶν ἐν οἷς Ὀμηρος ἔνεκα τῆς μητρὸς φησιν Αἴθρας Ἀκάμαντα εἰς Τροίαν στείλαι. In the Iliad as we have it, Aethra is only mentioned once, as the attendant of Helen, iii. 144. This was a post-Homeric or Cyclic subject, and it is depicted on a Greek vase (Birch, i. p. 377), "Acamas and Demophon lead back their grandmother Aethra to Athens." The only other passage (we believe) in which Demosthenes mentions Homer, is p. 1402, τεκμήριον δὲ μέγιστον ἂν τις ποιήσαιτο τὴν Ὀμήρουποίησιν, ἐν ᾗ καὶ τοὺς Ἕλληνας καὶ τοὺς βαρβάρους μετὰ τοιαύτης παρασκευῆς πολεμήσαντας πεποιήκην.

part, of a wide and extensive subject. The rape of Helen, the Grecian fleet at Aulis, the oaths of the suitors, the sacrifice of Iphigenia, the capture of Troy, the death of Achilles, the murder of Agamemnon after his return, and many other events, quite as celebrated as any thing recorded in the *Iliad*, which is either wholly silent upon or barely alludes to these, formed an epic literature from which Aeschylus, Sophocles, and Euripides drew so largely, that at least *sixty*⁷ of their known plays were taken directly from it, while only two (as before observed) are taken from the *Iliad* and *Odyssey*. It is certainly a very curious literary circumstance (supposing the *Iliad* and the *Odyssey* to have been the original, the others but supplementary poems), that at so early a period the spurious should have so far eclipsed and superseded the genuine,—that inferior and later writers, the authors, as we are taught to believe, of the *Cypria*, the *Little Iliad*, the *Nosti*, or Return from Troy, should have won all the credit and all the popularity, and have left little or none for their great master and predecessor Homer. For, whatever may have been the reason, it must be conceded that neither the *Iliad* nor the *Odyssey* had that pre-eminence in ancient times which they attained at and after the time of Plato⁸. And it would seem that, if Homer really composed the *Iliad* as it is, he must have assumed a knowledge on the part of his hearers of at least the history of the war preceding the point at which he commences. But such a knowledge presupposes the existence of still earlier poems on the same subject. Are we to suppose that all those poems had been lost, and that they had to be *recomposed* by the Cyclic bards of later ages, in order to make the *Iliad* complete as

⁷ See the Editor's Preface to Euripides, vol. ii. p. xxxi. The *Agamemnon* is an excellent example of a play taken entirely from these sources, without a single allusion to any thing in the *Iliad*.

⁸ Mr. Trollope remarks (Prelim. Obs. p. viii) that "the *Iliad* and the *Odyssey*, in the connected state, at least, in which we now possess them, were unknown in European Greece, till about four centuries after their first promulgation in Ionia." He adds (ib. p. xviii) that "as learning advanced, and the merits of each composition were tried by the strict rules of criticism, many of them were easily discovered to be forgeries; and their manifest inferiority caused them soon to be thrown aside, and eventually forgotten."

an historical subject, and intelligible to posterity? A very unlikely supposition, in truth. Whenever and however the *Iliad* was composed or compiled, it was as a *part*, and not as a *whole*. All the characters in it are assumed as known, and all the events are treated throughout, dramatically, we might almost say, with the most frequent allusions to circumstances and incidents that are not described, perhaps not elsewhere even mentioned, throughout the whole poem. Probably no poem exists in any language, in which the reader is introduced so abruptly into the action of the drama, as in the *Iliad*. Here is a war, a great war,—*the* war of the old world, the causes, motives, and vicissitudes of which for nine long years are passed over in total silence, and into which the reader steps (after a brief *προοίμιον*, suspiciously resembling the technical *προοίμια* of rhapsodists) at the tenth year². Of course, on the theory that the *Iliad* is a selection or compilation from the various epics on the *Τρωικὰ*, as they existed entire in the time of Pindar and Aeschylus, all difficulties vanish. On the other hand, if such striking and beautiful scenes as the meeting of Hector and Andromache are genuine parts of an original and ancient *Iliad*, it is not very easy to account for their having remained totally unnoticed, while details of far less interest were dwelt on over and over again by the tragic writers.

A very large number (probably at least 15,000¹) of Greek vases exist in museums at home and abroad, dating from the sixth century B.C. Of course, this direct and unimpeachable evidence of ancient art is of the highest importance in the question before us. Now of these vases (to use a general term) a great many have designs and characters taken from Homeric subjects (i. e. τὰ *Τρωικὰ*²), but comparatively few have either

² Il. ii. 134, ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί.

¹ Mr. Birch, *Ancient Pottery*, i. p. 210.

² Mr. Birch (*History of Ancient Pottery*, vol. i. p. 370) divides the vase-paintings pertaining to the *Τρωικὰ* into three main sections: 1. The ante-Homerica, or events before the poems of Homer, and especially the argument of the *Ilias*. 2. The Homerica, or events of the *Ilias*. 3. The post-Homerica, or sequel of the story of the capture of Ilium. But he adds, "So deeply are the subjects of the war of Troy blended with the whole of the representations, that it is difficult to decide what

scenes or persons that can be directly assigned to the *Iliad* or the *Odyssey*³. A considerable portion of the Lycian sculptures, many of them dating *circa* B.C. 500, contain subjects more or less touched upon in the *Iliad*, though but slightly,—Bellerophon, Pegasus, the Chimaera, Pandarus; Hector was found sculptured in the Lycian town of Cadyanda⁴, and with the name written over a figure of the finest period of early Greek art.

It is remarkable indeed what prominence is given in the *Iliad* to Lycian heroes. Sarpedon, for instance, may almost be reckoned one of the principal characters in the poem. It is very singular that countries so numerous and so far apart as Thessaly, Lycia, Elis, Sparta, Thrace, Aetolia, and the Troad, should have furnished materials for one great epic. An argument of weight in favour of the composite character of the *Iliad*, may thence be deduced.

As regards the preservation of the texts of the *Iliad* and the *Odyssey*, even supposing the opinion of the ancients was correct in attributing them as complete and finished productions to Homer as their author; every thinking person must see that the

may not belong to the Epos." (It may be well to remark that the oldest of these vases are considerably older than the age of Pindar, who mentions them as ἀγγέων ἔρκεα παμπούκιλα, in *Nem.* x. 36.) It is sufficient for our purpose to quote the important testimony of this writer (p. 373) that the *Iliad* itself "was by no means so much resorted to by artists as other sources, which though of inferior merit, were richer in pictorial subjects." He appears to mean the so-called *Cyclic* poets. About 35 vases are described by him as containing scenes from the *Iliad* itself, but more than that number from each class of the *ante-Homeric* and the *post-Homeric* subjects.

³ In a review of Mr. Birch's work in the *Edinburgh* (No. 220, p. 404) the writer observes, that "the paintings indeed which directly illustrate the events related in the *Iliad* are not very numerous, and form but a small portion of the long gallery of pictures from the heroic ages preserved to us on vases." He admits the undoubted truth that "far more numerous are the representations of incidents in the Trojan war that either preceded or followed the events related in the *Iliad*." But then steps in what the German critics before quoted call the *superstitio* that attaches to the Homeric text: "We are certainly not disposed to adopt the explanation of this circumstance suggested by Mr. Birch, that the Homeric poems did not, in the age of the earlier vases, enjoy the same paramount reputation which they afterwards attained." We, on the contrary, believe that Mr. Birch's view is the right one. It is the only one that can be held on the plain basis of honest truth.

⁴ *Travels in Lycia*, p. 305. Generally it may be said, that the identification of "*Homeric*" sculptures and paintings is obscure.

chances of their remaining perfect for so vast a period are inconceivably small. Whether they were written at first,—which on the whole appears, to say the least, highly improbable,—or not, we know for certain that for a long period (Pindar, Xenophon, and Plato being explicit witnesses to the fact) they were recited *orally and from memory*. Now, making every allowance for an opinion commonly entertained, with what truth it is difficult for us to judge, that men's memories are stronger when destitute of the artificial aid of writing⁵, it does seem nearly impossible either that these rhapsodists should feel bound to adhere to a uniform standard⁶, or that, if they did, they would be able and willing in all places to recite them accurately⁷; or lastly, that authentic ancient copies, dating from Homer's time, existed centuries afterwards, by which their vagaries or mistakes could have been corrected. Yet all these conditions are absolutely necessary, and we must assume them all to have been fulfilled, if we would maintain the genuineness of the present Homeric texts.

Besides, as Wolf observes, the object of the rhapsodists was to interest their hearers, not to preserve intact the text of their author. The poems were *their* property, as professional exponents of their force and meaning, and were not as copyrights held from Homer. No scruples as to *fraud* in interpolating occurred to them; if they were not mere machines, and had any poetic fire of their own, they must have made efforts to show that genius, a prominent part of which would consist in facility of poetic in-

⁵ Plat. Phædr. p. 275 A.

⁶ Xenophon, Mem. IV. ii. 10, makes Socrates say, τοὺς γὰρ τοὶ ῥαψωδοὺς οἶδα τὸ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πᾶν ἡλιθίους ὄντας. This may fairly be interpreted of care taken by them to avoid mistakes in reciting.

⁷ Wolf, Prolegom. § xxv.: "Ne tenacissima quidem memoria, a scriptis exemplaribus destituta, non vacillat interdum, et paulatim longius a fide desciscit. In primis vero recitatio ipsa, vivido impetu et ardore animi peracta, infirmaverit oportet memoriam, multisque mutationibus causam dederit, in eo praesertim sermone, qui quasi sponte concluderet versum, neque hanc artificiosam concinnitatem haberet, quae aliunde illata respueret.—Postremo mirum fuisset, nisi rhapsodi generosioris spiritus, et qui ipsi poetae essent, passim aliquid a se melius dici posse, alia etiam in auditorum gratiam clarioribus verbis exprimenda, alia denique intertexenda carminibus uno filo nectendis putarent."

vention. The arrangement of the parts of the *Iliad*,—if then it existed at all as a continuous and connected poem,—must have been left almost to caprice, if each rhapsode only selected a part or parts, the whole being much too long to be listened to continuously. The compilation of the *Iliad* as a whole is more like the work of a reading than of a hearing age. No poet would have cared to compose a long poem or a complete whole, if he well knew it would only be listened to in detached parts.

The question, whether the art (or rather the practice) of writing existed in Homer's time, has been so fully discussed by Wolf, Thirlwall, and others, that we shall not attempt here to reopen it, merely observing, that we strongly incline to Wolf's opinion, that it was not. It is now generally admitted, that the invention of writing was not more necessary to the formation and development of human speech than that of printing,—that languages may grow and a literature (if we may use an expression hardly correct under such an assumption) may exist without letters; in a word, that the ear is sufficient without the eye for the communication of human thought. "It is a mere accident that language should ever have been reduced to writing, and have been made the vehicle of a written literature. Even now, the largest number of languages have produced no literature⁸." Wolf is not disinclined to allow⁹, that in Homer's time the knowledge of letters may have existed, and possibly the art of cutting them on stone, or wood, or metal; but he does not allow that the use of it had progressed so far as to have been available for writing the long poems of Homer. Poets too existed long before Homer: could *they* also write; or, if they composed without writing, why may not Homer have done so too?

Recent writers, eager to maintain the genuineness of the Homeric poems, and well aware how serious an objection to the

⁸ Prof. Max Müller, *Lectures on Language*, i. p. 173.

⁹ *Proleg.* § 12. See also *ibid.* § xv. The "*justa librorum scriptio*," he observes, must have taken ages to perfect after the mere use of letters had been introduced. He well adds, that to commit to writing verses evidently composed expressly for oral recitation, would have been spurned, as depriving them of their very spirit and vitality. We confess that this appears an argument of great weight.

claim is raised by Wolf's long and elaborate arguments to show the comparatively late use of writing, have had recourse to the usual weapons of a weak cause, hard words, in default of hard facts. Col. Mure (as already observed) coolly dismisses that scholar's opinion as "the Wolfian heresy;" and stigmatizes his statements as "vague and often self-contradictory." Mr. Gladstone says¹ that Lachmann's destructive theories "draw from the world no other sign than the shrug or the smile, which seems to be the proper reward for perverted ingenuity;" and he calls this and similar efforts of thoughtful criticism "Homeric bubble-schemes." Mr. Trollope calls it a "singular theory" and "the extraordinary notion of the German critics respecting the composition of the *Iliad*,"—maintaining, of course, that "admitting for a moment (!) that writing was not in use at the time when Homer composed the *Iliad*, the difficulties of its transmission to posterity were by no means insurmountable³." Wolf however (and rightly, we think) goes much further than to deny the practice of writing in the Homeric age. He asks, What sort of copies of the Homeric text can we conceive were in the first instance, i. e. when writing and reading began to supersede recitation, produced from, or perhaps by, the rhapsodists? Would they agree? And if they did not agree, must not the reduction to uniformity have taken also a long time? "*Fac*" (he says, Proleg. § xxxviii.) "*quod ne aliter quidem fingi per historiam licet, decem vel viginti exemplaria post primum illud scripturae tentamen a viris privatis, ut puta a rhapsodis, facta esse: annon in ea statim plurimas variationes inferri oportuit, partim ex variis recitandi modis, partim ex ingeniosa libidine describentium?* Quamquam enim nullo tempore evanuit apud Graecos persuasio de divina origine Homeri sui, tamen in ejus oratione, sicut in interpretatione, numquam desierunt summa levitate mutare quidlibet, corrigere, fingere ad libitum, ut dignissima

¹ "Studies," i. p. 45.

² How truly does Wolf remark (Proleg. § xxvi.), "*Conjecturas hujusmodi*" (viz. his own views on the Homeric question) "*hodie vulgus infamare solet nomine hypothesis*"!

³ Prelim. Obs. p. xxii.

demum numinis afflatu profaretur." He goes on in this section to show, that in transcribing new copies from these several archetypes, a principle of eclecticism must have existed; and as such transcriptions would be made for private use, and without public authority at first, no standard or authorized copy would have existed, to act as a check upon further changes and emendations. If then any man of learning and poetic taste had at any time resolved to prepare a new copy for himself or his friends, he could only have procured the best existing codices, and formed his own judgment of what seemed to him the genuine readings. And he well adds the important remark, that *critical scholarship*, in the sense in which we apply it, was totally unknown to the Greeks; and even that Aristarchus, who may be regarded as the founder of the school of verbal criticism, did not pursue any thing like the careful methods which we adopt.

To the improbabilities of the Homeric text, supposing it to have proceeded from Homer, having been preserved intact for centuries by the recitation of the rhapsodists, must be added another improbability equally great, though of quite a different kind, viz. the improbability that such long and elaborate poems *did* so proceed from one poet at an age so remote and in other respects so little advanced in civilization. "Mihi vero," says Wolf[†], "sive ipsorum Græcorum sive aliarum gentium progressus intueor, illud minime credibile videtur, quod credere assuevimus, hæc talia duo opera unius ingenii repente ex tenebris splendescere et nitore partium et multis magnisque virtutibus summae perpetuae." Between the composition of detached ballads on chivalrous subjects, and the artistic composition of a long epic with a plot or uniform design, the difference is vast. But, on the other hand, a number of ballads on the same general historic or legendary subject might undoubtedly be worked up into a whole. The denial of this fact, which never should have been denied, is the stronghold of the advocates of an original Iliad. They greatly exaggerate the unity of the Iliad, and they

[†] Proleg. § xxxv.

as greatly depreciate the genius of the early rhapsodists, the very origin of whose name, from *ῥάπτειν ἔπη*, shows that *putting together* was a primary part of their profession.

Wolf even denies that a long epic poem *with a plot*, and interspersed with episodes, is consistent with the genius, or period, or country in which Homer is believed to have lived. "Take," he says⁵, "from the whole *Iliad* any four or five of the longer episodes, and see if you can fairly trace in them, considered apart, indications of an originally intended unity or grand total." Or again, "consider the plan of the so-called *Cyclic poems*, so far as we know them from the summaries preserved to us, or of any ancient epic of which any information has reached us, and in none of them is any primary action maintained, varied with episodes after the manner of the *Iliad*."

It is undoubtedly true however that the Homeric characters are very consistently drawn, both in their sayings and their doings. Agamemnon, Diomedes, Hector, Achilles, Nestor, are every where themselves, almost to monotony. Col. Mure has shown by a careful comparison that all these characters use peculiar phrases in their speeches, which he considers as a proof of unity of design. It is obvious however that this is just one of those points which is in the power, we might almost say, which it is the province of an imitator to bring out. If Hector is boastful, if Nestor tells very long stories about himself, if Agamemnon is self-reproachful and repentant, a clever rhapsodist would seize that feature in some leading speech of each hero, and repeat it elsewhere for the mere purpose of making an Agamemnon speak like an Agamemnon. We need not say that this was so, but only that, as an evidence for unity of design, it has very little value.

Again, it is only when we come to look carefully at this particular question, that we become aware how very large a portion of the present Homeric text is made up of repeated,—nay, oft-repeated,—or but slightly changed verses and even

⁵ Proleg. § xxviii.

passages of several or many verses. Are we then to suppose that a poet, so ingenious and so versatile as Homer is represented to have been, should have had recourse to such an expedient to fill up and extend to a greater length poems already very long; or are these repetitions indications of *disjecti membra poetæ*? If we argue, that such repetitions were the genius of the age, and an essential characteristic of epic verse, then we are unconsciously conceding to it a note of feebleness that is closely allied to poverty of invention. A common-sense view of the matter will hardly grant that these repetitions are in all cases genuine, even though they may be so in some. “Non dubium est,” says Wolf⁶, “quin similitudo quaedam locorum interdum occasionem dederit versibus inepte iterandis.” It may fairly be remarked, that this again is precisely what the rhapsodists were likely to do, because it would give them an appearance of having wonderful memories, when in fact a single passage once learnt would serve them for a dozen different rhapsodies.

A further argument of some weight in favour of the view that the Iliad was composed from detached ballads, is derived from the ancient titles of the “Rhapsodies” or parts selected for recitation. The present arrangement both of the Iliad and the Odyssey into twenty-four books is due to Aristarchus⁷, by whom, probably, the ancient titles were collected and prefixed (so far as they would suit) to the new arrangement. In some cases, two or even three titles are given to a single book⁸, evidently because it contained parts of the separate rhapsodies which were severally so named. Herodotus (as before remarked) assigns a passage in the sixth to the *Διομήδεος ἀριστείη*, which is now the title of the fifth. An ingenious, and perhaps not wholly unsuccessful, attempt to restore to the Iliad the arrangement which it is supposed to have had before the time of Aristarchus, has been made by A. Köchly (Lipsiae, 1861).

⁶ Proleg. § L.

⁷ See Wolf, Proleg. § xlix.

⁸ Thus the third book is entitled “*Ορκοι. Τειχομαχία. Πάριδος καὶ Μενελάου μονομαχία*.” From the tenth book however to the end, there is but one title prefixed to each.

The⁹ first ballad (or *ῥαψωδία*) is called by its ancient title, the *Μῆνις*, or “Anger (of Achilles).” This comprises the former part of book i. down to v. 318, after which v. 488 is tacked on thus,

αὐτὰρ Ἀχιλλεὺς
[ἐκ τοῦ] μῆνι νηυσὶ παρήμενος ὠκυπόροισιν,

and the three lines, 490—2, conclude the subject, not inappropriately, it will be admitted. The second rhapsody is called *Αἴται*, “The Prayers;” viz. the petition of Achilles to his mother Thetis; and this is composed of book i. v. 349, to the end. The third poem is entitled “*Ονειρος*,” “The Dream,” viz. the vision sent by Zeus to Agamemnon to urge him to action, book ii. 1 to 483, but with many omissions and rearrangements. The fourth poem is called *Ἀγορὰ*, “The Assembly,” and is also made up from other parts of book ii., with the omission, of course, of the “Catalogue,” which forms separately *ῥαψωδία* No. 5, entitled *Βοιωτία ἥτοι Κατάλογος νεῶν*. The sixth is “*Ορκία*,” or “The Sworn Treaty,” or “The Duel of Paris and Menelaus,” from books iii. and iv. This poem is extended to 531 lines. The seventh is *Τειχοσκοπία*; and Köchly adds to it *ἐπιπόλησις*, “The Visiting,” a term the grammarians gave to the latter part of book iv. The *Τειχοσκοπία*, or “Helen’s Survey of the Warriors from the Wall,” is made up from book iii. v. 121 to 244. Ballad viii. is called *Διομήδους Ἀριστεία*, “The Achievements of Diomedes,” from books iv. and v. This poem contains 693 lines. The ninth poem is “*Εκτορος καὶ Ἀνδρομάχης ὁμιλία*,” “The Meeting of Hector and Andromache,” being the well-known and touching scene from Il. vi. The tenth is entitled *Πρεσβεία*, “The Embassy,” from books viii. and ix., containing the account of the mission of the Argive warriors to pacify Achilles. The eleventh, *Ἀγαμέμνονος ἀριστεία*, or *Κόλος μάχη* (“The Intercepted Fight”), is out of book xi., with some few parts inserted from other books. This describes the valorous deeds of Agamemnon, and the attack of the Trojans on the Argive camp and fleet. The twelfth poem is the *Τειχομαχία*, book xii., a continuation of the same subject. The thirteenth

⁹ The general sketch of Köchly’s work here given is reprinted from a notice of his work (by the present editor) in the “Home and Foreign Review.”

is entitled *Διὸς ἀπάτη*, and is a long poem of 900 lines, from several books, chiefly xiii. xiv. and xv. The title alludes to the deception practised on Zeus by putting him to sleep, that the Argives might gain an advantage over the Trojans, who were protected by Zeus. From the same three books is composed the fourteenth poem, called *ἡ ἐπὶ ναυσὶ μάχη*, "The Fight by the Ships." The remaining two are respectively *Πατρόκλεια*, "The Story of Patroclus," and the affliction of Achilles (books xvi. xvii. and part of xviii.), and "*Εκτορος λύτρα*," "The Ransom of Hector's Body" by Priam, which comprises the xxivth book. It will be seen that the famous "Shield of Achilles," in the xviiiith book, is omitted, as are also book x., the Dolonea, and books xix. to xxiii. inclusive. These latter form an *Achilleis*, or general account of the exploits of Achilles after he returned to the war, and at the funeral of Patroclus. They differ in important respects from the general style of the Iliad, but they must be very ancient; for it may be remarked that, in the minute accounts of the tombs and tumuli erected both for Patroclus and Hector, we have nearly every particular described which modern research has verified by an examination of the most ancient existing *tumuli* in Europe and Asia. Even a suggestion recently brought before the public, that the so-called Druidical circles are only the foundations of tumuli with the earth removed, receives a remarkable confirmation from Il. xxiii. 255,

τορνῶσαντο δὲ σῆμα, θεμελίιά τε προβάλοντο
ἀμφὶ πυρῆν, εἴθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.

"They made a circular tomb, and laid first the foundation-stones round the place of the pyre, and forthwith heaped loose earth on it." Hence we understand why the most ancient tumuli generally contain burnt bones.

Aelian¹ has preserved a short account of the names of some of the rhapsodies in the Iliad, but not in the order in which we have them, though the names are as nearly as possible the same. Several of the titles he assigns to the rhapsodies of the Odyssey

¹ Var. Hist. lib. xiii. 13, Περὶ Ὀμήρου ἐπῶν καὶ ποιήσεως. He lived about A.D. 250.

are not the same as those now prefixed. The passage, which is important, is as follows:—

"Οτι τὰ Ὅμηρου ἔπη πρότερον διηρημένα ἦδον οἱ παλαιοί. Οἶον ἔλεγον, Τὴν ἐπὶ ναυσὶ μάχην, καὶ Δολωνίαν τινὰ, καὶ Ἀριστείαν Ἀγαμέμνονος, καὶ Νεῶν κατάλογον, καὶ Πατρόκλειαν, καὶ Λύτρα, καὶ Ἐπὶ Πατρόκλῳ ἄθλα, καὶ Ὀρκίων ἀφάνισιν. Ταῦτα ὑπὲρ τῆς Ἰλιάδος. Ὑπὲρ δὲ τῆς ἐτέρας· Τὰ ἐν Πύλῳ, καὶ Τὰ ἐν Λακεδαίμονι, καὶ Καλυψοῦς ἄντρον, καὶ Τὰ περὶ τὴν σχεδίαν, Ἀλκίνου ἀπολόγους, Κυκλωπίαν, καὶ Νεκυίαν, καὶ Τὰ τῆς Κίρκης, Νίπτρα, Μνηστήρων φόνον, Τὰ ἐν ἀγρῷ, Τὰ ἐν Λαέρτῳ. Ὅψὲ δὲ Λυκοῦργος ὁ Λακεδαιμόνιος ἀθρόαν πρῶτος εἰς τὴν Ἑλλάδα ἐκόμισε τὴν Ὅμηρουποίησιν. Τὸ δὲ ἀγώγιμον τοῦτο ἐξ Ἰωνίας, ἡνίκα ἀπεδήμησεν, ἤγαγεν. Ὑστερον δὲ Πεισίστρατος συναγαγὼν, ἀπέφηνε τὴν Ἰλιάδα καὶ Ὀδύσειαν.

Amid the many doubts and uncertainties which hang over the literary history of the Homeric poems, one point is happily clear, and is fully allowed by Wolf, that the basis of the poems is undoubtedly very ancient, and that they faithfully represent the manners, the feelings, and the religious ideas of a very remote age. It is quite impossible to doubt that the characters of Achilles, Agamemnon, Menelaus, Ulysses, Hector, and the Trojan heroes generally, have been known and their exploits celebrated from very ancient times. No one charges the Iliad with any novelty as to its subject-matter. It is only the form and arrangement, the extent and the original unity of plan and authorship, that can fairly be questioned. There certainly have been "Homeric poems" of some kind, if by no means identical with our Iliad and Odyssey, from the very earliest dawnings of Grecian history or art, and probably even long before. Under any aspect, the Iliad and the Odyssey present us with a truthful and authentic picture of the manners, the thoughts, the actions, and the feelings of a remote and pre-historic age. "The dissolution of Homer's individuality does not get rid of his authority. For if the works reputed to be his had proceeded from many minds, yet still, according to their unity of colour, and their correspondence in ethical and intellectual tone with the events of the age they

purport to describe, there would arise an argument, founded on internal evidence, for the admission of the whole band into the class of trustworthy historical witnesses²." They have been, probably, extensively altered, in some parts interpolated, in others perhaps cut down. By none does the latter process seem to have been done so freely as by Aristarchus, though Zenodotus also was given to the same practice before him. "Is it likely," asks Wolf³, "that a critic, who ejected from the then text so many verses which have by accident been preserved to us in other places, or that,—if the same process had been done by others before him, such as Zenodotus,—those who hacked and chopped the Homeric verses so freely, would have edited his works entire, or would not have chopped away a good deal more, of which no mention whatever has come down to us?" "We now possess the Homer," he adds, "not as it existed in its full life and vitality in the recitations of the ancient Greeks, but as it has undergone various changes, interpolations, and emendations from the time of Solon to that of the Alexandrines. This conclusion had long been formed by learned men on certain faint indications and uncertain data; but now the joint voice of all ages confirms it, and history asserts it⁴."

The argument from *unity of design* in the *Iliad* is so important a one in favour of that poem being the work of one author, that it cannot be lightly set aside, nor indeed can it be met or answered completely without attributing to the early *Rhapsodi* the high genius of a poetic age, the inspiration of a common theme, and a uniformity of design, which, if not the result, was at least the unconscious effect of accurately appreciating the foibles of heroes

² Gladstone, *Studies on Homer*, i. p. 22. On the *historical* authority of Homer Mr. Gladstone dwells throughout his great work without apparent misgiving, or even recognizing the department of *myth*. This is a subject on which scholars are pretty sure somewhat widely to disagree.

³ Proleg. § xlix.

⁴ Proleg. § xlix. fin. "Habemus nunc Homerum in manibus, non qui viguit in ore Graecorum suorum, sed inde a Solonis temporibus usque ad haec Alexandrina mutatum varie, interpolatum, castigatum, et emendatum. Id e disiectis quibusdam iudiciis jam dudum obscure colligebant homines docti et sollertes; nunc in unum conjunctae voces omnium temporum testantur, et loquitur historia."

as described in many a ballad and many a tale. Col. Mure says ⁵, "Were the authorship of the poems, over which these excellences are so copiously spread, to be parcelled out as has been proposed, the dark ages of Greece would present the phenomenon, not merely of one, but of a legion of heroic bards, equaling or surpassing the greatest of which any other age or country can boast." In answer to this we may reply, that we cannot say that it was impossible for a single rhapsodist,—perhaps the Homer himself,—to make a consistent whole, possibly by great alterations and adaptations, out of a series of poems treating of the same engrossing theme and in the same epic spirit and verse. "With the single exception perhaps of the great English dramatist" (Col. Mure proceeds to remark ⁶), "no poet has ever produced so numerous and spirited a variety of original characters, of different ages, ranks, and sexes. Still more peculiar to himself than their variety is the unity of thought, feeling, and expression, often of minute phraseology, with which they are individually sustained, and yet without an appearance of effort on the part of their author. Each describes himself spontaneously, when brought on the scene; just as the automata of Vulcan in the *Odyssey*, though indebted to the divine artist for the mechanism on which they move, appear to perform their functions by their own unaided powers. That any two or more poets should simultaneously have conceived such a character as Achilles is next to impossible. Still less credible is it, that the different parts of the *Iliad*, where the hero successively appears as the same sublime ideal being, under the influence of the same combination of virtues, failings, and passions, thinking, speaking, acting, and suffering, according to the same single type of heroic grandeur, can be the production of more than one mind.—The nicest shades of peculiarity in the inferior actors of the *Iliad* and *Odyssey* are conceived and maintained in the same spirit of distinction as in Achilles or Hector. Even where there exists some bond of connexion, ethnic or historical, between the destinies

⁵ Vol. i. p. 231 (bk. ii. ch. iv. § 4).

⁶ Vol. i. p. 233.

of certain pairs of heroes, as of Achilles and Patroclus, Hector and Paris, Agamemnon and Menelaus, the poet has, with the most subtle though palpable design, availed himself of this contingency, in adapting or contrasting, as it may be, the relations of the one to the other, so as to give more effectual relief to the distinctive peculiarities of each."

The real question is whether, supposing a multiplicity of authors, it would be so very difficult, especially in a poem of really simple plan, for a man of genius to seize and maintain with consistency the salient points in the characters of certain heroes, not only known to fame, but the principal subjects of ancient traditions and the most popular themes of chivalrous verse. If the characters were real ones, or even modelled on those of historical persons, it is evident that such a task is the more readily conceivable. There may be difficulties in accepting the hypothesis that existing materials of various kinds could ever have been worked up into a whole of such marvellous merit and so faultless in its plan; but the difficulties in referring the entire poems as we have them to one author living nine centuries before the Christian era seem at least as formidable to encounter.

ΙΛΙΑΔΟΣ

A.

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος

The ancient titles of the first book were *λοιμὸς* and *μῆνις*, the pestilence sent by Apollo, and the sullen wrath of Achilles, which grew out of events consequent thereon. The shortness of the proeme, and the abruptness with which the poet commences his narrative, are remarkable. He evidently presupposes a perfect knowledge, on the part of his hearers, not only of the subject generally, but of all the characters that take prominent parts in the action. It must ever remain a mere matter of theory whether the Iliad was founded on earlier ballads, e.g. an *Achilleis*, the *Exploits of Diomedes*, the *Adventures of Ulysses*, &c., and was, as it were, an expansion and development of, or an improvement on them; or whether such ballads were actually adopted by the poet into his work, which is the opinion of K. O. Müller (Hist. Gr. Lit. ch. v. § 6); or, lastly, whether the Iliad itself is not a compilation made in or about the time of Peisistratus, from an epic literature, embracing a much larger range of Trojan legends, and even better known to, and more used by, Pindar and the Greek tragic writers, than the Iliad itself. The Scholiasts discuss the question, 'why the poet began with the end, and not with the beginning?' and one solution of it was, that during the preceding nine years of the war, and till Achilles withdrew himself from action, the Trojans had not dared to come out of their beleaguered city, and thus no great achievement up to that time had been performed. The scene opens with the last year of the war: see ii. 134, ἐννέα δὴ βεβιάσσι Διὸς μεγάλου ἔνιαυτοί, and Thuc. i. 11, who speculates on the causes of the long and

ineffective siege. The subjects not treated in the Iliad, but forming an essential part of the earlier history, such as the rape of Helen, the detention of the fleet at Aulis, the sacrifice of Iphigenia, the education of Achilles, &c., were fully given in another epic poem, known as the *Cypria*, and commonly supposed to be post-Homeric; but if so, they were most certainly founded, equally with the Iliad, on pre-Homeric ballads.

1—7. These few lines appear to constitute the proeme proper; and even these bear some marks of later alterations and additions. For instance, the first three lines seem complete in themselves; the fourth, in which the imperfect τεῦχε succeeds the aorist προΐαψεν (as better adapted to ἐξ οὗ, &c.), reads as if ἥρώων was exegetically added by another hand; in fact, Zenodotus rejected as spurious both 4 and 5, and they are omitted by A. Koechly (in his edition of the Iliad arranged under separate ballad-subjects). Invocations of the Muse commence the Odyssey, the 'Works and Days' and 'Theogony' of Hesiod, the 'Catalogue of Ships,' ii. 484, and some other parts of the Iliad, e.g. xi. 218.

1. μῆνιν, 'the enduring anger' (μαίνεσθαι). Hesych. ἔμμονον καὶ παρατεταμένην ὀργήν. It is different from χόλος, 'hasty passion.'—Πηληϊάδεω, a later form, as the long vowels show, for Πηληϊάδαο, as Μενέλεως for Μενέλαος. Compare Πετρώω, iv. 327; Πηνελέωω, xiv. 489. Ἴδεω, ix. 558. Ἀλταο and Ἀλτεω in juxtaposition, xxi. 85-6. The termination originally involved the F (—αFo); see *New Cratylus*, § 248. It is probable that the earliest pronunciation represented ΠελλεFφιδαFo, ΠελεFιδῆς being

οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
 οἰωνοῖσιν τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

5

identical with Πηλείδης. Another form of patronymic was Πηλείων. So we have both Ἀτρεΐδης and Ἀτρεΐων from Ἀτρεΐς. The lengthened termination in *ιάδης* is common to several forms of name. Thus Σεληπιάδης, ii. 693; Ἀρητιάδης, Od. xviii. 413; Φηρητιάδης, ii. 763; Καπανητιάδης, v. 109; Αὐγητιάδης, ii. 624. Analogous are Ἰαπετιονίδης, Hes. Opp. 54. Ταλαϊονίδης, inf. ii. 566. Pind. Ol. vi. 15. See *New Cratylus*, § 262.

2. οὐλομένην, ὀλοήν, ὀλεθρίαν, 'baneful,' 'accursed.' Properly, a man is οὐλόμενος, who is *lost*, *perditus*; thence *wicked*, and the author of evil. Cf. ἄφρονα κούρην οὐλομένην, v. 875. Of course the word is but an epithet, and has no active sense properly.—For οὐλ, ὀλF, see on ii. 6.

3. προΐαψεν. Schol. ἔβλαψε προπέμψασα τῷ Ἀιδῇ πρὸ τοῦ πρόποντος ἀνθρώποις θανάτου. ἢ περιττεύει τὸ πρὸ, ὥς τὸ "νῆας τε προπάσας." The aorist implies several acts, each separate and complete in itself: whereas τεύχε—ἐξ οὗ, κ.τ.λ. means, 'went on making them a prey ever since,' &c. Hesych. προΐαψεν προέπεμψεν προδιέφθειρεν. δηλοῖ δὲ διὰ τῆς λέξεως τὴν μετ' ὀδύνης αὐτῶν ἀπώλειαν. Probably the πρὸ is used as in *projicere*, 'to hurl headlong,' the idea being to throw *forward*, or to the front. Virg. Aen. ii. 398, 'multos Danaum demittimus Orco.' The word occurs again in a similar combination, v. 190; vi. 487; xi. 55, and in Aesch. Theb. 310, οἰκτρὸν γὰρ πόλιν ᾧδ' ὀγυγίαν Ἀΐδα προΐαψαι. Mr. Newman renders it, "and forward flung to Aides." Lord Derby, "untimely sent."

4. ἡρώων. On ἦρωες, 'a fighting man,' root Fhr, see inf. 572. *New Cratylus*, § 329. 332.—αὐτοὺς δέ. The real men, the tangible realities, as it were, contrasted with the εἶδωλα, which were thought to drag on a feeble and half-animate existence, ἀμενηνὰ κάρηνα, καμώντες, &c., in Hades. For this use of αὐτὸς in contrast, cf. inf. 51. 216. vii. 474.—οἰωνοῖσι, 'carrion fowls,' 'vultures.' Photius: οἰωνοί

σαρκοφάγα ὄρνεα. Nothing is more common than this combination of 'dogs and vultures' for the unburied. Aesch. Suppl. 780, κυσὶν δ' ἔπειθ' ἔλωρα κᾶπι-χωρίοις ὄρνεσι δέϊπον οὐκ ἀναίνομαι πέλειν. Theb. 1017 and 1023. 'Canibus data praeda Latinis Alitibusque,' Virg. Aen. ix. 485. Compare Soph. Antig. 1017. Ajax 830. Inf. ii. 393; xi. 453; xxiv. 411.—ἐλώρια here has the F, as occasionally αἰρεῖσθαι. See v. 487; inf. 230.

5. ἐτελείετο. ('In all which) the counsel of Zeus was being fulfilled.' This appears to be a parenthetical clause, meaning, that the object of Zeus in permitting all this destruction was indirectly to glorify Achilles, who alone could have prevented it. Compare viii. 372; xiii. 348; and for the imperfect, ix. 456, θεοὶ δ' ἐτέλειον ἐπαράς, and *ib.* 493. Mr. Trollope connects this clause with the following ἐξ οὗ δὴ κ.τ.λ., conceiving that Διὸς βουλή is opposed to μῆνις Ἀχιλλῆος as a first to a secondary cause. And so, according to Schol. Ven., Aristarchus punctuated the passage, 'that the βουλή might not appear a temporary design against the Greeks, but one that had existed ever since the μῆνις commenced.' The general sense is, that all these events were overruled by Zeus. Aesch. Ag. 1463, τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; Some of the ancient critics read βουλῇ, οἶον τῇ βουλῇ τοῦ Διὸς ἐτελείοιτο. (Schol. Ven.)

6. ἐξ οὗ κ.τ.λ. He means, that all the sufferings of the Achaeans arose out of the original quarrel; but he expresses it thus, 'from the time when first there separated after a dispute Atreides, king of men, and divinely-born Achilles.'—διαστήτην, 'parted,' 'came to a rupture.' See xvi. 470. Lord Derby's version "confronted stood" is quite wide of the mark.—ἐξ οὗ, sc. χρόνου. The adjunct δὴ to the relative became quite common in a later age, e. g. Eur. Alcest. 5, οὗ δὴ χολαθεῖς. Aesch. Eum. 3, ἣ δὴ τὸ μητρὸς κ.τ.λ. It implies that the fact alluded to is well known and acknowledged. Cf.

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
 Αἰητοῦς καὶ Διὸς υἱός· ὃ γὰρ βασιλῆϊ χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
 οὔνεκα τὸν Χρῦσῃν ἠτίμασεν ἀρητῆρα
 Ἀτρεΐδης. ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶ ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς, 15
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

ii. 117.—*ἐρίσαντε*, after having quarrelled; as the consequences of a quarrel.

8. *τίς τ' ἄρ*. For *τίς τε ἄρ*, where the *τε* is not easy to explain. Mr. Trollope renders it, 'And who then of the gods?' But *τε* does not here mean *καὶ*, nor indeed can it be rendered at all in English. An obvious reading would be *τίς γὰρ*, but there seems no authority for it. The other is a received Homeric formula, as in ii. 761; iii. 226; xii. 409; xviii. 6. Od. xxiii. 261.—By adding *θεῶν* the poet again traces the ultimate cause to the gods. Humanly, the anger of Achilles caused the deaths; divinely (indirectly however, and under the counsels of Zeus), Apollo caused the anger; the prime human agent being Agamemnon, who provoked the anger by refusing to give up Chryseis according to the advice of Achilles, and Agamemnon in his turn being infatuated by the supreme decree of Zeus.—For *σφωε* Zenodotus read *σφῶϊ*. The Scholiasts both here and on xii. 366 lay down the distinction between *σφῶ* or *σφῶϊ* = *ὑμεῖς* or *ὑμᾶς* (cf. inf. 336), and *σφῶε* = *αὐτοῖς*. Mr. Newman renders *σφῶϊ*, 'you.' In xxiii. 417 we have *σφισιν* for *αὐτοῖς*, while *σφίσι* is *sibi*.—*ξυνέηκε*, *commisit*, lit. 'brought them together in a quarrel so as to fight.' Cf. vii. 210, *οὗς τε Κρονίων θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι*. Hesych. *ξυνέηκε* ξυνέβαλεν.

9. *βασιλῆϊ*. Agamemnon, who is *κατ' ἔσοχῃν* 'king,' in contrast to Achilles, who is only a *βασιλεὺς ὑποχός* (Aesch. Pers. 24).

10. *λαοί*, the people paying the penalty of the folly of their king.

11. *τὸν Χρῦσῃν*. The Attics would have said, *Χρῦσῃν τὸν ἀρητῆρα*, 'Chryses the (or his) priest.' Here therefore *τὸν* is not the article, but the demonstrative, 'him, Chryses the priest,' as *τὸν ξείνον*

δύστηνον, Od. xvii. 10. The Scholiasts erroneously call this an instance of 'hyperbaton,' for *τὸν ἀρητῆρα Χρῦσῃν*. Compare ii. 275 and 278; viii. 532; xxi. 317; and inf. 20. 23. 340, &c. Also vii. 412; xxiii. 75.—*ἠτίμασεν*, *ἄτιμον ἀπέπεμψε*, "with scorn dismissed," Lord Derby. The Venetian Schol. quotes the verse with the reading *ἠτίμασεν*, which Bekker adopts for the vulg. *ἠτίμησ'*, but Spitzner attributes to a mere error. The *spondaic* rhythm of the verse is rather unusual. Cf. ii. 544. 813. So xvii. 670, *νῦν τις ἐνηγείης Πατροκλῆος δειλοῖο μνησάσθω*. Virg. Aen. vii. 634, 'Aut leves ocreas lento ducunt argento.' In xi. 130 there is a yet more remarkable verse, *Ἀτρεΐδης τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην*.—It is remarkable that *ἀτίζω*, *ἀτιμάζω*, *ἀτίω*, *ἀτιμάω*, and *ἀτιμῶ*, are almost the only examples of truly transitive verbs compounded with a privative, such verbs usually representing a noun, e. g. *ἀτυχεῖν* = *ἀτυχῆς εἶναι* (see *New Cratylus*, § 437).—*ἀρητῆρα*, from *ἀράσμαι* = *ιέρεια* (cf. 23, and also 86).

12. *ἦλθε*, 'had come.'—*λυσόμενος*, 'to effect the ransom of,'—the possessor being said *λῦσαι*, inf. 20.—*ἀπερείσια*, probably for *ἀπειρίσια*, by a common hyperthesis of *ι*.—*φέρων*, viz., in case that Agamemnon was not moved by the character and age of the applicant, nor by religious regard for the god. 'Both to ransom and bringing,' seems only a poetic way of saying, 'to ransom by the offer of,' &c. On this phrase see x. 380.

14. *στέμματ'*. Doederlein reads *στέμμα τ'*, which seems better. (So also Trollope and Heyne.) He compares *στέμμα θεοῖο*, inf. 28. (Mr. Gladstone wrongly joins *Ἀπόλλωνος σκῆπτρῳ*.)—The *σκῆπτρον*, or official *βάβδος*, was in this case tufted with wool like a suppliant bough. This

“Ἀτρεΐδα τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν καὶ οἴκαδ’ ἰκέσθαι
 παῖδα δ’ ἐμοὶ λῦσαί τε φίλην τά τ’ ἄποινα δέχεσθαι 20
 ἄζόμενοι Διὸς νῖα ἐκηβόλον Ἀπόλλωνα.”

ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίη, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν. 25
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω
 ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.

demonstrative claim to respect and impunity is still kept up in ‘flags of truce.’—ἀνὰ, common in Homer with a dative, in the sense of ἐπὶ, ‘on.’ Similarly Pind. Pyth. i. 10, εὔδει δ’ ἀνὰ σκάπτῳ Διὸς αἰετός.

18. θεοί. A monosyllable, as in Hes. Theog. 44, θεῶν γένος αἰδοῖον πρῶτον κλείουσιν αἰδοῖν.

19. Vulg. εἶ δ’ οἴκαδ’. Bekker καὶ Φοῖκαδ’, and so perhaps in vii. 364, καὶ Φοῖκοθεν for καὶ ἐτ’ οἴκοθεν. Bentley proposed (see *New Cratylus*, p. 224, ed. 3) εἶ δ’ Ἄργος ἰκέσθαι, but elsewhere suggested that the pronunciation δ’ Φοῖκαδ’ might have resembled our *dwell*.—The Scholiasts notice the apparent inconsistency of Chryses, whose native land was the Troad, wishing success to the enemy in destroying his own country. His words must not be pressed beyond the force of an ordinary formula; ‘so may you succeed in your design, if you surrender to me my daughter.’

20. λῦσαι, infinitive for imperative. There was a less correct reading, λύσαιτε.—τὰ, i. e. ταῦτα τὰ δῶρα (ὡς) ἄποινα.

21. Vulg. νῖδν ἐκηβόλον, where we considerate the *F*. Cf. inf. 75. It is easy to read, with Bekker, Διὸς νῖα, or it may be that the verse itself is an interpolation. It is recognized by Plato, in an interesting passage, Resp. p. 393, E, where he puts into prose narration the verses 18 to 42. This line he renders by τὸν θεὸν αἰδεσθέντας.

22. ἐπευφήμησαν, ‘shouted assent,’ ἐπερρόθησαν. But the word involves the notion of a religious acclamation in honour of Apollo, as in Aesch. frag. 266,

παῖαν’ ἐπευφήμησεν εὐθυμῶν ἐμοί. Hesych. ἐπευφήμησεν· ἐν εὐφῆμῳ βοῇ εἶπεν. Plato, ut sup., οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνον. (‘Murmured assent well-omen’d,’ Mr. Newman, with his usual close accuracy.)

23. δέχθαι, a medial aorist, not “Ionice for δεδέχθαι, the reduplication being omitted” (Trollope). Compare βλήσθαι and βλήμενος. The participle δέγμενος (cf. ii. 137. 420) seems to be a form of the present.—ἀγλαὰ, not an idle epithet, but ἄξια, beautiful and costly.

24. θυμῷ, ‘in his mind.’—ἥνδανε takes the *F*. Zenodotus therefore was wrong in trying to evade the double dative by reading Ἀτρεΐδῳ Ἀγαμέμνονος κ.τ.λ. The subject to ἥνδανε may either be ἄποινα (i. c. καίπερ ἀγλαὰ ὄντα), or τὸ αἰδεῖσθαι ἱερῆα.

25. κακῶς, Schol. αὐστηρῶς.—κρατερὸν, = ἀπηνῆ, a cross, stern order. Cf. xv. 202, τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε. Also ix. 431.

26. γέρον. Here made a term of reproach, though it should have suggested respect (Schol.).—μή, sc. εὐλαβοῦ μή, ‘let me not catch you.’ A lengthened form of the subjunctive, for (κιχέω) κιχῶ, very common in Homer.

27. δηθύνοντα, ‘loitering on,’ viz. in vain hopes of gaining your end. He wishes to get rid of him, and forbids his return, because his presence makes the Greeks dissatisfied (i. e. at the conduct of their general). Schol. Ven.

28. μή. Here for ἵνα μή, ‘lest your tufted staff should be of no avail,’ viz. to save you from personal violence. χραίσμῃ the aorist.

τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."

ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπέιθετο μύθῳ,
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ.
 "κλῦθί μευ, ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφί ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μῆρ' ἔκῃα 40

29—31. The Schol. Ven. says these three lines were rejected by some of the critics. They are however in themselves unexceptionable.—πρὶν, 'ere that.—καὶ γῆρας, 'even old age,' which would make her less prized either as a concubine or as a slave. The sense then is, 'I will keep her from you even when I no longer want her myself.'—ἐν Ἀργεῖ, 'yea, even in Argos,' i. e. further from home than she now is. In 31 the double relation of slave (i. e. captive) and paramour is well described.—ἐποιχομένην, walking up and down before the loom to insert the shuttle. So ἔργον ἐποίχεσθαι in vi. 492. Od. v. 62, ἰστὸν ἐποιχομένη χρυσεῖη κερκιδ' ὕφαινε. See Donaldson on Pind. Pyth. ix. 18, ἰστῶν παλμβάμους ὁδοῦς, and *New Cratylus*, § 174.—ἀντιᾶν λέχος, i. e. μεταλαμβάνειν, the accusative depending on the notion of *going to meet* the male when summoned. Otherwise ἀντᾶν and ἀντιάζειν take the genitive, e. g. Soph. Antig. 981. inf. 67. Od. i. 25. Sometimes the dative, as ἐμῷ μένει ἀντιώσα, inf. xxi. 431. Doederlein's explanation is very forced, καὶ ἐμὸν λέχος (ἐποιχομένην), ἀντιώσαν (αὐτοῦ), quæ consors sit. Though ἀντιώσαν is elsewhere = ἀντιάσων, this is not the place for the future participle. See Lexil. p. 142—4, where it is explained εὐτρεπίζουσιν.

32. σαώτερος, κ.τ.λ., 'that you may return the safer,' viz. than is otherwise likely to be the case.

33, 34. Possibly an addition; all that is necessary is said in v. 35.—ἀκέων, 'silently.' An obscure form, used sometimes as a participle, even in the femi-

nine, inf. 565, sometimes as an adverb. Buttmann has attempted to investigate it, but with no great success, in the *Lexilogus*. There seems to have been an old substantive ἀκή, 'stillness,' and a verb ἀκέω, 'to be still.' Hence ἀκαλδς in the compound ἀκαλαρρείτης, vii. 422, and ἀκὴν in the formula ἀκὴν ἐγένοντο σιωπῇ. See iv. 429.

37. ἀμφιβέβηκας, in *tutela tenes*, Doederlein. The metaphor is from a beast that walks round its young, a warrior round his fallen friend, a sentinel round his post; and the perfect implies that the act has been done once, and the effect of it is permanent.—Chrysa and Cilla were cities in the Troad.

39. Σμινθεῦ. An epithet of unknown meaning, but derived by some from σμίνθος, 'a field-mouse.'—ἔρεψα, i. e. ὄροφῃν ναῶ ἐπέθηκα, 'if I ever roofed in, or completed, a temple for you.' Plato, paraphrasing the passage (Resp. p. 393, E), has εἴ τι πώποτε ἐν ναῶν οἰκοδομήσεσιν—δωρήσαιο. But many explain it 'garlanded,' citing Virg. Aen. ii. 248, 'Nos delubra deum—festa velamus fronde.' Doederlein adds Pind. Pyth. iv. 240, στεφάνοισι τέ μιν πῶας ἔρεπτον, and takes χαρίεντα to mean ὥστε εἶναι. Otherwise it will mean κεχαρισμένον σοι, 'acceptable to you.' Mr. Newman has, "if ever pleasant offerings—I hanged o'er the temple walls." Hesych. in ἔρεψα gives both meanings.

40. μῆρια. Schol. τὰ μῆρια δστᾶ. It will be shown, inf. 460, that the word meant 'slices of meat cut from the thighs.' This better suits the diminutive (on the analogy of χρυσίον, ἀργύριον,

ταύρων ἦδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

ὣς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,

τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·

45

ἔκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωομένοιο

[αὐτοῦ κινήθέντος· ὁ δ' ἦιε νυκτὶ ἐοικώς.]

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·

δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,

50

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπενκὲς ἐφίεις

βάλλ'. αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμεῖαι.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

'pieces of gold or silver,' 'coin'), and at least equally well the epithet *πίονα*.—*κρήνην*, a common lengthened form from *κραιαίνω*, = *κραίνω*.

42. *τίσειαν*, 'may they pay for.'—*δάκρυα*, like *τίνειν ἀδικίαν*, &c., 'the grief they have caused me.'—*σοῖσι βέλεσσιν*, 'by thy bolts,' the dative of the mode.

45. *τόξα ἔχων*. For the priest had expressly said *σοῖσι βέλεσσιν*.—*ἀμφηρεφέα*, 'covered at both ends,' i. e. closed in by a bottom and a moveable top, *πῶμα*, iv. 116. The final α is made long by the following τ being pronounced double. So Hesiod has *ἄταλλων*, i. e. *ἀττάλλων*, in Opp. 131.

46. *ἔκλαγξαν κ.τ.λ.* *Tela sonant humeris*, Aen. iv. 149.

47. *αὐτοῦ*, 'when he himself moved.' This is rather weak; and though *ἦιε νυκτὶ ἐοικώς*, "he swept along like night-fall" (Gladstone); "like the night-cloud he pass'd" (Lord Derby), is a fine figure to express a step silent, stealthy, invisible, and causing gloom, it may be questioned if the verse is not an interpolation, as Bentley supposed. Zenodotus, as Schol. Ven. informs us, rejected both this and the preceding. In later times, it was probably a subject for the painter's art, to which Propertius seems to allude, v. 6. 33, "Sed quali aspexit Pelopeum Agamemnona vultu, Egreditque avidis Dórica castra rogis." Similarly, in xii. 463, Hector leaps into the rampart, *νυκτὶ θεῇ ἀτάλαντος ὑπώπια*.

48. *ἀπάνευθε νεῶν*, 'at a distance from the ships,' because the pestilence was to begin among the animals on the outskirts of the camp.—*μεθέηκεν*, 'he let fly,' discharged an arrow; a symbolical way of saying that he sent a pestilence first among beasts, then, and probably of a different kind (there being *two* arrows), among men. Mr. Trollope says, *μετὰ (νῆας)*, 'towards the ships,' is the syntax, for that *μεθέηκε* is "not Greek." Aesch. Theb. 79, *μεθεῖται στρατὸς στρατόπεδον λιπών*. For *μεθεῖναι τόξον* or *βέλος*, see Herod. ix. 62. Soph. Phil. 1300. Orest. 1133.

50. *οὐρῆας*, 'mules,' probably differing from *ἡμιόνους*, either in the sex or the half-parentage.—*ἀργούς*, 'swift,' with glancing or twinkling, because nimble, feet. Mr. Newman renders it "huddling dogs."

51. *αὐτοῖσι, ἰρσις*, cf. sup. 4.—*βάλλε*, supply *αὐτοὺς οἰστώ*.—*ἔχεπενκὲς*, like *πικρὸν*, sharp, piercing (root *πικ*, *πυκ*).

52. Vulg. *θαμεαίαι*, from a form *θαμεῖδος* (*θαμεFFος*), like *ταρφειαί* in xii. 158. Ovid, Fast. ii. 549, "dicetur omine ab isto Roma suburbanis incaluisse focis."

53. *κῆλα*, 'arrows.' Perhaps the same word, certainly the same root, as *κᾶλον*, 'wood.' But whether connected with *κεάζω*, *εὐκέατος*, from the facility of splitting it, or with *καίω* (*καF*, quasi *καFελά*), may be doubted. See on viii. 217.

54. *ἀγορήνδε*, 'to a general assembly,' cf. x. 268, xi. 21. Agamemnon himself

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
 κῆδετο γὰρ Δαναῶν, ὅτι ῥά θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς
 “Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω 60
 ἅψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείοιμεν ἢ ἱερῆα
 ἢ καὶ ὄνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν),
 ὃς εἶπῃ ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 ἢ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται ἢ θ' ἐκατόμβης, 65
 εἴ κεν πῶς ἀρνῶν κνίσῃς αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι.”
 ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

would be entitled to summon a *βουλή* of the chiefs. Here, though the action in the meeting seems confined to the chiefs, the real object of it was probably to coerce the general-in-chief by a popular demonstration.

55, 56. These two verses read like a later addition. Usually, Ἥρη takes the digamma, but this combination elsewhere occurs.

57. “*Postquam congregati iustam ὁμήγυριν fecerunt.*” Doederlein.

59—61. οἶω κ.τ.λ. The meaning seems to be, ‘I think that we should now make the best of our way home again, if perchance (by that means) we may escape death.’ The Attics would have said ἦν πῶς φύγωμεν (cf. 66, 67), and δοκεῖ μοι δεῖν ἀπονοστήειν. *Vulgo* παλιμ-πλαγχθέντας, which, like παλινορμένω in xi. 326, must be regarded as a compound adjective, not from παλιμπλάζω. There seems a notion of the hardships and difficulties of the return, rather than of the ill-success of the expedition (Schol. μάτην ἀπράκτους ὑποστρέψαντας). So Aesch. Prom. 857, ἀφ’ οὗ παλιμπλάγκτοισι χεῖμάζει δρόμοις. Mr. Wright’s version is, “Would we death escape, we must consent, I ween, to wander back.” Mr. Newman’s, “Thou and I may now, I reckon, struggling homeward, Retrace the voyage back again, should haply death allow us.” Mr. Gladstone evades the difficulty in his neat but rather lax rendering, “Son of Atreus, it were

better we should seek our homes afar While we may, than thus to perish stricken both by Plague and War.” Doederlein takes πλαγχθέντας for ‘frustrated in our designs.’

61. εἰ δὴ, *siquidem*.—δαμᾶ, future of δαμάω, ‘shall thus beat,’ &c. Cf. vi. 368.

62. ἐρείοιμεν, for ἐρέωμεν, sc. ἐράμεθα, by an exchange of long vowels.

63. Zenodotus rejected this verse.

64. *Vulg.* ὅς κ' εἶποι. Originally ὃς *Fei*πῃ.—Φοῖβος. Doederlein ingeniously derives this from φόβιος, ‘the long-haired god’ (φόβη), regarding the other senses of ‘pure’ and ‘bright’ as secondary. That Apollo was the author of the pestilence was assumed, since all sudden maladies were attributed to him. The people do not seem to have been aware of the secret prayer of Chryses, sup. 35, and Achilles himself, though he may have suspected the true reason, professes to Agamemnon a different belief, viz. that some sin of omission was the cause.

65. ἐπιμέμφεται, ‘is dissatisfied about,’ = μέμψιν ἔχει (or supply ἔνεκα).—εὐχολῆς, a vow made but not fulfilled, or inadequately so.—τελείων, perfect, relating chiefly to age. Schol. τὴν ἡλικίαν ὀλοκλήρων. So Aesch. Ag. 1481, τέλειον νεαροῖς ἐπιθύσας. The translators render it ‘perfect,’ ‘unblemished.’—ἀντιάσας, τυχῶν, with the usual genitive; see sup. 31. The reading before

Κάλχας Θεστορίδης, οἰωνοπόλων ὃχ' ἄριστος,
 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
 “ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβέλεταο ἄνακτος. 75
 τοιγὰρ ἐγὼ ἔρέω· σὺ δὲ σύνθεο, καί μοι ὅμοσον
 ἦ μὴν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν ὃς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσω γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρην· 80
 εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι ἦ με σαώσεις.”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “θαρσήςσας μάλα εἰπὲ θεοπρόπιον ὅτι οἴσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ᾧ τε σὺ Κάλχαν

Aristarchus was κνίστης.—βούλεται, βούληται, ‘if perchance he will consent, by favourably receiving the savour of the burnt flesh of full-grown lambs and goats, to avert from (for) us the pestilence.’

69. ὄχα. Possibly a shortened form of ἐξοχα, ‘prominently,’ i. e. surpassingly, διαπρεπόντως. Others however compare ὄχυρδς, and the French *fort*, also the Latin *valde*. See Lexil. p. 463.

70. ἤδη takes the F, as usual.

71. ἠγήσατο, ‘had conducted,’ viz. nine years before. If this line is genuine, there seems a reference to some pre-Homeric ballad.

74. μυθήσασθαι, φράσαι, to declare plainly.

76. σύνθεο, ‘make a solemn compact with me.’ Hesych. σύνθεο· συνθηκοποιῆσαι.

77. ἀρήξειν μοι. The construction is the usual one, as above, 67, βλάβην being supplied. Aesch. Theb. 112, πάντως ἄρηξον δαῖτον ἄλωσιν. See inf. 97.—ἦ μὴν, ‘That in good sooth,’ &c. Cf. xiv. 275.—πρόφρων, πρόθυμος, Hesych.

78. χολωσέμεν, ‘that I shall enrage.’—μέγα κρατεῖ, like πολὺ νικᾷν, ‘exercises great power over.’

80. χέρην. The old nominative χερεὺς,

probably meaning ‘hand-worker,’ came to signify βάνανσος, ‘inferior,’ as compared with ἀρεὺς, ‘the fighting man’ (which, like ἦρας, κοῦρος, φῶς, was a title of distinction), or βασιλεὺς, ‘the ruling man’ (βασιλεύτερος and βασιλεύτατος, ix. 69. 392, show that this word was originally an adjective). Hence χείρων (for χερῶν, lengthened also into χερείων), χείριστος, and ἀρείων, ἄριστος. Cf. xiv. 382, χέρηα δὲ χείρονι δόσκειν, ‘a bad to a worse.’ It is only in iv. 400 (where see the note) that χέρηα is necessarily a synonym of χείρονα. Mr. Gladstone does not give the sense well, “Sure the King hath alway reason in contending with the vile.”

81. εἴ περ—τε, ‘for even if.’ See iv. 55; vii. 117.—καταπέψῃ, ‘should have digested,’ got rid of his rage.—ἀλλὰ τε, κ.τ.λ., ‘yet it may be that even afterwards he keeps his resentment, till he shall have satisfied it, within his own breast; so do you consider whether you will bear me safe through it.’—This last verse is possibly a later addition.—σαώσεις, *an servaturus sis*.

85. θεοπρόπιον, τὸ ἐκ θεοῦ προειρημένον, the declared will of the god. This is an obscure word, and Buttmann is not

εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
σὺμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."

καὶ τότε δὴ θάρσησε καὶ ἡὔδα μάντις ἀμύμων
"οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
τούνεκ' ἄρ' ἄλλγε' ἔδωκε ἐκηβόλος ἡδ' ἔτι δώσει.
οὐδ' ὃ γε πρὶν Δαναοῖσιν αἰκέα λοιγὸν ἀπώσει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
ἐς Χρύσην. τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν." 100

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἄχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

very successful in his attempts to explain it. In Aesch. Prom. 677, θεοπρόποι clearly mean *θεωροί*, persons sent to consult the oracle. See on xii. 228 and xiii. 70, where it seems a synonym of *μάντις*. —*ῥ' εὐχόμενος*, 'to whom you address yourself in prayer,' viz. as his *ἀρητῆρ*, sup. 11, i. e. whose servant and favoured interpreter you are. The formula of the *εὐχῇ* is given v. 37, and repeated v. 451.

90. *ἦν εἴπης*, though you should specify him as the person you chiefly fear. —*εὐχεται εἶναι*, 'professes to be,' 'asserts that he is.' See a critique on this scene in Mure (Crit. Hist. i. p. 278—80).

92. *ἀμύμων*, unimpeachable, veracious. See viii. 273. When the word of a seer was doubted, *ψέγειν* or *μέμφεσθαι*, 'to be dissatisfied,' 'unconvinced,' were the euphonic terms. Hence Aesch. Ag. 178, *μάντιν οὐτινα ψέγων*.

95. *οὐδ' ἀπέλυσε*, for *οὐκ ἀπολύσας οὐδὲ δεξάμενος κ.τ.λ.* To this verse (not to 94) the Schol. Ven. refers, when he says the critics rejected it as superfluous.

97. Bekker prefers the reading of Aristarchus, which is that in the text; Spitzner, with most of the editors, that of Zenodotus, *λοιμοῖο βαρείας χεῖρας ἀφέξει*, 'he will not keep his hands from the plague,' i. e. will not refrain from inflict-

ing it. Wolf admits the needless emendation of Markland, *βαρείας Κῆρας ἀφέξει*. The Greeks say both *ἀπέχειν χεῖρας* and *ἀπέχεσθαι χεῖρας*. See Aesch. Eum. 330. Suppl. 736. Od. xxii. 316. ib. xx. 263. Plat. Symp. p. 213, D. Doederlein follows Wolf. The dative after *ἀπώσει* follows the construction noticed sup. 77.

98. *πρὶν—δόμεναι*, *πρὶν ἂν ἀποδῶ*, sc. Agamemnon, whose name he perhaps purposely omits.—*ἐλικώπιδα* (*Feλ*), with large rolling or moving eyes. The two next lines appear to have been superadded to suit the narrative, inf. 147. 430 seqq.

100. *πεπίθοιμεν*, the reduplicated aorist of *πίθμι* = *πείθω*. See ii. 31; ix. 184. The sense is, 'then perhaps we may propitiate him, and persuade him (to withhold his hand).'

103. *ἀμφιμέλαιναι*. The physical and metaphysical notions are confused or combined,—the dark blood and the gloom of anger; and it is peculiar to *φρένες* to have this double sense; a remarkable example of which occurs in Aesch. Ag. 967, *πρὸς ἐνδίκους φρεσὶν τελεσφόροις δίναις κυκλοῦμενον κέαρ*. Compare Cho. 406, *σπλάγχχνα δέ μοι κελαινοῦνται*. Pers. 118, *μελαγχλίτων φρὴν ἀμύσσεται φόβῳ*. Suppl. 765, *κελαινόχρως δὲ πάλ्लεται μου*

πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἵκτην.
 Κάλκαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν. 105
 " μάντι κακῶν, οὗ πώ ποτέ μοι τὸ κρήγνον εἶπας.
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφι ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρῦσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου, ἐπεὶ οὗ ἑθέν ἐστι χερείων,
 οὐ δέμας οὐδὲ φυὴν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν

καρδία.—From the Scholiasts, it would seem that the old reading was ἀμφὶ μέλαινα, which is at least as good. These two lines occur also in Od. iv. 661—2.—μέγα, 'began to fill greatly,' i. e. violently, with passion.

105. κάκ' ὀσσόμενος, 'boding evil;' primarily, 'looking evil,' connected with ὕπνομαι and oculus (*New Crat.* § 216), the face being indicative of the feelings. —τὸ κρήγνον, ἀγαθόν, κεδνόν. This word does not occur again in Homer; Theocritus uses it, Id. xx. 19, ποιμένες, εἵπατέ μοι τὸ κρήγνον. οὐ καλὸς ἔμμι; The use of the article here is to be noticed. Altogether, one has no strong confidence in the antiquity of this verse, especially as the digamma is wanting in εἶπας, while *Feīpas* (*Feīpes* Spitzner) *Feīpos* occurs just below.

107. τὰ κακά, 'these evils.' Aesch. Ag. 1102, κακῶν γὰρ διὰ πολυπεῖς τέχναι θεσπιῶδδ' φόβον φέρουσιν μαθεῖν. Soph. Trach. 1131, τέρας τοι διὰ κακῶν ἐσπίσπας.

108. τέλεσσας, 'brought to pass,' 'realized it,' i. e. proved it true by the fulfilment. (See the note on κράτος αἰσιον ἐκτελέων, Aesch. Ag. 105.)

110. ὥς δὴ. He pretends to treat the charge with contempt.

112. It is better, with Spitzner, to place a colon at δέξασθαι, than a comma,

with Bekker. There is an ellipse (I did not accept the ransom; and the reason was): 'because I much prefer to keep her at home.'—βούλομαι, connected with *vol-o* through the Aeolic pronunciation *βόλομαι*, seems primarily to convey the idea of *preference*; whence πολὺ = πολὺ μᾶλλον. So below προβέβουλα = προ-κέκρικα (indicating an obsolete present βούλω), and so also βούλομαι ἦ, 117. —The simplicity of this avowal, even before an assembly, is a curious evidence of primitive notions about marriage.

114. κουριδῆς. There can be little doubt that this disputed term really means 'lady wife,' i. e. legitimate wife, as opposed to the captive concubine. This is the general sense of *κοῦροι* in Homer, sometimes in the combination *κοῦροι ἀριστῆες*, meaning 'well-born.' See on iii. 409; xii. 196. The termination in -ιδιος may be compared with *διαμφίδιος*, Aesch. Prom. 566, *αἰφνίδιος*, *μινυνθάδιος*, *διχθαδιος*, &c. The derivation from *κύριος* has little probability. See *New Cratylus*, § 330.—οὐ χερείων. Meaning, probably, πολλῶ ἀμείνων.—ἐθέν, i. e. αὐτῆς (enclitic).

115. δέμας refers to stature, *φυὴν* to figure and personal beauty, *ἔργα* to her skill in weaving and embroidery.

119. ἔω, sc. ὧ. Agamemnon contrives to put the matter in a very invidious

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.”

τὸν δ' ἡμέμβει' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς 121

“ Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάλθυμοι Ἀχαιοί ;

οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλά,

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες, αὐτὰρ Ἀχαιοί

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, εἴ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.”

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων

“ μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ, 131

κλέπτε νόω, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.

light. These beautiful captives were generally an *ἐξαίρετον δῶρημα* over and above the division of the spoils, as Agamemnon himself calls Cassandra, Ag. 927.—*οὐδὲ ἔοικεν*, for neither is it right (“*Ne decorum quidem, nedum fas*,” Doed.).

120. *λεύσσετε κ.τ.λ.*, ‘For you see this, all of you, that my prize is going another way,’—a euphemism for ‘is being taken from me.’ Mr. Newman renders it, “For look ye all, what prize for me by other road is coming.” Schol. *ὁρᾶτε γὰρ δὴ μου τὸ γέρας ἀλλάχουσε ἀπερχόμενον*.—*ὅ, quod*, &c.

124. *οὐδέ*. The sense is, *ἀλλ' οὐτι ἴδμεν πολλά ξυνήια κείμενά που*, ‘we have no knowledge of ample stores of common possessions laid up in any place,’ viz. whence your claim may be satisfied. Schol. *ξυνὸν δέ, ξυνεῖον, ὡς κοινὸν, κοινοῖον*. A remarkable word, which only occurs here and in xxiii. 809. Hesych. *ξυνήια, κοινὰ καὶ ἀδιαίρετα χρήματα*.—Like *μουσεῖον, ξυνεῖον* properly meant ‘a receptacle for common property.’ “No common fund have we,” Lord Derby.

125. ‘But,’ he continues, ‘all that we took out of the captured cities (*ἐκπερθεῖν*), that has already been divided, and it is not reasonable that the people should have to go a-begging to get these collected again.’—*ἐκπραθεῖν*, an aorist from the root *πραθ*=*περθ*. (We have no need of Mr. Trollope’s “metathesis for *ἐξεπράθομεν*.”)—*δέδασται, δαίειν*, to divide (*δαφ*).

126. *ἐπαγείρειν*. The *ἐπὶ* has the same

force as in *ἐπαίτειν*, ‘to beg from door to door,’ and *ἀγείρειν* alludes to the *ἀγύρται* or collectors of a dole for any special purpose. Schol. Ven. *οὐ δίκαιόν ἐστιν εἰς τὸ αὐτὸ πάλιν συναγαγεῖν τοὺς Ἑλληνας τὰ ἅπαξ φθάσαντα αὐτοῖς διαμερισθῆναι χρήματα*. It may be questioned if *λαοὺς* be not the object rather than the subject: to go about among the peoples to collect these prizes again.

127. *πρόες*, ‘freely give up,’ *ἐπίδοσιν ποιοῦ, μέθες, πάρες*, but with the sense common in the later formula *προέσθαι χρήματα*, to give up property at a sacrifice, lend it at a venture, &c.

128. *τριπλῇ*, sc. *μοῖρα* or *μερίδι*, ‘threefold or even four-fold.’ So Aesch. Cho. 778, *δίδυμα καὶ τριπλᾶ παλίμποйна θέλων ἀμείψει*.—*δῶσι*, third person singular = *δῶ*, like *ἔλθῃσι* for *ἔλθῃ*, &c. (Where it may be remarked that the *ι* subscript is contrary to analogy, but retained as a distinction from such forms as *τίθησι*, &c.) The Schol. cites Od. viii. 318, *εἰσόκε μοι μάλα πάντα πατήρ ἀποδῶσιν ἔεδνα*.—It should be observed, that the proposition of Achilles, the blunt rejection of which caused his rupture with Agamemnon, was perfectly fair and reasonable in itself. The insulting reply of the chief was really in fault.

131. *μὴ δὴ* (vulg. *μὴδ' or μὴ δ'*), ‘Think not thus, good as you are, god-like Achilles, to deceive me by cunning; for you will not overreach me (by that), nor convince me (by fair words).’ This is a difficult passage to render exactly. By *ἀγαθός*, a kind of ironical compliment (for perhaps he is jealous of Achilles’ re-

ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ῥῆσθαι δευόμενον, κέλευι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάλθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος
 [ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.]
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν,
 ἐς δ' ἐρέτας ἐπίτηδες ἀγείρομεν, ἐς δ' ἐκατόμβην

putation), or forced term of politeness, in answer to *κῦδιστε*, in v. 122, he means 'well born,' in reference to *θεοεικέλος*, 'honest,' in reference to his proposal, and 'brave,' in regard to his general reputation. So also *νόω* means 'cleverness,' 'intelligence,' with the notion of *δόλφ*, which it derives from *κλέπτε*.—*παρελύσεται*, 'pass me in the race.' Dübner (ap. Arnold) well compares Hes. Theog. 613, *ὡς οὐκ ἔστι Διὶς κλέψαι νόον οὐδὲ παρελθεῖν*.

133—4. The meaning is not clearly expressed; and it appears from Schol. Ven. that some of the ancient critics (Zenodotus, probably) rejected this *distich*. He should have said, *αὐτὸς μὲν ἔχειν γέρας, ἐμὲ δὲ ῥῆσθαι δευόμενον (δεόμενον, δεF.)*, 'Can it be your real object, in order that you may (by an invidious contrast) yourself keep your prize, that I on the contrary should sit down thus deprived of mine; and that (therefore) you bid me to resign her?' The *αὐτὰρ* resembles the Latin use of *at*, and seems here much the same as *ἐμὲ αὖτε*, &c.—*αὐτως ῥῆσθαι*, as we should say, 'to sit down helplessly with my hands before me,' not attempting to recover what has been unjustly taken from me. "Just as I am, to sit," Newman.

135. ἀλλ' κ.τ.λ. 'Well then (if she is to be surrendered at all events, I have only this to say), if the Achæans will give me some equivalent, (well and good); if they will not, then look to it yourself, for I will come and take yours (first, as the author of the proposition), or in default of that, the prize-captive of Ajax or Ulysses (your especial friends, Schol.); and he, no doubt, will be angry (even as I am angry at being thus robbed), whom I may have come to.' Such is the general sense and connexion.—Schol. Αἴαντος δὲ γέρας Τέκμησσα,

Ὀδυσσεώς δὲ Λαοδίκη. It is clear, female captives are meant, and this explains *ἄξω* (139), a word peculiarly used of carrying off captives, e.g., inf. 184.

136. ἄρσαντες κ.τ.λ. Schol. ἄρμόσαντες κατὰ τὴν ψυχὴν, 'suited it (the γέρας) to my mind, so that it shall be equivalent in value.' Supply, as usual, (*καλῶς ἔσται*). This aorist is referred to *ἀραρίσκω*, root *ἀρ*. It occurs in Od. i. 280; ib. ii. 289. 353. There is another transitive aorist, *ἄραρον*, inf. iv. 110; xii. 105; xvi. 212. It is closely allied to *ἀρέσαι* and *ἀρέσασθαι*, 'to make friends with.'

137. ἐγὼ δέ κεν, 'then I myself will go and take,' &c. The epic subjunctive = *ἐλοίμην*. Doederlein explains it thus: 'Or, if they shall not give it me, I will choose one myself; I will go and take yours,' &c. It is worthy of note, that v. 139 was rejected by the critics (see Schol. Ven.), and it is simpler and better to make all the cases in 138 depend on *ἐλωμαι*. Some place the apodosis at *ὃ δέ κεν κεχολώσεται*.

140. μεταφρασόμεσθα, we will think about and arrange afterwards. From this verse to 147 is probably a later passage. Agamemnon's outburst of passion is rather feebly followed by the compromise in 140, and by the proposal to propitiate Apollo. That proposal should rather be an afterthought, and the result of a calm reflection. Cf. 182. There is hardly any word in Homer so uniformly digamminated as *ἐρύσσω*, but here the *F* is omitted. The word *ἐπίτηδες*, 'for that very purpose,' only occurs here and in Od. xv. 28. A careful consideration of the context will suggest that the original speech ended with Ὀδυσῆος or ἴκωμαι.—*ἐρύσσομεν*—*βήσομεν* are all shortened forms of hortative subjunctives.—*θέλομεν* for *θέωμεν*, *θῶμεν* (θεF). Cf. 567.

θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἧ Αἴας ἧ Ἴδομενεὺς ἧ δῖος Ὀδυσσεὺς 145
ἧ ἐ σὺ Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεὺς
"ὦ μοι, ἀναιδείῃν ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεισιν πείθηται Ἀχαιῶν 150
ἧ ὁδὸν ἐλθέμεναι ἧ ἀνδράσι ἴφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἵτιοι εἰσίν·
οὐ γὰρ πῶ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ 155
καρπὸν ἐδηλήσαντ', ἐπεὶ ἧ μάλα πολλὰ μεσηγύς,
οὐρεά τε σκιόεντα θάλασσά τε ἠχῆεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,

143. Zenodotus rejected this verse.

144. ἀνὴρ βουληφόρος, a councillor, a member of the royal βουλή, and one who brings (compare ii. 24) advice when called upon. Pindar has ἀγοραὶ βουλαφόροι, Ol. xii. 5.—ἀρχὸς is the predicate,—'let him be leader.' One might suspect an allusion to the later ἀρχιθέωροι.

146. ἐκπαγλότατε, 'most redoubtable,' θαυμαστότατε. (The root is πλαγ with the termination λος = ἐλός.) Cf. xxi. 589; inf. 268. The offer to Achilles of the post of ἀρχὸς after the other three has a kind of irony in it; and it seems to sting him not less than the threat in 138.

147. ὄφρα κ.τ.λ. Irony again; 'that you may (if you can, by carrying out your own suggestion, sup. 66) propitiate Apollo for us.'

149. ἐπιειμένε (root *Feσ*, *vestio*), 'clothed in,' or whose better character is cloaked and disguised by the adopted one of shamelessness.—κερδαλεόφρον, "with fox's greedy temper," Mr. Newman. "O sordid soul," Lord Derby. There is probably a mixed notion of both cunning and avarice: cf. φιλοκτεανώτατε in 122.—On ὑπόδρα see xi. 251.

150. πῶς τίς πείθηται; 'how should any one zealously obey your summons?' 'how can you expect that they should?'

&c., viz., 'if you treat them as you would treat me.' This may be regarded as a deliberative conjunctive = πῶς πειθόμεθα; so ποῖ τις φροντίδος ἔλθῃ; Soph. Oed. Col. 170.

151. ὁδὸν, 'an expedition,' viz. into the Troad, such as that at 125 sup., or perhaps (as Doed. explains), 'an embassy,' as xxiv. 235. The Schol. compares λόχονδ' ἰέναι, inf. 227.

152. οὐ γὰρ. ('I do not deserve to be threatened in this way); it was not on account of the Trojans that *I* came here, but simply to oblige you; and you should hold your friends in better esteem.'—ἔνεκα Τρώων, τουτέστι τοῦ μάχεσθαι αὐτοῖς. Mr. Newman well renders this eloquent passage; "For hither not with sake of war against the spear-men Trojans Came I in quarrel of my own; no charge have I against them: For never drave they beeves of mine, nor horses have they driven; Nor ever on the loamy clods of hero-feeding Phthia Did damage to my harvestry; for verily betwixt us Is many a shady mountain ridge, and many a roaring billow."

156. ἐδηλήσαντο, ἐλυμήναντο, viz. by ἐσβολαί, or raids.

159. τιμὴν ἀρνύμενοι. Schol. τὴν παρὰ τῶν Τρώων ἐκδίκησιν ἀπαιτοῦντες Μενε-

πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις 160
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὃ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
οὐ μὴν σοί ποτε ἴσον ἔχω γέρας, ὅπποτ' Ἀχαιοί
Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον
ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
χαῖρες ἔμαι διέπουσ', ἀτὰρ ἣν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺν φέρτερον ἐστίν
οἴκαδ' ἵμεν ξύν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶω 170

λάφ. Zenodotus, who took τιμὴν to mean 'honour,' read ἀρνύμενος, and rejected 160. And so Mr. Gladstone, Lord Derby, and Prof. Newman. Mr. Wright, 'to redress wrongs suffered by thy brother and by thee.'

160. μετατρέπη, ἐντρέπει, 'care about.' Cf. xii. 238; inf. 199.—τῶν, Schol. Ven. τῶν πεπραγμένων εἰς τὴν σὴν χάριν. He adds another explanation, οὐκ ἀλεγίζεις τῶν ἐπικειμένων πολεμίων (τῶν Τρώων).

162. ὃ ἔπι, 'to gain which;' as a man is said to work ἐπὶ μισθῷ.

163. οὐ μὴν (as οὐδὲ μὲν, sup. 154). 'And yet I never obtain an equal share with you, whenever the Achaeans' (i. e., especially the men of Achaea or Phthiotis, led by Achilles) 'have sacked some well-peopled fortress belonging to the Trojans' (viz., in raids made upon the Troad). Schol. Ven. φανερόν ἐκ τούτου ὡς καὶ ἐν τοῖς ἑπάνω (sc. 129, but this appears incorrect) περὶ τινὸς τῶν περιχώρων ἐστὶ πόλεωσιν ὁ λόγος. Perhaps we should read, ὅτι οὐ περὶ τίνος κ.τ.λ., for he adds, ἐκπέρσωσιν ἀντὶ τοῦ ἐκπέρσουσιν. His explanation in this case agrees with Mr. Trollope's, who however is certainly wrong in saying that ἔχω is for ἐξω, and Τρώων πτολίεθρον here means Troy itself. The Schol. rightly explains ἔχω by ἔσχω, 'I am in the habit of getting.'—Zenodotus read οὐδ' ὅτ' Ἀχαιοί. The meaning is, that Agamemnon always claimed the largest share, as general-in-chief, though he had little or nothing to do with the actual capture. So ancient are abuses in distributing prize-money.—These exploits of Achilles were probably treated of in the pre-Homeric ballads.

165. πολυαῖξ (αἰσσω), impetuous, ever restless, causing much exertion and motion hither and thither; as κάματος πολυαῖξ, v. 811.

166. Hesychius, διέπουσιν ἐνεργοῦσιν κατορθοῦσιν διαπονοῦσιν.

167. τὸ γέρας, apparently the ordinary use of the article.—ὀλίγον τε κ.τ.λ., 'small indeed, yet dear to me,' and not rudely to be taken away. Cf. Od. vi. 208, δόσις δ' ὀλίγη τε φίλη τε.

168. ἐπὴν κεκάμω, Spitzner, Trollope, Doederlein. ἐπεὶ κε κάμω is the reading of Aristarchus. Render, 'When I am wearied (or, have impaired my strength) with fighting.'

169. ἦ πολὺν should be taken together, this being a frequent combination. Cf. 156. Others read ἐπειὴ ὅ ἐπειδή.

170. σ' for σοί, by a rare, but legitimate elision. Cf. vi. 165. 'I have no idea of staying here, myself dishonoured, to drain from others riches and wealth for you.' If we read ἄτιμον ἐόντ', the words might mean, 'Nor do I expect that you, left alone and destitute of the honours which your allies procure for you, will amass wealth.' And so Schol. Ven., οὐχ ὑπολαμβάνω δέ σε, φησὶν, ἐμοῦ ἀπόντος καταστρέψαι τὴν Ἰλιον καὶ πλοῦτον πολλὸν σχεῖν, and Lord Derby, "nor like, I deem, to fill thy coffers with the spoils of war."—ἀφύσσειν, a metaphor from drawing out wine to fill smaller vessels.—ἄφενος (ὁ or τὸ) is from the old word ἔνος, or ἔνος, annus, connected, probably, with εἶς (Féys) like μὴν (μείς), from the notion of *unity* and *totality*. Buttman most improbably derives it from ἄφθονος. It properly means 'the produce of the year

ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν.”

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 “φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται. οὐδέ σ' ἐγὼ γε
 λίσσομαι εἵνεκ' ἐμῆο μένειν· πάρ' ἐμοί γε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν ξὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσι ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ᾧδε.
 ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας, ὅφρ' ἐν εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγὴν δὲ καὶ ἄλλος
 ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”

in kind,' πλοῦτος and χρήματα being wealth and property generally.

173. φεῦγε μάλ', 'run away, by all means, if your mind is bent upon it.'—“He calls the going away *flight*, on purpose to disgrace him.” Schol. Ven. See on ix. 46. But φεύγειν is used in the simple sense of ‘departing’ in ii. 74 and 140.—ἐπέσσυται, ὁρᾶται, ‘is set upon it.’ From σεύω, root σεF, came a perfect ἔσσυμαι, or ἔσσυμαι, and a verbal συτς, as from χέω, κέχυμαι, χυτς (χεFτς). There was a reading preserved in the Scholia, ἐέλδεται.—οὐδέ σ' ἔγωγε, ‘I am not the man to *implore* you to stay (merely) on my account.’

174. πάρ' ἐμοί γε, *adsunt mihi*, viz. βέβαιοι, οὐ φυγαδικοί.

175. μάλιστα δέ. Because ἐκ Διὸς βασιλῆες, as the saying was.

176. ἔχθιστος. Here the real feeling of rivalry and hatred is plainly avowed. There can be no true friendship between Achilles and Agamemnon,—the hero who does the fighting, and the chieftain who engrosses the rewards. Tacitus said with truth, *ducis boni imperatoriam virtutem esse*. Military kings cannot afford to let others be better warriors than themselves.—A distich nearly identical occurs v. 890—891.

178. θεός που. ‘It was the god, I trow, who made you *that*,’ i.e. no credit to yourself.

180. Μυρμιδόνεσσι, ironically said, perhaps, since Agamemnon himself was *εὐρυκρέων*.

181. οὐκ ὄθομαι, οὐ φροντίζω, ‘I reckon not.’ Cf. v. 403.

182. ὥς, ‘since,’ *quoniam*, *quod*. He purposely says *Apollo* has taken the maiden from him, as if he were compelled to yield to the demands of a god, though he might have resisted those of men (Schol.). Doederlein observes that nowhere else in Homer does ὥς mean ‘since,’ and he renders it “ut mihi *Apollo Chryseida*, sic ego vicissim tibi *Briseida auferam*.”

184. ἄγω κε, ἄγοιμ' ἄν. See on 137. Agamemnon repeats his threat in v. 138, and adds insult to it by again saying he will come to enforce the claim in person.

185. ἐν εἰδῆς, i.e. ἐν *Feidῆς* (*Fidῆς*).

187. ἶσον φάσθαι, *ισοφαρίζειν*, ‘to say he is equal to me.’ This however, according to the regular idiom, should be *ἶσος*. It seems that we must supply *ἐαυτὸν* and *εἶναι*,—but the expression is rather obscure. Hesych. *ἶσον ἐμοὶ φάσθαι ἶσον ἐμοὶ εἶπειν*. The Schol. also and

ὣς φάτο· Πηλεΐωνι δ' ἄχος γένητ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 εἶος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷω φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.
 ἔπειθ' ἔειπεν Ἀχιλλεύς, μετὰ δὲ τράπετ', αἰτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “τίπτ' αὖτ' αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἵνα ὕβριν ἴδῃς Ἀγαμέμνονος Ἀτρεΐδαο;

others explain it of the equality of speech, *ἰσηγορία*, in the assembly. Mr. Newman gives, “To hold pretensions side by side, and think to play my equal.” Mr. Gladstone, “Or to vie with me in honour, or to hold me for their peer.”

189. *λασίως*, ‘shaggy,’ ii. S51. The idea seems to have been, that the glowing spirit within produced a crop of hair outside. Schol. *ἡ θέρη γὰρ αἰτία τῆς ἐκφυσιῆς τῶν τριχῶν*. Plato, perhaps playfully, interprets *λασίον κῆρ* as a synonym of *τραχύ*, Theaet. p. 194, E.—*μερμήριξεν*, ‘doubted between two alternatives.’ Cf. viii. 167. The Schol. Ven. rightly refers it to *μερίζω* (of which the root is reduplicated), like *δωδάρτω* from *δάττω*. Hence, as *μερ* meant ‘division,’ *διάνδιχα* is added, as *διπλῇ μένῃσιν* is similarly used in Aesch. Pers. 167.

191. *τοὺς μὲν*, the company present.—*ἀναστήσειεν*, put to the rout, cause to get up from their places. Hesych. *ἀναστῆσαι τοὺς παύσειεν*. The valour and strength of the men seem to be described, as well as his impetuosity.

193. *εἶος*. So Bekker and Doederlein for *ἔως*. It was originally *ἄως* (*Neue Gram.* § 248, 257).

194. *ἔλκετο δ'*, ‘and was in the act of drawing,’ &c., viz. to carry out the

former of his two schemes.—*ἦλθε δ'*, “Lo! Athene From heaven descended,” Mr. Newman. The *δὲ* marks the apodosis. Schol. Ven. *περισσὸς ὁ δὲ σύνδεσμος*. A favourite ancient interpretation was the allegorical one, that wise thoughts suddenly came into the hero’s mind.

196. *ἔφαθ' οὕτως*. She loved Atreides as being king of her own Argive land, and Achilles also as an Achaean of upper Argos, i.e. equally Pelasgic. In 55, Hera appears as the friend of Achilles.

198. *ὄρατο*, *έώρα*, as sup. 56.

199. *αἰτίκα*. Schol. *ὅτι τοῖς διαγενέσι δηλοῦνται οἱ θεοί*.

200. *δεινὴ δὲ κ.τ.λ.* ‘And terrible to him her eyes appeared,’ viz. as *γλαυκῶπις*, and perhaps as excited by anger. In *φάανθεν* = *ἐφάνθησαν* for *φαίν-νεν*, the root *φαί* appears; for *φαίω* and *φαός*, and even *φημί*, are closely allied. Thus, we have *ἦες φῶς ἐρέουσα*, for *φανούσα*, in ii. 49. So too there is a substantive *ἐπώρασις* both from *ἀποφαίνω* and from *ἀπόρρημι*. The digammated form is preserved in *ὑποφαύσις*, Pind. Pyth. ii. 76. in *φανώμαθροτος*, ib. Ol. vii. 39, and *ἔμα θέρη διαφανοσκύση* Herod. ix. 45.

203. Note the *F* omitted from *Ἰθῆς*: *prudētis* by the side of *providētis*

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω
ἧς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμὸν ὀλέσση." 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
"ἦλλον ἐγὼ παύσουσα τὸ σὸν μένος, εἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

ἀλλ' ἄγε λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210

ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσον ὥς ἔσεται περ.
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

"χρὴ μὴν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι, 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.

seems to show that both modes of pronunciation anciently prevailed.—Achilles' unconsciousness that the fault may possibly be on his own side, is very naturally put. Hence τὸ σὸν μένος in the reply, v. 207, 'it was *your* rage (not his ὕβρις) that I came to stop.'

205. Hesych. ὑπεροπλάις· ὑπερῆφανις· ὑπερφροσύναις.—τάχ' ἂν—ὀλέσση, 'some day, and that soon, he will lose his life by his own overhearing actions' (or words; cf. xv. 185). The subjunctive, which virtually = ὀλέσειε of the Attics, implies that the contingency is probable, and that the result will be known by experience. Cf. sup. 137. 184. We see here the early use of τάχ' ἂν, which came to mean 'perhaps.' The Schol. observes, a threat is implied that Achilles himself will kill Agamemnon.

206. γλαυκῶπις may originally have referred to the fierce and *feline* expression of eye, as γλαυκιδάων is said of the lion in xx. 172; γλαυκόματος of a savage horse, Plato, Phædr. p. 253, B.; γλαυκῶπες and γλαυκοὶ of snakes, Pind. Ol. vi. 45; viii. 37. Hence also γλαυξ, a large-eyed owl, and the connexion of that bird with the goddess Athena. But this is one of the many personal epithets of gods and goddesses in Homer, the true meaning of which can only be guessed at.

209. ἄμφω κ.τ.λ. Cf. vii. 280. This and the preceding read rather like an addition, viz., from 195 sup. Zenodotus rejected them here. (Schol. Ven.) How-

ever, σφωίτερον in v. 216 shows that Achilles himself was aware that both goddesses gave their advice in the matter.

210. ἔλκεο. The *threat* to draw was implied by the imperfect ἔλκετο, sup. 194.

211. ὥς ἔσεται περ, for ὥσπερ ἔσεται, 'as in fact will be the case,' viz., as is sure to happen again, and as it may happen, without any serious harm. The clause however is variously explained. It occurs twice in the Odyssey, xix. 312, ἀλλὰ μοι ᾧδ' ἀνὰ θυμὸν οἴεται, ὥς ἔσεται περ; and xxi. 212, σφῶιν δ', ὥς ἔσεται περ, ἀληθεῖην καταλέξω. Mr. Newman renders it, "But wrangle thou with words alone, which, troth! will not be wanting." Mr. Gladstone, "For the time be words thy weapons; They in plenty shall be poured." Lord Derby, "In words, indeed, assail him as thou wilt." The simple meaning perhaps is, 'even as it shall be.'

213. καὶ ποτε, for ποτέ καὶ κ.τ.λ., 'some day, even thrice the amount will be placed at your disposal.' For the gifts offered by Agamemnon to Achilles, see ix. 120, seqq.

216. σφωίτερόν γε, 'the advice of you two at least,' if not of any mortal. For Hera had sent Athene (195), who therefore speaks the sentiments of both.—εἰρύσασθαι, for ἔφρ or ἐφ-φερύσασθαι, i. e. φυλάσασθαι, to observe and keep.

217. "Better so; the gods of heaven hear the man that them has heard,"

ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ."

ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἅψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
μύθω Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖσι ἔπесσιν
'Ατρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο.
"οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφιοι, 225
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντία εἴπῃ. 230
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσι ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ' ἀναθλήσει· περὶ γάρ ρά ἐ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιοῦν· νῦν αὖτέ μιν νῆες Ἀχαιῶν

Gladstone. The τε merely introduces the apodosis: *ἐκλυον* has the aoristic sense (*audire solent*).

221. *βεβήκει*. This may mean either 'went,' or 'had gone.' Mr. Newman takes the latter, "But gone was she aloft into Olympus." Perhaps this is better; he intended to say more, but found she had vanished.—*μετὰ*, 'to rejoin' &c.

223. *ἀταρτηροῖς*, a form of *ἀτηροῖς*, as the Schol. rightly perceived. As *ἔπη* was *ἄφατη* (*αὐάτα* in Pindar), so *ἀτηρὸς* was *ἄφατηρὸς*, which passed euphonically into *ἀταρτηρὸς*.

224. *οὐ πω*, viz., in spite of his promise to the goddess, v. 216, who had said *λῆγ' ἔριδος*, 210.

225. *ἐλάφιοι*. Stags were proverbially timid, the reason of which Lucretius attempts to explain, iii. 299.—Plato condemns this verse, as addressed by an inferior to a superior, *Resp.* iii. p. 389 fin. Lord Derby, "Thou sot, with eye of dog, and heart of deer." A 'dog's look,' as appears from the Homeric *κύντερον*, meant *ἀναιδές*.

227. *λόχονδε*, 'to an ambuscade.' The Schol. compares xiii. 277, *ἐς λόχον, ἐνθα μάλιστ' ἀρετὴ διαέιδεται ἀνδρῶν*.—*κῆρ, ὄλεθρος*: 'this seems to you to be destruction.' (Mr. Gladstone misses the sense here.)

229. *κατὰ στρατὸν*, sc. *ἰόντα*. Lord Derby's "girt with thy troops" introduces a wrong idea.

230. Probably this was read *δῶρ' ἀποφαίρεσθαι*, as inf. 275, *ἀποφαίρεο κούρην*.—*ὅστις, ἐκείνον ὅστις*.

231. *δημοβόρος*. 'A king who preys on his own people, for they are a worthless set whom you rule over, else be assured this would be your last insult.'

235. *τομὴν*, 'the stump,' the part it was cut from. It is so used in Aesch. Cho. 221, where other examples are given. These verses are well rendered by Virgil, *Aen.* xii. 206, seqq. For *ἐπειδὴ λέλοιπεν*, 'now that it has left,' we should expect *ἐξ οὗ ἔλειπεν*.

236. *ἀναθλήω* for *ἀναθάλλειν* seems *ἅπαξ εἰρημένον*. It is probable that 236—9 are a later addition. Neither

ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύναται· ὃ δέ τοι μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 ξύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χωόμενος ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ρέειν αὐδή.
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

φλοῖς, 'bark,' nor λέπειν, 'to peel,' occur elsewhere in Homer. The sense seems to be, 'as sure as this dry wood will not again put forth leaves, so surely will the Greeks some day require my aid.'

238. θέμιστας εἰρύναται, 'protect the laws,' i. e. see that they are rightly observed. See xii. 454; xxi. 230.—πρὸς Διὸς, scil. τεταγμένοι, as kings were from Zeus. Doederlein compares πρὸς ἄλλης, vi. 456. On θέμιστες see ix. 99.

239. ὄρκος, properly used, the object by which the oath is taken.

241—244. These verses also are very likely to have been added by a rhapsodist. The narrative would have been sufficient in itself, and far more dignified, if only these lines had been read; ναι μὰ τόδε σκῆπτρον—λέλοιπεν, ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν. The shrewdness of the Alexandrine critics made them object to the epithet ἀνδροφόνοιο applied to Hector so early in the narrative, and also to θνήσκοντες πίπτωσι for θνήσκωσι πεσόντες.

243. ἀμύξεις, 'shall vex,' lit. 'rend.' Aesch. Pers. 163, καὶ με καρδίαν ἀμύσσει φροντίς. Theocrit. xiii. 71, ἔσω θεὸς ἦ παρ ἔμωσεν.

245. σκῆπτρον βάλε. A token of impatience and disgust. Similarly in Aesch. Agam. 1238, Cassandra flings her prophetic σκῆπτρον to the ground; and ibid. 194, the Atridae are said χθόνα βάκτροις ἐπικρούειν. In Od. ii. 80, Telemachus ὥς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, δάκρυ' ἀναπρήσας.—αὐτός, as opposed to the sceptre.

246. πεπαρμένον, 'studded,' properly 'pierced through,' from πείρω. Cf. xi. 29, ξίφος—ἐν δὲ οἱ ἥλοι χρύσειοι πάμφαινον. Ib. 632—3, δέπας περικαλλὲς—χρυσείοις ἥλοισι πεπαρμένον. The object perhaps was to represent the projecting knobs left after cutting the twigs away. Thus the club of Hercules was κεχαρσμένον ὄζοις, Theocrit. xvii. 31.

247. ἐτέρωθεν, 'on the other side.' Schol. ἐκ τῆς ἐτέρας στάσεως. Cf. xi. 647, Πάτροκλος δ' ἐτέρωθεν ἀναινέτο, and ix. 666.—ἐμήνιε, 'sulked;' cf. sup. 1.

248. λιγύς ἀγορητής (ἀγορᾶσθαι, iv. 1), 'the clear-voiced orator.' The idea of λιγύς (root *liq* or *lig*) is amplified in the next line, *ex cuius lingua melle dulcior fluebat oratio*, Cic. de Senect. x. 31. Doederlein construes καὶ with γλυκίων, which is clearly wrong. The καὶ is rather exegetical.—Πυλίων, the people of Triphylia in the Peloponnesus.

250. Nestor, the aged councillor and favourite orator of the Grecian host, rises to counsel peace and mutual concession, pointing out the evils of disputes arising between friends. Characteristically, as a very old man, he dwells on his own exploits when a youth, though it was not much in place to recount them here.

250. δύο γενεαί, two generations or average lives of men. This is generally placed at thirty years (Schol. δύο τριακονταετηρίδες), so that Nestor would be seventy or eighty; but perhaps the poet meant to express a greater age than that. Mr. Trollope thinks the two generations are to be dated from his accession to the

ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισι ἄνασσαν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'. ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὗ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον 264
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
 κάρτιστοι δὴ κῆνοι ἐπιχθονίων τράφεν ἀνδρῶν
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοισι μάχοντο,
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.

throne; but ἅμα τράφεν must refer to his boyhood.—“The poet ascending from the aged Nestor to his past life (πρόσθεν), arrives at the education of his contemporaries sooner than their birth.”—*Arnold*. Perhaps ἐγένοντο here means *fueraut*, ‘had passed away.’

252. This reads not unlike an interpolation.—ἡγαθέη, ἄγαν θέη, *Lexil.* p. 323.

254. ὦ πόποι. ‘O heavens!’ An exclamation formed by rapidly closing and opening the lips, analogous to παπαῖ, πόπαξ, and πύπαξ, which latter is our *pish, pish!* That the gods were called πόποι is not impossible (cf. πάπα); but it is more likely an invention of later writers, who thought ὦ πόποι must mean ὦ θεοί.

257. σφῶιν, ‘about you two.’ The genitive may depend either on τάδε πάντα, or directly on πυθοίατο. See on xvii. 102.—περὶ μὲν, sc. περίεστε, ‘are superior to,’ viz. one in war, the other in council.

260. ἀρείοσιν, more warlike, μαχιμωτέροις. See on iv. 171.

261. ἀθέριζον, ‘slighted,’ ἐφαύλιζον. *Od.* xxiii. 174, δαϊμόνι, οὐτ' ἔρ τι μεγαλίσσομαι οὐτ' ἀθερίζω. *Ib.* viii. 212, οὐ περ τιν' ἐναίνομαι οὐδ' ἀθερίζω. *Hesych.* ἀθε-

ρίζειν ἀποδοκιμάζειν, ἀτιμάζειν.—ἀθέριστος ἀφρόντιστος. Probably from α and the root *θερ* in *θέρειν*, ‘to cherish.’

262—273. Probably an addition to the ancient text. The verse containing the mention of Theseus (265) has been ejected by Bekker. It may be remarked that Caeneus and Exadius are mentioned in *Hesiod*, *Scut.* 179, 180, (where 265 also occurs,) among a list of other Lapithæ.

262. οὐδὲ ἴδωμαι. ‘Nor am I likely to see.’ The epic aorist subjunctive is sometimes used thus as a future, but of things merely contingent. So ii. 488, πληθύνδ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω. *Od.* vi. 201, οὐκ ἔσθ' οὗτος ἀνὴρ διερεῖς βροτὸς οὐδὲ γέννηται.

266. This line, or the next distich, would suffice; and perhaps the present text has resulted from the blending of two ancient readings.

268. Φηρσὶν, the Centaurs. So Cheiron is called Φῆρ by *Pindar*, *Pyth.* iii. 4, and *ib.* iv. 119. The word is commonly considered an Aeolic form of *θηρ*, with which the Lat. *fera* is compared. But the Φῆρες proper were not ‘monsters;’ on the contrary, old Cheiron was δικαιοτάτος, a human being of higher civilization

καὶ μὴν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπῆς γαίης (καλέσαντο γὰρ αὐτοί), 270
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔ τις
 τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.
 καὶ μὴν μεν βουλέων ξύνιεν πείθοντό τε μῦθοι.
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν
 μήτε σὺ Πηλεΐδῃ ἔθει' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν."
 [εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσι ἀνάσσει.

than others, learned too in music and the healing art. It is true, they are called *Φῆρες λαχύνετες*, inf. ii. 743, which is probably the later and post-Homeric notion. The *Φῆρες* seem to have been a real pre-historic people, possibly not different from the *Φεραῖοι*, or people of *Pherae* in Thessaly. That *φῆρ* or *φῆρ* is the Latin *vir* has been elsewhere remarked; see on ii. 711; viii. 332; xii. 128. Compare *φέριστος*, *φέρτατος*, *φέρτερος*, from an old word *φereús*. The connexion of the *Φῆρες* with the *Lapithae*, or 'stone men' (see on xii. 128), is easily explained on the theory that there was a conflict between the superior race of *φῆρες* and the indigenous savages who were supposed to have sprung from the earth.—*ὄρεσκόφιοι*, from the crude form of *ὄρος*, combined with the root *κοF* = *cav*, and meaning 'the dwellers in mountain caves.' We have *κοF* in *κοῖλος*, for *κοF-ελος*, in *κοῖτος*, the Titan, in 'Juno Covella,' an ancient term for the sky, and in our word *coffer*, if not in *κόφινος* and *coffin*. Here the old form was *ὄρεσκόF-φοισι*. Cf. Aesch. Theb. 527, *τόδ' αὖδ' ἄμ' ἄνδρ' ὄρεσκόου βλάστημα καλλίπρωρον*.—*ἀπόλεσαν*, *διέφθειραν*, *ἀπέκτειναν αὐτούς*.—*ἐκπάγλως*, for *ἐκπλάγλως*, 'with frightful slaughter.' Cf. sup. 146.

269. καὶ μὴν. 'And yet (as I tell you, brave as they were), I played my part among them.'—*ἀπῆς γαίης*, 'the distant land,' probably from *ἀπό*. The derivation from the prophet *Apis*, given in Aesch. Suppl. 258, is probably a later legend.

271. κατ' ἑμαυτὸν, 'by myself,' 'on my

own part' (viz. as well as being *σύμβουλος*, 273, I took part in the action). So κατὰ σφέας γὰρ μαχέονται, ii. 366. Mr. Newman follows a less correct explanation, κατ' ἑμαντοῦ δύναμιν, and renders it "And in my measure I too fought." (So also Doederlein, *pro virili parte*.) We must supply *Φηρῶν*.—*κείνοισι*, 'with those others' (the *Φῆρες*), opp. to *τοῖσιν*, 'these *Lapithae*.'

272. μαχέοιτο, 'could fight with,' i. e., they would be instantly crushed. So a man is often called *ἄμαχος*, *ἀπόλεμος*, e. g. Aesch. Pers. 851. Cho. 48. It is needless to render (with Trollope), 'would be equal in fight.'—The form *μαχεῖσθαι* for *μάχεσθαι* is notable: cf. inf. 344. The future *μαχήσομαι* occurs along with *μαχέσσομαι*.

273. καὶ μὴν, 'and indeed,' 'and further.'—*ξύνιεν*, *ξυνίσταν*, 'they attended to.' Nestor seems to have acted as a leader and adviser to the *Lapithae*, of whom *Καινεύς*, son of *Elatos*, was the king.

275. ἀποαίρεο (*F*), see sup. 230.

277. ἔθει', the true Homeric form, makes a crasis with the δῆ.

278. οὐ ποτε—*τιμῆς*. 'For never does a king possess an equal honour (i. e. but a greater than others), since to him Zeus has given renown.' See sup. 239. Some less correctly translate, 'Never did king attain such honour as Agamemnon.' But *οὐποτε* ἔμμορε is rather strange. We should expect *οὐπω*, as *ἔμμορε* is a perfect, not an aorist. But 278—9 may be an addition, or at least 279. Qu. οὐ τοι ὁμοίης κ.τ.λ.?

Ἄτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἐγὼ γε
λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.]

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν εἶπες. 286
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
τοῦνεκά οἱ προθέωσιν ὀνειδέα μυθήσασθαι;”

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς
“ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κε εἶπης.
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἐμοί γε 295
[σήμεαι· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω.]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
χερσὶ μὲν οὗ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·

282. Ἄτρεΐδῃ, σὺ δέ. For σὺ δέ, Ἄτρεΐδῃ, the ordinary formula in *suadently* addressing another party.—αὐτὰρ, implying some ellipse: ‘(You won’t?) may, then, I do implore you to relax your anger against Achilles,’ &c. From not seeing this, Mr. Trollope renders αὐτὰρ ‘and then;’ Doederlein, μεθέμεν χόλον, ‘to make allowance for his anger,’ to be μεθέμῳ in respect of it; as if this were a tautology of παῦε μένος. But μένος means ‘high spirit,’ *ferociam*, as sup. 207.

289. This verse, if not the preceding, is probably an addition. Not only is it a mere repetition, but πᾶσι follows πάντεσσι not very euphoniously, and ἄτινα is improperly used, if for ἃ, while ἃ οὐκ οἶω τινα πείσεσθαι (πείθεσθαι, not πᾶσχω) is awkwardly transposed to ἃ τινα οὐκ, &c. Doederlein’s method is better, by which τινα is *unum quendam*, ‘somebody that I know of,’ viz. Agamemnon himself. Or it may be indefinite, ‘which I don’t think people will be disposed to assent to.’ Mr. Newman has, “but this I do not think to suffer.” Mr. Gladstone, “claims like these, I say them nay.”—For πᾶς four times repeated we might compare κάρτιστος sup. 266, 267. The preceding line also, in which

the digamma in ἀνάσσειν is violated, is hardly free from suspicion (πᾶσιν δὲ *φανάσσειν*, Bekker, ed. 2).

291. Vulg. προθέουσιν, apparently for προτιθέουσιν, though no other example appears to occur in the sense of ‘to permit,’ or ‘to ordain,’ ‘dispose’ (so Trollope): προθέωσιν Bekker, for προθήσουσιν. Doederlein, following Eustathius (and apparently Schol. Ven., who merely remarks, ὅτι συνήθως ἑαυτῷ προθέουσι τὰ ὀνειδέη), renders it *procurrunt* (προτρέχουσι), and makes ὀνειδέα an adjective, governing μυθήσασθαι, *verba dictu contumeliosa*. A better interpretation would perhaps be, ‘do they set him before all others, merely to utter reproaches against them?’ In this sense compare Aesch. Prom. 247, θιητοὺς ἐν οἴκῳ προθέμενος, ‘assigning them the first place in my feelings of pity.’

292. ὑποβλήδην, ‘putting in a word,’ i. e. interfering in the conversation between Nestor and Agamemnon. Hesych. ὑποβλήδην ὑποβάλλων τὸν λόγον πρὶν σιωπῆσαι τὸν λέγοντα. ἄλλοι, ὑπολαμβάνων. Schol. ὑποβαλὼν τὸν ἴδιον λόγον. Others render it ‘interrupting,’ or ‘rejoining.’—τὸν δέ, viz. Agamemnon, not Nestor.
299. ἐπεὶ—γε. ‘Since you have (only)

τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.

εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.”

ὣς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας

ἦιε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,

Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,

ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310

εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολὺμήτις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα,

λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,

taken away from me what you gave.' He acknowledges a kind of right in the people generally, if not in Agamemnon in particular, to retract a gift. But he adds, that any other property of his he will defend against all attempts to take it. Schol. ἐπειδὴ δεδωκότες μοι αὐτὴν ἀφείλεσθε καὶ ὑβρίσατε ἑαυτοὺς, οὐκ ἐμέ. Accordingly, he gives up the girl at v. 337, having in view the opportunity of annoying Agamemnon by withdrawing his aid on a plausible pretext. Cf. 343.

301. Hesych. ἀνελών· ἀναλαμβάνων, 'taking up' (as xxiii. 551), not 'retracting.'

302. ἵνα γνῶωσι. This was a common form of threat; see the note on Aesch. Cho. 297.—καὶ οἶδε, sc. μὴ μόνον σὺν, ἀλλὰ καὶ οἶδε οἱ ἀκούοντες γνῶωσι.—εἰ δ' ἄγε, perhaps short for εἰ δὲ βούλει, ἄγε, πείρησαι.

303. ἐρώήσει. Schol. παρὰ τὴν ἐρώην, ἥτοι δομήσει. The notion of ἐρώέω was that of *retiring to a remote place*, 'withdrawing,' e.g. ii. 179; xxiii. 433. Here it is thought to be connected with ῥέω, which is probably an error. The blood trickling from the spear-point down to the other end is graphically described; and περὶ δουρί will thus refer to the spiral course the blood would take round the shaft.

305. λῦσαν, sc. οἱ ἡγεμόνες. As soon as the two principals had risen to go, the people were dismissed.

306. εἶσας, the usual Homeric epithet of ships, sometimes of *δαις*, 'a banquet,' is for ἐφίσας, as ἐείκοσι is for ἐ-φίκασι (φίκαντι, *viginti*), εἰκόως for ἐφικῶς, &c. The meaning appears to be 'equally balanced,' 'trim.' Doederlein adopts one of the older interpretations (εἶσας, ἀγαθόν, Hesych.), supposing the word to refer to *ideal* excellence, or likeness to an abstract notion. The laws of the digamma however account for the form, and "equal" in all cases gives a simple sense.

307. ἦιε. This then was the final separation. Achilles with his Patroclus retires, and the Greeks may now fight as they best can without him.

308. προέρυσσεν, launched it by pushing or propelling it forward, Hesych. καθ-εἰλκυσεν.—ἐς—ἐκρινεν, ἐκκρίτους ἐρέτας ἐγκατέλεγεν.—ἐκατόμβην, see inf. 438.

311. εἶσεν (ἵζω), placed her on board, seated her on deck, i.e. in a seat of honour, ἀναβήσας καθίσεν.

313. ἀπολυμαίνεσθαι, ἀφοσιοῦσθαι, to perform a ceremonial and symbolic cleansing of themselves, viz. from the crime incurred by the detention of Chryseis; on the same principle that the *χέρνιψ* was used before sacrifices.—εἰς ἄλα, viz. as the most effectual way of getting rid of the offscourings, which were always reverentially disposed of, as if carrying with them a stain of moral

ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἀλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκε ἐλισσομένη περὶ καπνῷ.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος τὴν πρῶτον ἐπηπείλησ' Ἀχιλῇ,
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε.

“ἔρχεσθον κλισίην Πηληιάδew Ἀχιλῆος
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηγον.
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν ξὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.” 325

ὥς εἰπὼν προΐη, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε
“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.
ἄσσον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,

guilt. Schol. ἀπεκαθαίροντο καὶ εἰς τὴν
θάλατταν τὰ περιττώματα καὶ καθάρματα
ἔβαλλον.

315. τεληέσσας, τελείους, sup. 66.

317. Pind. Isthm. iii. 81, φλῆξ ἀνατελο-
μενά — αἰθέρα κνισσᾶντι λακτίζοισα
καπνῷ. The meaning is, that the offer-
ing was favourably received, as was
inferred from the omen of the ascending
smoke, which carried with it the savour
of the burnt sacrifice to gratify the god
in heaven.

319. ἐπηπείλησε. See sup. 138.

321. ὀτρηρῷ, ‘active.’ See vi. 381.

322. ἔρχεσθον ἀγέμεν, ‘go to bring.’
So Doederlein, who removes the colon
usually placed after Ἀχιλῆος. But Schol.
Ven. τὸ δὲ ἀγέμεν ἀντὶ τοῦ προστακτικοῦ
ἄγε.

324. ἐγὼ δέ κεν. Viz. λέγετον
ὑπ.

325. ρίγιον, ‘more to be dreaded,’ as
a greater display of authority, or more
discreditable, viz. to have his property
seized in the presence of many witnesses.

Schol. βδελυνώτερον τὸ ἐπὶ πλεόνων
ἀσχημονεῖν.

326. προΐη, he dismissed them on the
mission, sent them forward, προὔπεμψεν,
inf. 412, with stern injunctions to per-
form the duty required.—κρατερὸν, sup.
25.—ἀέκοντε, either because Achilles was
popular, or because they felt the act was
unfair and invidious. On ἀτρυγέτος see
xvii. 425.

331. The combination of αἰδῶς and
δέος was so familiar to the Greek mind,
that the two separate emotions would
hardly apply to separate objects, ταρβή-
σαντε Ἀχιλλέα καὶ αἰδομένω Ἀγαμέμ-
νονα, as Mr. Trollope explains it. They
feared Achilles, because they knew his
temper, and his power to injure if they
offended him; they were abashed at his
presence because he was himself a king.
—The scene is very naturally and ar-
tistically drawn. The heralds, who
themselves behave with courtesy, are
held blameless, and their demands com-
plied with under a simple protest.

ὃ σφῶι προῖη Βρισηίδος εἵνεκα κούρης. 336
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
 καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340
 χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσιν φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.”

ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἐταίρῳ, 345
 ἐκ δ' ἄγαγεν κλισίης Βρισηίδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τὼ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν,
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 θῖν' ἔφ' ἄλὸς πολίης, ὀρόων ἐπ' ἀπείρονα πόντον 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.
 “μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.”

336. σφῶι, ‘you two.’ See sup. 8. But inf. 338, σφῶιν is ‘to them.’—*εἵνεκα*, to take possession of. He politely anticipates the object of their mission to save them from embarrassment.

338. μάρτυροι, more common in the compound ἐπιμάρτυροι. Cf. ii. 302.—πρὸς, ‘in the sight of,’ where πρὸς=πρό.

340. καὶ πρὸς τοῦ κ.τ.λ. ‘And also before that ruthless king’ (lit. ‘him, the ruthless king’). Here, as sup. 11, τοῦ is very different from the article, which would have required τοῦ ἀπηνέος βασιλῆος. Vulg. εἴ ποτε δ' αὖτε, Bekker δὴ αὖτε, but it is easy to assume an aposiopesis, which well suits the speaker’s excited feelings. ‘And if ever there should be need of me, for to ward off disgraceful defeat (or, terrible destruction) from the rest,—(let him ask my aid, and see if he will have it;) for truly he rushes madly on with fatally-possessed mind.’—ὀλοιῇσι, for ὀλοφῇσι. See xxii. 5; v. 461, and on ii. 6.

343. πρόσσω καὶ ὀπίσσω, ‘at once for-

ward and backward,’ viz. to judge of the future by the analogy of the past. See iii. 109. He has not the prudence nor the caution of a good general, for conducting this war with safety for his troops.

344. ὅπως μαχέοντο. See sup. 272. We should expect ὅπως ἂν μαχέοντο, ὅπως μαχήσονται, or ὅπως μάχωνται.

347. αὖτις, for πάλιν, ‘back again’ (*iterum* for *rursus*).

348, 349. In the simple words ἀέκουσα and δακρύσας a whole tale of affection is contained.—*λιασθεῖς*, *νοσφισθεῖς*, *ὑποχωρήσας*.—θῖν' ἔφ', ἐπὶ θῖνα, as Od. vi. 236; ib. xvi. 365, cited by Spitzner. See Mure, vol. i. p. 314.

352. περ, καίπερ, ‘though but short-lived.’ In the next line it has the force of ἐμπης, ‘at least.’—ἐγγυαλίζαι (γύαλον), like ἐγχειρίσαι, ‘to have given me.’ But the Schol. explains it by ἐγγυῆσαι.—ὄφελλεν, for ὄφελε, not to be confounded with ὀφέλλω (ii. 420).

356. αὐτὸς, not with his own hands, but for his own use, αὐτὸς ἑαυτῷ, as

ὥς φάτο δάκρυ χέων, τοῦ δὲ κλύε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλως παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδν πολίης ἄλως ἡῦτ' ὁμίχλη,
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ; 365
 ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶ ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίη, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ὥχετο. τοῖο δ' Ἀπόλλων
 εὖξαμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν, 381
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο

Doederlein remarks. Or we might combine αὐτὸς ἔχει.

358. πατρὶ, Nereus.—ὁμίχλη. Her form seemed shadowy and indistinct, as being wrapped in a mist, ἥρι.

360. καὶ ῥα, ‘and then,’ ‘and straightway.’

361. κατέρεξεν (βέξω), stroked, soothed; see v. 421.

365. ἀγορεύω, deliberative subjunctive; ‘why should I tell this to you who know all?’—ἰδυίῃ, *Fi*δ = εἶδ. In other places, as inf. 385, it was pronounced *Fi*δδώς.

366. Θήβην. Viz., that mentioned in

vi. 396, 397, and ii. 691, as Θήβη ὑποπλακίη. Eetion, the father of Andromache, was king of this city.

367. ἤγομεν. ἄγειν is peculiarly used of bringing away captives, who are here specially meant.—τὰ μὲν, the spoils, generally, λείαν, but including the captive women. Cf. ii. 228.

369. ἐκ δ' ἔλον, viz. as a γέρας ἐξ-αίρετον. Od. vii. 10, Ἀντινόῳ δ' αὐτὴν γέρας ἐξελον. Cf. Thuc. iii. 114.

370. δ' αὖτ' = αὖτε, autem.

372—9. These lines occurred sup. 12—25.

383. θνήσκον, κ.τ.λ. ‘Kept dying off

πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστάς
 ἠπείλησεν μῦθον ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοί
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περισχεο παιδὸς ἐῆος
 ἐλθοῦς Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἢ ἔπει ὦνησας κραδίην Διὸς ἡέ τι ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν αἰκέα λοιγὸν ἀμῦναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἠθέλον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,

one after the other.' The Schol. Ven. derives ἐπασσύτερος from ἄσπον, *quasi* ἐπασσότερος, like ὕνμα for ὕνομα. But see on iv. 427.

385. ἐκάτοιο, ἐκηβόλου, ἐκατηβόλου, as Artemis his sister is ἰοχέαιρα, 'arrow-pourer,' from the sudden deaths attributed to both. Mr. Newman thinks it meant ἀποτροπαίου, the averter of diseases,—precisely the opposite sense. Here the epithet refers to the κῆλα just mentioned.

386. ἐγὼ πρῶτος. See sup. 127.—ἱλάσκεσθαι, viz. by restoring the maid.—ἠπείλησεν, sup. 138.

393. εἰ δύνασαι γε can hardly imply doubt of her power. Schol. οὐ διατάζων ἀλλὰ σχετλιάζων φησίν. It is therefore ἢ περ δύνασαι, Lat. *namque potes*.—περίσχεο (περι—σχοῦ), 'protect;' properly, 'hold in your embrace.'—ἐῆος, brave, ἀγαθοῦ (so Spitzner). From εἶς or ἦς (root ἄF), whence εὖ. See on iii. 167. Zenodotus wrote εἰῶ. Bekker formerly gave ἐῆος, apparently agreeing with those grammarians who held that it may stand for σοῦ. See xv. 138; xxiv.

422. 550. Lexil. p. 247. Mr. Newman, "But thou around thy bonny child unfold thy arms, if able."

394. λίσαι, εἴ ποτε κ.τ.λ. 'Implore him, if ever —,' i.e. conjure him by the services you have rendered.

396. πατὴρ ἐνὶ μεγάροισιν, in the house of my father Peleus. Construe σέο ἄκουσα.

397. εὐχομένης, declaring, asserting, boasting.

399. The use of ὅπποτε for the simple ὅτε is remarkable. See inf. 610; ix. 646.

400. Ἥρη κ.τ.λ. These three gods were the supporters of the Greeks, so that there is special reason for Thetis again consenting to take part against them (Schol.). For Παλλὰς Ἀθήνη Zenodotus wrote Φοῖβος Ἀπόλλων.

402. ἐκατόγχειρον, 'him with the hundred hands.' This legend is somewhat differently told in Hes. Theog. 617 seqq., where Briareus and his compeers Cottus and Gyes (or Gyges) are said to have been summoned to the aid of Zeus by the advice of Gaia, against the Titans. It is

ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὃ γὰρ αὖτε βίῃ οὐ πατρὸς ἀμείνων
 ὅς ῥα παρὰ Κρονίῳνι καθέζετο κύδει γαίων. 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζο καὶ λαβὲ γούνων,
 εἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

also varied in Aesch. Prom. 225 seqq., where Prometheus is said to have rendered to Zeus the same services in the sedition, as Thetis here arrogates to herself, ἐκόνθ' ἐκόντι Ζητὶ συμπαραστατεῖν. It is probable that 403, 404 were a later addition. The name Αἰγαίων, originally perhaps from αἰσσω, like αἰγίς, was connected with the name (Aegean) of the sea, and thus it was assumed as a reason why he should be summoned by Thetis. Compare Virg. Aen. x. 565 seqq., and see on Hesiod, Theog. 149. 734. The *divine* language said to be opposed to the human, has been interpreted (see Goettling on Hes. Theog. 831) of the old Pelasgic dialect as differing from the autochthonous. See on xiv. 291; xx. 74. —On the combination δέ τε see ix. 593.

404. ὃ γάρ. The γάρ does not explain why he was called Αἰγαίων, but why he was called Βριάρεως, viz. ὁ βριαρὸς, 'the strong one.' According to the Schol., Aegaeon was the son of Poseidon. The Schol. Ven. says he was οὐ τῶν Τιτάνων, ἀλλ' ἐνάλιος δαίμων. There seems some connexion between the name, and the worship of Poseidon at Aegae, viii. 203.

405. παρὰ Κρονίῳνι, viz. as his defender. He sate, as it were, in *terrorem* by the side of Zeus, to deter his adversaries from any attempt against him. It is worthy of note, that Zenodotus rejected as spurious the whole passage from 396 to 406. And this line may have been made up from v. 906, πὰρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίων. On the play on ἐδεισαν — ἔδησαν see Mure, Bk. ii. chap. xiv. § 7. —τὸν, sc. Αἰγαίωνα. —ἔδησαν, sc. Κρονίωνα.

407. μνήσασα, reminding him of these services, and claiming as a right that he should do you a favour in return.

409. ἔλσαι (F), 'to hem in,' εἶλιν. See Lexil. p. 254. ἔλσαι or ἐέλσαι occurs also xviii. 294; xxi. 225. 295. Beside *Φείλειν* there appears to have been a form *Φέλλω*, *Φέλω* (whence ἄλλω), like κέλλω, κέλω. —κατὰ πρύμνας καὶ ἀμφ' ἄλα is obscure. Mr. Trollope, who thinks ἔλσαι is for ἐλάσαι (as indeed it might seem to be in Od. v. 132), assumes a tmesis for ἀμφιέλσαι, adding that ἀμφι does not govern ἄλα, but not explaining the words. Mr. Newman, "And hem against the galley's poop and water edge, the Achaeians." Mr. Gladstone, "And in rout the Danaan army to the ships and strand to bring." By κατὰ πρύμνας we may understand 'opposite the stems of their ships,' viz. in their naval camp, where the ships were drawn up with the sterns ashore. By ἀμφ' ἄλα, 'close to the sea,' the driving them from the open plain, and keeping them to the coast appears to be meant.

410. ἐπαύρωνται, ironically, 'may reap the benefit of their king Agamemnon,' ἀπολαύωσιν αὐτοῦ. Aesch. Prom. 28, τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου. —In καί, 'even,' and εὐρὺ κρείων, the same irony is kept up.

412. ἦν ἄτην, his infatuated folly (ii. 111). —ὅτ', perhaps for ὅτε, 'the folly he showed when' &c.—The appeal of Achilles to his mother to intercede with Zeus to aid the Trojans and injure his own countrymen is not a favourable trait in his character. Clearly, he gives way to a selfish pride, holds patriotism secondary to personal feelings, and prefers private revenge to public duty. Yet Alcibiades, an historical character, acted precisely in the same way to the Athenians (Thuc. vi. 92). In fact, the conduct of Achilles is well conceived for showing the intensity

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 "ὦ μοι, τέκνον ἐμόν, τί νύ σε τρέφον αἰνὰ τεκοῦσα ;
 εἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνννθά περ, οὔ τι μάλα δὴν.
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, εἴ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκνύοροισιν
 μῆνι Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλύμπόνδε, 425

of the μῆνις. For the same Achilles had been the first to insist on the restoration of Chryseis in order to stop the plague, sup. 127. See Grote, i. p. 556—60.

413—17. Thetis assents to his request, and advises him to keep a sullen resentment for a time, till she can obtain an interview with Zeus.

414. τρέφον is the imperfect.

415. αἶθ' ὄφελες. 'Would that you had sate in your tent near the ships, without tears or griefs, since your allotted term of life is for a short time only and not for long; but now (i. e. consequently on this wrong) you are short-lived, besides being unhappy beyond all; wherefore by an evil fate it was that I bore you in your father's hall.' This seems the general sense of ἦσθαι, which can hardly refer to a slothful inactivity. Mr. Gladstone's version here is very elegant:—

"Him, in weeping, Thetis answered,
 'Ah, my son, what woe is me!

Wherefore did I rear thee upward,
 dreadful birth, why bore I thee?

Would that, since thy fate assigns thee
 but a little while to be,

Thou hadst rested by the vessels, tear-
 less, and from outrage free.

Now thy lot, of all men mortal, shortest
 both and saddest falls;

Evil was the doom that made me bear
 thee in thy father's halls.'"

417. νῦν δέ, viz. since you have desired that Zeus should aid the Trojans, which

will result in your own untimely death. Thetis knew from Zeus the destiny of her son, that either he should live long and happily, but ingloriously, at Phthia, or should sail to Troy and have a short but brilliant career (Schol.).

418. τῷ. Schol. δι' ἃ δὴ πάρεστι συλλογίσασθαι ὅτι ἐπὶ κακῇ σε μοίρᾳ ἐπὶ τὸν οἶκον ἔτεκον.

419. τοῦτο, viz. your desire that he should assist the Trojans, sup. 408.

421. νῦν, 'for the present,' till I can have an interview with Zeus.

422. μῆνις, go on indulging your anger, 'sulk on,' as we should say.

423. ἐς Ὠκεανὸν, in *Oceani dei aedes*, Doederlein.—ἀμύμονας. Schol. ἀγαθοῦς. Probably he means δικαίους, εὐσεβεῖς. It would be curious to investigate the real grounds of this early opinion, and whether the Egyptians and their worship at Διόσπολις are meant, as the Schol. supposes.—The ancient idea of Aethiopia was, that it extended from far west to far east, i. e. from the ocean-stream on one side of the flat circular world to that on the other. This view explains Od. i. 23, 4: Αἰθίοπας τοὶ διχθὰ δεδαίεσθαι, ἔσχατοι ἀνδρῶν, οἳ μὲν δυσσομένου Ἰπερίονος, οἳ δ' ἀνιόντος. They lay, as was thought, along the path of the sun, and were made black by the scorching rays. See Mure, vol. i. p. 465.—δωδεκάτῃ, perhaps in reference to the term of the summer solstice.

424. κατὰ δαῖτα, i. e. διὰ or ἐπὶ δαῖτα. Aristarchus read ἐπὶ δαῖτα. Spitzner μετὰ δαῖτα.—μετ' Αἰθιοπας is 'to join the

καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἶω.”

Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐνζώνιοιο γυναικός,
τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεύς 430
ἐς Χρύσην ἵκανε νῆα γαυρὴν ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἐκὼν Ἀπόλλωνι
ἐκ δὲ Χρυσῆϊ νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
πατρὶ φίλῳ ἐν χερσὶ τίθη, καὶ μιν προσέειπεν 441

Aethiopians;’ μετὰ δαῖτα, ‘to attend (in quest of) a banquet.’

426. χαλκοβατὲς, floored with brass. The ‘firmament,’ according to primitive ideas, was a solid metallic vault, on the outside of which was the abode of the gods. Hence it was χάλκεον οὐδαν, θεῶν ἔδος ἀσφαλές, &c. in the early poets.

428. ἀπεβήσετο. See v. 46.

430. ἀπηύρων, ‘they were taking away,’ or perhaps, as an aorist, ‘had taken away.’ The vexation, says the Schol., resulted more from the insult than from the loss of the woman.—Ὀδυσσεύς, see sup. 311.

432. πολυβενθέος, not uniformly deep, but having many depressions in the sea-bottom. “Deep-bayed port,” Mr. Wright. For ἐντὸς Aristarchus read ἐγγύς, which is clearly inferior. Cf. Od. xvi. 324.

433. στείλαντο, ἔστειλαν, ‘furled.’ The active is more commonly used, Aesch. Suppl. 703; Od. xvi. 353. The Greeks always shortened sail when near land, and rowed ashore.—ἰστοδόκη (δέχομαι), a groove or channel (crutch) in the middle of the stern, which received the mast when laid down. Schol. τὸ κατὰ τὴν πρύμναν ἐξέχον ξύλον, καθ’ οὗ κλίνεται ὁ ἰστός. It was lowered by slackening the forestays (as is done in modern barges in passing under a bridge). The πρότονοι (halyards or forestays) are

commonly explained as ropes from the mast-head extending to each side of the bows. But as their use was to keep the mast erect under press of sail, they must have also extended from the mast to the stern, since the strain would be in the direction of the prow with the wind abaft. And so the Schol. correctly explains, τὰ ἀπὸ πρύμνης εἰς πῶραν διήκοντα σχοινία.—ὑφέντες Zenodotus. ἀφέντες Aristarchus.

435. εἰς ὄρμον, to the moorings. As the harbour was πολυβενθής, this would be a spot of moderate depth.—προέρεσαν, ‘they rowed forward.’ Hesych. προέρεσαν· προήλασαν.—προέρυσαν, προείλκυσαν (προέλυσαν cod.). See sup. 308. Voss explained it, ‘pushed forward by the oars,’ which, as Spitzner observes, is not the correct meaning.

436. κατὰ δὲ κ.τ.λ. “And bound to them (the εὐναὶ) the stern-ropes,” Newman. Rather, the πρυμνήσια, or stern-ropes, were bound down on land to some post or tree (see sup. 409; inf. 476), the εὐναὶ (heavy stones tied to a rope) being thrown out on either side of the prow to keep the ship’s head to the sea. These are the δὺ ἄγκυραι of Pindar, Ol. vi. 101, where Dr. Donaldson’s note is incorrect.

438. ἑκατόμβην, the living animals for the sacrifice. Perhaps interpolated.

440. ἐπὶ βωμὸν, to attest the solemn

“ὦ Χρύση, πρό μ’ ἔπεμψε ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοῖβω θ’ ἱερὴν ἑκατόμβην
ρέξαι ὑπὲρ Δαναῶν, ὅφρ’ ἱλασόμεσθα ἄνακτα,
ὅς νῦν Ἀργείοισι πολύστονα κήδε’ ἐφῆκεν.”

415

ὧς εἰπὼν ἐν χερσὶ τίθη, ὃ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ’ ὦκα θεῷ ἱερὴν ἑκατόμβην
ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,
χερνύσαντο δ’ ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ’ εὐχετο, χεῖρας ἀνασχών. 450
“κλῦθί μεν, ἀργυρότοξ’, ὅς Χρύσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις.
ἡμὲν δὴ ποτ’ ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ’ ἵψαιο λαὸν Ἀχαιῶν
ἦδ’ ἔτι καὶ νῦν μοι τόδ’ ἐπικρήνηνον ἐέλδωρ· 455
ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυννον.”

ὧς ἔφατ’ εὐχόμενος, τοῦ δὲ κλύε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ’ εὐξαντο καὶ οὐλοχύτας προβάλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

and formal surrender of the maid as a religious act.

412. πρό μ’ ἔπεμψε. See sup. 326.

415. νῦν, under present circumstances, incensed and unpropitiated.

418. ἐξείης (ἐξέφης), in a row (or rather, circle), ranged abreast, so as to be sacrificed in regular succession. The notion of ἐξίης, from ἐχέσθαι, is that of an unbroken series, e. g. like the letters of the alphabet. Aesch. Ag. 1024, ἔστηκεν ἦδη μῆλα πρὸς σφαγὰς πυρός.

449. οὐλοχύτας, ii. 410, the handfuls of meal or bruised barley, ὀλαί, which were dashed upon the head of the victim; a ceremony which appears to have symbolized the union of fruit-offerings with blood-offerings. Ar. Pac. 960—2, σὺ δὲ πρότεινε τῶν ὀλῶν,—καὶ τοῖς θεαταῖς ῥίπτε τῶν κριθῶν. (This explains also Nub. 262, καταπαττόμενος γὰρ παιπάλῃ γενήσομαι, where some meal is thrown on Strepsiadēs, as on a victim.) The word ὀλαί, which Buttmann not very probably considers identical with *mola*, contains the root ὀλ, which occurs in ὀλῦρα, v. 196, a kind of grain, and in many words implying growth by nourishment, *elementum*, e. g. *suboles*, *proles*

(*pro-oles*), *adolescens*, *coalescere*. It may be the same in *oleum* and *olere*. It had another form, ὀλ, whence *alescere*, *alere*, *altus* (ἀλτὸς, ἀναλδής), *alimentum* (= *elementum*), ἄλευρον (for ἄλεφρον), ἀλείν, ἀλετρίβανος (Ar. Pac. 259), ἄλφιτον. Similarly ζεῖα, a kind of grain, from ζεφ (ζῆν). Photius, ὕλας· οὐχὶ ἄλας λεκτέον. Read, ὀλάς· οὐχὶ ἄλας κ.τ.λ. Both were ancient forms; but he considered the former more correct. Perhaps we may hence account for the custom in later times of *salt*ing the meal (*mola salsa*). With this form probably *albus* and ἄλφός are connected (from the *whiteness* of flour). Hesych. ἄλαιθρα· ἄλευρα. Probably a corruption of ἄλεφρα. The form οὐλαί is changed from ὀφλαί or ὀλφαί, whence ὀλβιος meant ‘rich in corn’ (*New Cratylus*, § 116).

451, 2. Sup. 37, 38.

454. μέγα ἵψαιο, ἔβλαψας, viz. by sending the plague. Cf. 42. 50. Both objects, he means, have been fully attained. The verse is parenthetical, and exegetical, as Doederlein remarks.

458—69. Repeated in ii. 421 seqq. with slight variations.

459. αὐ εἶρυσαν is less correct than

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κήη καὶ σπλάγχχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντο τε πάντα. 466
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470

αἰέρονσαν, but it is doubtful if the word is really from αἶ, 'back'; Schol. εἰς τοῦ-πίσω ἀνέκλων τὸν τράχηλον τοῦ θυομένου ἱερείου. It is probable (as suggested inf. xii. 261) that the word was ἀπερύνω. Compare αἰαχος, xiii. 41; εἵδαε for ἔφαδε, αὐάτη for ἄτη, and especially *auferre* for *ab-ferre*. The Schol. gives the remarkable information, that αἰερεύειν was used by the Cumaeans in their νεκρομαντεία:—Κυμαίων δὲ ἔθος τὸ αἰερεύειν, αἰτούντων τὸν θεὸν ἀπὸ τῶν κάτω ἐπὶ τὰ ἄνω αὐτοὺς ἔλκειν.—ἔσφαζαν, 'cut the throats.' The root is σφαγ, implying the junction of the windpipe and the gullet. It occurs in διασφάξ, the point of separation between the two branches of a gorge, or perhaps, a forked valley.

460. *μηρούς ἐξέταμον* is rightly explained by Mr. Trollope, 'cut slices out of the thighs.' The slices from the *μηροὶ* were called *μηρία*, as *χρυσίον*, 'coin,' differs from *χρυσὸς*, 'bullion.' The technical words were ἐκτεμεῖν and ἐξελεῖν, which some wrongly refer to the detaching the thigh-bone from the socket. Cf. Ar. Pac. 1021, *θύσας τὰ μηρί' ἐξελὼν δεῦρ' ἔκφερε*. Each slice was laid in a piece of the fat caul, *omentum*, and so being doubled together, as it were, it was said to be *δίπτυχον*. This was done to make the pile of meat burn, to which great importance was attached. See xxiii. 168. On the top they laid *ὠμά*, bits of raw meat, which seem to have been taken from various parts of the victim. The Schol. cites Od. xiv. 427, *ὁ δ' ὠμοθέτησε συνβότης, πάντοθεν ἀρχόμενος μελέων, ἐς πίονα δημόν*.

462. ἐπὶ σχίζῃς, on pieces of split wood. ὁ γέρων, viz., Chryses himself. This was

also a technical term. Ar. Pac. 1032, *ἡ σχίζα γούν ἐννημίη των Στιλβίδην πιέζει*. See ii. 425, *καὶ τὰ μὲν ἄρ σχίζῃσιν ἀφύλλοισιν κατέκαιον*.

463. *πεμπώβολα*. A five-pronged fork (probably representing a hand), for placing the half-burnt meat on the flame till it was entirely consumed. The roasting for the banquet is a distinct and subsequent process.

464. *κατεκάη*, were burnt up, consumed. (Not "roasted well," as Mr. Newman renders it. The cookery for the feast was a subsequent affair.)—*σπλάγχχνα*, 'the inwards' (not *entrails*, *έντερα*), i. e. the liver and heart, which they tasted, *pro forma*.—*ἐπάσαντο*, *πατέρομαι*, not *πάρομαι* or *πάσσομαι* (Trollope). The root is *παF*, as in *παίειν* and *πᾶν*.

466. *ἐρύσαντο*, sc. *ἀπ' ὀβελῶν*. Martial's well-known joke on the preceding line is in Ep. i. 51.—*μίστυλλον*, 'they cut into smaller pieces,' i. e., convenient in size for roasting or broiling.

467. *πόνου*, Schol. *τοῦ τῆς ἱερουργίας*.—*τετύκοντο*, a transitive medial aorist = *ἐτεύξαντο* (*τεύχω*).—*εἴσης*, *ἐFίσης*, equally and fairly apportioned. Cf. iv. 262.

469. *ἐξ ἔντο*, *ἐξίεσθαι*, 'had put off,' dismissed from themselves. Cf. xxiv. 227, *ἐξ ἔρον εἴην*. Theognis 1060, *ἐξ ἔρον ἰέμενος*.

470. *κοῦροι*, 'the young men of birth.' See on ii. 562; xii. 196. That this is the true sense is also clear from Od. iii. 471, *ἐπὶ δ' ἀνέρες ἐσθλοὶ ὕροντο οἶνον οἰνοχοεῦντες*. It was evidently the custom to select those of good birth and good looks to hand the cups to the company; and hence probably arose the Roman custom of employing the hand-

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
οἳ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
[καλὸν αἰείδοντες παίηονα, κοῦροι Ἀχαιῶν,]
μέλποντες Ἑκάεργον· ὃ δὲ φρένα τέρπειτ' ἀκούων.
ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἥως,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἔκμενον οὔρον ἦν ἐκάεργος Ἀπόλλων.
οἳ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μέγα ἴαχε νηὸς ἰούσης·
ἥ δ' ἔθθεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,

somest slaves as 'Ganymedes.' — ἐπεστέφαντο, Schol. ὑπὲρ τὸ χεῖλος ἐπλήρωσαν, ὥστε δοκεῖν ἐστέφθαι τῷ ὕγρῳ. He well compares κρητῆρας ἐπιστεφέας οἶνοιο, viii. 232. The genitive therefore depends on the notion of filling up, not directly on κρητῆρας. In later times, perhaps from a different interpretation of the ancient phrase, real crowns of ivy or myrtle were put round the bowl or mixer (κρητῆρ), and finally such crowns were carved or painted, and the bowls were thence called κισσύβια.

471. ἐπαρξάμενοι, Schol. σπονδὴν τοῖς θεοῖς, i. e. pouring a little from each cup by way of libation to the gods. The ἐπὶ implies the act of doing it for all in succession, like ἐποίχεσθαι.

472. μολπῇ, with dancing and singing, viz. in cyclic or dithyrambic choruses. Either one or the other of the two next lines seems interpolated. The Schol. says the latter was rejected by the critics. — μέλποντες κ.τ.λ., 'celebrating him as the Darter,' the title he had earned by sending the pestilence. Thus his power was at once acknowledged, and a prayer that he would withhold his hand was added or implied. Very similarly the god is addressed in Aesch. Ag. 493, τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη. ἄλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος. — πανημέριοι, 'for the remainder of the day.'

Schol. Ven. on x. 1, "Ομηρος τὸ παννύχιοι καὶ πανημέριοι εἶωθε τιθέναι καὶ ἐπὶ τῶν κατὰ μέρος, citing this passage and vii. 476.

476. παρὰ πρυμνήσια. On the shore by the stern-ropes, to be ready to embark without delay in the morning.

478. μετὰ στρατόν. Thus we say, 'set sail for the camp.'

479. ἔκμενον, a very uncertain word, found only in this formula. It is generally referred to ἱκμᾶς, 'moisture,' like ἀνέμων μένος ὑγρὸν ἀέντων. Like δέγμενος, it may be a contracted form of participle that has lost the aspirate (inf. 532). Mr. Gladstone renders it a toward gale (coming to-ward), perhaps rightly.

481. πρῆσεν, 'inflated.' See on ix. 433.

482. στείρῃ, 'the keel,' στέφρη, connected with στιφρός, our word *stiff*, from its rigidity; and quite unconnected with στείρα, 'barren,' root *ster*, as in *sterilis*, *στερέω*, &c. But στερεός and στυφνός are from the former root.

483. διαπρήσσουσα. The root is the same as in *περάω*, and the meaning is precisely *διαπερώσα*. See iii. 14.

484. μετὰ στρατόν Spitzner with the Schol. Ven., who attributes κατὰ στρατόν to Aristarchus. See sup. 424.

486. ἔρματα, ἐρσίματα, 'stays,' 'shores' (but not of wood). Cf. ii. 154; and on

αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνι νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς.
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμιοιο,
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ.
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν. ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητιέτα Ζεῦ,

iv. 117. The word *σείρω*, *σείρω*, as in *εἶρω*, *σείρω* means ‘stones placed in a row,’ so as to form at once a support to hold the ship erect, and a breakwater to keep off the force of the waves. Hence also *ὄρμος*, ‘a bracelet.’ It is well described in Hes. Opp. 624, *νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πυκάσαι τε λίθοισι πάντοθεν, ὅφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν αἰέντων*. See also inf. xiv. 410, where stones are called *θοάων ἔχματα νηῶν*. Hence *ὑποτανύσσειν* is here used of the long row of stones extended from stern to prow. Mr. Newman, “underneath long buttresses extended.” Conversely, *ὑφαίρειν* is ‘to remove them,’ ii. 154.

489. This weak verse is probably interpolated.

492. *αὐτὴν*, *βοῇν*, ‘the war-shout.’ See on iii. 167.

493. *δυωδεκάτῃ*. See sup. 425.—*καὶ τότε δὴ*, ‘then indeed as Thetis had said,’ &c.

495. *πάντες ἅμα*. They had all gone to the Aethiopian feast, sup. 424.

496. Though ὃ γέ, ἥ γε, are rarely used unless where the subject is changed, the sense here is, ‘but *she* (differently from the rest),’ &c. Cf. ii. 3.

497. *Οὐλυμπόν τε*. Perhaps *Οὐλυμπόνδε*.—*ἡερίῃ*, ‘in the morning.’ See iii. 7. Some, comparing *ὁμίχλη* sup. 359, explain it ‘like a mist,’ or ‘enveloped in mist.’

500. *καὶ ῥα*, ‘and accordingly,’ viz. because she found him alone.

501. *ἀνθερεῶνος*, the chin. It may mean (as Doederlein suggests) ‘the place where the hair grows,’ from *ἄνθος* (crude form *ἀνθεσ* = *ἀνθερ*).

503. *ὄνησα*. See sup. 395. Aristotle cites this verse, Eth. N. iv. p. 73, ed. Jelf.

505. *υἱόν*. Originally *φύλον*, or even *φῆφόν* (*ἐφός* sup. 489). See on iv. 473; v. 612.—*ἔπλετο*, *ἔστί*. See ii. 480.

508. *περ* seems to mean *ἐμπης*, ‘do

τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος ὄφρ' ἂν Ἀχαιοί
νιδὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ." 510

ὥς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,
ὥς· ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῖς.

“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐν εἰδῶ 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς

“ἢ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις

Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοισι ἔπεσσιν.

ἢ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520

νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μή τι νοήσῃ

Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται ὄφρα τελέσω.

εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποίθῃς”

you at least.—τίσον, from τίειν, the same as τιμήσον, ‘do him honour.’ Mr. Newman’s rendering gives but little sense, “set thou the price upon him,” and below, 510, “till the Achæians set value on my son.” Lord Derby renders it “avenge his cause.”

509. ἐπὶ, in the hands, or the power of the Trojans.

512. ὡς ἤψατο κ.τ.λ. The sense is ὥσπερ (or ἐπεὶ) ἤψατο, οὕτω καὶ εἶχετο αὐτῶν ἐμφύσα. Cf. xix. 15, αὐτὰρ Ἀχιλλεύς ὡς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος. Mr. Gladstone, “But Thetis, as upon his knees she hung, so again she questioned, clinging closer than before she clung.”—ἐμπεφυυῖα, a changed form, the oldest verb being φέφεμι = φέφω or φέω (Lat. *fenus, fetus*, &c.). The perfect πέφυκα is later than πέφω, the κ representing either σ or F, either of which was dropped in the epic perfect. The Aeolic φνίω was φύφω, i. e. φέφω, as we have in Plautus *fuvi* as well as *fui*.

514—516. Mr. Gladstone: “Either grant it, and confirm it with the nod that all commands, Or deny; that I may know, (for 'tis not fear that binds thy hands,) How among Immortals Thetis last and least in honour stands.”—ἀπόειπε, ‘say no at once.’

517. μέγ' ὀχθήσας. Mr. Gladstone’s

phrase, “in mighty dudgeon,” is a quaint but rather happy one. See inf. 570.

518. λοίγια ἔργα, ‘sad work,’ scil. ἔσται, (cf. inf. 573,) ὅτε ἐφήσεις, i. e. εἰ νῦν ἐπαίρεις με, ἐπιθωύσσεις, ἀπεχθάνεσθαι Ἥρῃ.—ἐχθοδοπεῖν, a doubtful word, referred by Buttmann, without much probability, to ὅπτομαι. Perhaps ἐχθοδοπὸς was for ἐχθοδαπὸς, and meant ‘from the enemy’s country,’ formed like ἡμεδαπὸς, from ἀπό. Cf. Ar. Ach. 226, οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν χωρίων. The word does not elsewhere occur in Homer. See *New Cratylus*, § 254.

520. καὶ αὐτῶς, ‘even as it is,’ even under present circumstances, and without this new provocation.

523. ἐμοὶ κ.τ.λ. Schol. μελήσει δέ μοι πῶς ταῦτα τελέσω. Mr. Trollope renders ὄφρα ‘until.’ Rather, ὥς, ‘that I may accomplish them.’ The vagueness of the answer is meant to deter Thetis from pressing the point. Cf. Aesch. Ag. 947, μέλοι δέ τοί σοι τῶν περ ἂν μέλλῃς τελεῖν, where there is also an intentional ambiguity. We might expect ἐγὼ—μελήσομαι. But μέλεται is sometimes impersonal as well as μέλει, e. g. in Theoc. i. 53, μέλεται δέ οἱ οὔτε τι πῆρας.

524. πεποίθῃς, from a secondary present πεποίθω, like δεδοίκα, πεφύκα.—εἰ δ' ἄγε, ‘or come (if you still doubt),’ &c.

τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανέωσω."

ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530

τὼ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστην
ἐξ ἐδρέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
ἠγνοίησε ἰδοῦσ' ὅτι οἱ συμφράσσαστο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα.

"τίς δὴ αὖ τοι, δολομήτα, θεῶν ζυμφράσσαστο βουλὰς; 540
αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἐόντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι

526. τέκμωρ, πίστις, solemn pledge, sanction, assurance. See Lexil. p. 501. Aeschylus had this passage in view, Suppl. 85, πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ, κορυφῇ Διὸς· εἰ κρανθῇ πρᾶγμα τέλειον.—παλινάγρετον, 'to be retracted,' 'revocable.'—ἐμὸν, sc. βούλευμα,—a remarkable ellipse. Qu. ἐμοί? It is not certain that 524—7 are of genuine antiquity. κατανέωσμαι does not again occur in Homer, and the grammarians (see Spitzner) attribute the form to the Attic period. Mr. Gladstone's version is again excellent: "In the face of the Immortals greater token none is mine; It recedes not, it misleads not, it shall stand accomplished, Whatsoever I assever with the nodding of my head."

528. ἐπένευσε, 'noddled assent.' The same as κατανέω above, ἀνανεύω expressing dissent (our *shake* of the head).

529. ἀμβρόσιαι, for ἀμβρότιαι, immortal, or befitting an immortal.—ἐπερρώσαντο, 'moved,' 'shook,' 'started.' Generally, 'to set a firm active foot on the ground,' like a dancer. Cf. xxiii. 367, χαῖται δ' ἐρρώντο. Hes. Theog. 8 (of the dance of the Muses), ἐπερρώσαντο δὲ ποσσίν.

531. διέτμαγεν, 'separated,' διετμά-

γησαν. From a form τμήσσω, as ἐπλάγην from πλήσσω,—the roots τμε and τεμ being convertible.

532. ἄλτο. Here the *F* is well marked, the root being *Faλ* = *sal* (*salio*). See on v. 592, vii. 166. According to Schol. Ven. this word has lost its aspirate (read ἀπέβαλε for ἀπέλαβε), and this is known to have been the case in some words, e. g. ἐλπῖς, ἰάλλω (Ἐφιάλτης).

533, 4. ἐὼν and σφοῦ are only different pronunciations of *suus*, *Feδs* and *σFeδs*, the sibilant digamma being analogous to the sibilant aspirate.

535. μῆναι, sc. καθήμενος.—ἀντίοι ἔσταν, 'stood up in his presence.'

536. ὥς, i. e. στάντων τῶν ἄλλων καὶ ὑποχωρούντων αὐτῷ.

537. οἱ, sc. αὐτῷ, as sup. 325.—συμφράσσαστο, συνεβουλεύσατο, cf. ii. 282.—ἰδοῦσα, 'having seen her,' cf. 522. 557; or perhaps, 'seeing his anxious look,' and inferring it from thence.

540. δολομήτης, as ἀγκυλομήτης ii. 205, ποικιλομήτης Od. xiii. 293.

542. δικαζέμεν, ironically, to sit as judge in causes brought before you. Schol. πράττειν, 'to transact business.' 'With secret purpose to decide,' Mr. Newman. Less correctly Mr. Wright,

πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

τὴν δ’ ἡμείβετ’ ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε

“ Ἦρη, μὴ δὴ πάντας ἔμοὺς ἐπιέλπεο μύθους 545

εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ.

ἀλλ’ ὃν μὲν κ’ ἐπιεικὲς ἀκούμεν, οὗ τις ἔπειτα

οὔτε θεῶν πρότερός τὸν εἴσεται οὔτ’ ἀνθρώπων·

ὃν δέ κ’ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,

μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετὰλλα.” 550

τὸν δ’ ἡμείβετ’ ἔπειτα βοῶπις πότνια Ἦρη

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;

καὶ λῖν σε πάρος γ’ οὔτ’ εἶρομαι οὔτε μεταλλῶ,

ἀλλὰ μάλ’ εὐκηλος τὰ φράζειαι ἄσος· ἐθέλησθα.

νῦν δ’ αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ 555

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·

ἡερίῃ γὰρ σοί γε παρέζετο καὶ λάβε γούνων.

τῇ σ’ οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλῆα

τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

“ δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,

‘to devise clandestine plans.’—For τοι—
ἐόντα cf. iv. 341.

543. πρόφρων, voluntarily, freely.—
ἔπος, ‘any subject,’ ‘design,’ μῦθον, 549.

546. εἰδήσειν, for εἴσεσθαι, a rare use.
Cf. Od. vi. 257. Theocritus uses ἰδησῶ,
videbo, as if from *Fiδέω*. Equally un-
usual (and probably late) is ἄσσα for
ἅτινα in 554,—a verse which may be
due to a rhapsodist.

547. ἐπιεικὲς, sc. ἐστὶ, it is right and
reasonable that you should hear.—ἔπειτα,
‘then, in that case.’

553. καὶ λῖν, ‘most assuredly here-
tofore,’ &c. Schol. ἔθος γυναιξὶν ἀρνεῖσ-
θαι ὅτι ποτὲ παρηνώχλησαν τοῖς ἀνδράσιν.
—εἶρομαι, apparently for ἔφρομαι = *Φέρο-*
μαι, (like εὐκηλος for *Φέκηλος*, 554,) though
ἔρομαι in the present does not occur.
The combination μεταλλῆσαι καὶ
ἐρέσθαι is common in Homer.—φράζειαι,
βουλεύει. “But troth! in much tran-
quillity whate’er thou wilt, thou plan-
nest,” Mr. Newman.

555. παρείπῃ, ‘should cajole,’ talk you
over, or perhaps, ‘should have cajoled,’
ne tibi persuaserit.

557. ἡερίῃ, sup. 497.—λάβε(σε) γούνων.

558. τῇ. ‘To her I do believe you
surely promised,’ or pledged yourself.
ἐτήτυμον, viz. *τέκμων* sup. 526,—*τιμῆσης*,
in the later dialect, would be *τιμήσοις*,
‘that you would honour.’ Here it may
be regarded as *praesens historicum*,
nearly equivalent to *τιμήσεις*, if this be
not the true reading; cf. ii. 4.—Hera,
as the Argive goddess, is afraid the
counsels of Zeus are going against the
Greeks; and she is also personally jealous
of the silver-footed goddess being closeted
with her spouse.

561. δαιμονίη κ.τ.λ. ‘My good dame,
it is always “*I think*” with you; I can
never do any thing without your know-
ing it. However, you will not be able
to effect any thing (by interfering); you
will only be the more disliked by me,
and that will be the worse for you.
Well, if this is as you suppose, you may
be sure it is my pleasure.’ A clever
passage, in which Zeus takes the high
hand, and yet appears to reason with
and pacify his wife. Some (with the
Schol. νῦν κακῇ κεφαλῇ) render *δαιμονίη*
a term of reproach. Mr. Gladstone’s
version is so good, that we must add it

πρήξαι δ' ἔμψης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἔμοι ἔσται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἔστίν, ἔμοι μέλλει φίλον εἶναι.
 ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθῳ, 565
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ.
 "ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτός 575

here:—"Moonstruck! thou art ever trowing; never I escape from thee: After all, it boots thee nothing; leaves thee of my heart the less; So thou hast the worsor bargain. What, if I the fact confess? It was done, because I willed it: Hold thy peace: my word obey."

562. ἀπὸ θυμοῦ. ὥς τὸ ἐκ θυμοῦ πεσεῖν, (xxiii. 595), Schol.

564. μέλλει, Schol. ἔοικεν.

565. ἀκέουσα, as if from a participle ἀκέων, *silens*. See sup. 34.—ἐμῶ = μεῶ.

566. χραίσμωσιν, ἀπαλέξωσιν, ἀμύνωσιν σοὶ ἐμὲ ἄσπον ἰόντα, πελάζοντά σοι. Here χραῖσμεῖν has the ordinary syntax of active verbs of *aiding*, as ἀμύνειν τινά τινι = ἀπὸ τινος. Compare vii. 144, xi. 120. See Buttman, Lexil. in v., who remarks that χραῖσμέω is the obsolete form of the present, fut. χραῖσμήσω, aor. χραῖσμεῖν and χραῖσμήσαι. But it may be doubted if he rightly derives it from χράω and χρῆσιμος. Rather perhaps from the root χραF (explained on v. 138), meaning 'to touch a person's side in close succour,' like χρῶξιν (but see *New Cratylus*, § 284). The scholiasts did not see the construction, and took ἰόνθ' either for ἰόντε or for ἰόντι.—ἄσπον ἰέναι is here used of a hostile aggression.—ἐφείω, ἐφῶ, aor. 2 of ἐφίεναι.—ἀάπτους, ἀφάπτους, ἀμάχους, 'not to be held or restrained in fight.' So χεῖρες ἀάπτοι Hes. Opp. 148, Theog. 619.

569. ἐπιγνάμψασα, controlling, subjecting to his will; "curbing her stubborn soul," Mr. Wright. Schol. κατα-

μαλάσσα. τὴν ἀκουσίως πεισθεῖσαν δηλοῖ. Aesch. Prom. 168, ὁ δ' ἐπικότως ἀεὶ τιθέμενος ἄγναμπτον νόον. See ii. 14.

570. ὥχθησαν (ὀχθεῖν, ἄχθος), 'were indignant.' Doederlein thinks it is a form of ἔχθεσθαι, to conceive enmity or dislike. The verb mostly occurs in the formula τὸν δὲ μέγ' ὀχθήσας προσέφη κ.τ.λ., as sup. 517.

572. ἐπὶ ἦρα φέρων, χαρίζομενος, or (as the Schol. Ven. explains) τὴν μετὰ χάριτος ἐπικουρίαν, 'kindly and timely succour.' With Buttman (Lexil. in v. ἦρα, p. 335 seqq.) the Schol. decides in favour of ἐπὶ ἦρα φέρειν, not ἐπὶ ἦρα, which he says was the false reading of Aristarchus. The derivation of ἦρα has been well investigated in the *New Cratylus*, § 285. It takes the digamma, and therefore does not seem connected with ἄρω or ἔρως. Probably an old root *Fḥr* existed, seen in *war*, *vir*, *Φῆρ* (sup. 268), ἦρως, 'a warder off,' ἀρετῇ, Ἄρης, &c. In the *Iliad* the phrase occurs again only xiv. 132, inf. 578. Connected with it is ἐρίρpes ἑταῖροι in xxiii. 6, iii. 378, viii. 332, where the form ἦρ is more conspicuous. This investigation throws some light on the ἀπαξ εἰρημένον word ἄρος, which is explained ἐπικουρία in Aesch. Suppl. 862.

575. κολῶν, a noisy din. Cf. ii. 212, Θεοσίτης δ' ἐτι μούνος ἀμετροπότης ἐκολῶα. Properly κολοῖς is 'a jackdaw.' The phrase is a singular one, not to say semi-comic, especially connected with ἐλαύνειν (κινεῖν, ἐπιτείνειν, ὀφέλλειν). Mr.

ἐσθλῆς ἔσται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὐτε
 νεικεῖσσι πατήρ, σὺν δ' ἡμιν δαῖτα ταραῖξῃ.
 εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἐδρέων στυφελίζαι· ὃ γὰρ πολὺν φέρτατος ἐστίν.
 ἀλλὰ σὺ τὸν ἐπέεσσι καθάπτεσθαι μαλακοῖσιν
 αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμιν."

ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθη, καὶ μιν προσέειπεν 585
 "τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
 μή σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσι ἰδωμαι
 θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμάρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Δήμῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σύντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
 ὣς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη, 595

Newman's version is rather too quaint, 'and mid the gods propose a match of cawing.' Mr. Gladstone, "If ye twain, for mortals wrangling, strife and din in heav'n prepare."

576. *ἔσσεται ἦδος*. See xi. 318.

577. *παράφημι*, 'I advise,' 'try to talk over.' This word is not used elsewhere in Homer except in the medial aorist (*πάρφασθαι* and *παρφάμενος*).

581. *στυφελίζαι*, sc. *ἡμᾶς*, to thrust us rudely from, to push us out of our seats, viz. while feasting. Supply *ῥαδίως δύναιτ' ἄν*, which is suppressed by apocope. The ancient critics had various ways of explaining the passage. Some made *ἀλλὰ σὺ κ.τ.λ.* the apodosis, and supplied *ὀφείλεις* before *καθάπτεσθαι*. Others thought the apodosis was at 583. The Schol. Ven. gives this exposition:—*εἰ θέλοι καταβαλεῖν ἡμᾶς ὁ Ζεὺς (δυνήσεται γάρ), σὺ δὲ θωπεύσεις αὐτὸν, εὐθέως ἡμάρωθήσεται*.

582. *καθάπτεσθαι*, Schol. *καθάπτου*, 'touch,' 'lay hold of,' i. e. 'address him.' Elsewhere in a bad sense, *ὀνειδίζειν*, as Hes. Opp. 332, *χαλεποῖσι καθαπτόμενος*

ἐπέεσσιν. What follows shows the meaning to be, 'drink his health in a conciliatory speech.'—*Ἰλαος* (*ἸλαΨος*), for *Ἰλεως*, as *λαδς* for *λεως*, &c. It is so used in Aesch. *Eum.* 992.

588. *οὐ δυνήσομαι*, viz. as being lame and disabled (Schol.).

589. *χραισμεῖν*. See sup. 566. Supply *σοι*, and also with *ἀλεξέμεναι*.—*ἀντιφέρεσθαι*, *ἐναντιοῦσθαι*, ἢ *ἐξισοῦσθαι*, Schol.

591. *τεταγών*, 'seizing me.' From an old verb *τάγω*, like *ἀγαγών* from *ἄγω*. The root *ταγ* is seen in *integer* and *tactus*. The word occurs also in xv. 23, where the same legend is mentioned. See Apollodor. i. 3, 5, ii. 7, 1. Hymn. ad Apoll. Pyth. 139.

593. *ὀλίγος θυμὸς*, little energy or life was in me.—*ὀλιγηπτελέων*, xv. 24.

594. *Σύντιες*. They were a Thracian and Pelasgic people, skilled in metallurgy, and thence called the friends of Hephaestus. From the (perhaps fancied) etymology from *σίνεσθαι* they are said by the Schol. to have been pirates.—*κομίσαντο*, *κόμισαν*, 'took me up and cared for me.'

595. *μείδῃσεν*. Combined with *γέλως*

μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἶνοχόει, γλυκὺν νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὴν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 μουσάων θ', αἱ ἀείδον ἀμειβόμεναι ὀπὶ καλῇ.
 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡέλιιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυῆις
 Ἥφαιστος ποίησε ἰδυῖνσι πραπίδεςσιν,
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
 ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

in 599, and with the nature of the story above, this word shows Hephaestus in a new aspect in the heavenly assembly. He was the droll character,—the 'fool,' so to say, of the party. So ancient is the custom of keeping a jester, especially if distinguished for some natural defect, (for his lameness is implied by the story,) as were the *moriones* of the Romans. The Schol. on 588 rightly remarks, *κωμικῶς τὴν ἰδίαν πῆρωσιν προτίθησιν*.

596. Construe (with Doederlein) *παιδὸς χειρὶ*, 'at the hand of her son,' as *δέξατό οἱ σκῆπτρον* &c., though the omission of *παρὰ* might be defended by xxiv. 305.

597. *ἐνδέξια*, 'from left to right.' See Lexil. in v. Mr. Newman gives "from right to left proceeding," and so Mr. Wright. See vii. 184. Arnold, "all round, beginning from the right." If Buttman be right, the *ἐν* appears to represent *ἐς*.

598. *ἀφύσσων*, drawing from the *κρητῆρ* with the *κύαθος*. So Theocr. vii. 65, *τὸν Πτελεατικὸν οἶνον ἀπὸ κρητῆρος ἀφύζω*.

600. *ποιπνύοντα*, 'bustling,' 'busied,' properly 'panting,' 'breathing hard.' From the roots *ποι* or *ποιφ* (*puiff*) and *πνεῖ* (*pnéw*). Buttman, Lexil. in v., seems to regard it as a reduplication of *πνέω* only. Cf. *παιφάσσω* and *ποιφύσσω*. Plato

criticizes this passage as unworthy of the dignity of the gods, Resp. iii. p. 389, A.

603, 4. These lines seem an addition, and are probably a late one.—*ἔχε*, 'held,' viz. as *exarch* or leader of the dithyramb.

606. *κακκείοντες*, 'to lie down,' is a difficult form to explain. It is uncertain whether it is a desiderative or a true future. As *κείμεναι* makes *κείσομαι*, *κέω* would make *κείσω* for *κέεσω*. But the root may be *κεῖ* = *cub* in *cubare*. The *κακ* (*κα*) is a short form of *κατά*. The simple form *κείων* occurs in Od. xix. 48, quoted by the Schol., who says the ancient copies here agreed in reading *οἱ μὲν δὴ κείοντες ἔβαν κ.τ.λ.*

607. *ἦχι*. Like *ναίχι*, *οὐχι*, the *χι* may be a termination only. But, as the grammarians expressly say that it does not take the subscript (*ῆχι*), it is more likely a dialectic form of *ἦφι*.—*ἀμφιγυῆις*, *ambidexter*, 'skilful with both hands.' So Doederlein, who compares *ἔγχεα ἀμφίγυα*, 'suitable for either hand,' in xiii. 147. It is generally translated 'lame in both feet.' In this sense Homer uses *γυιῶσω* and *ἀπογυιῶσαι* (vi. 265). "Doubly dextrous," Mr. Newman.

609. *πρὸς ὃν*. One of the few passages where *ὅς*, *suus*, has no digamma.

610. *ὅτε*, for *ὁπότε*, as in iii. 216. sup 399.

ΙΛΙΑΔΟΣ

B.

* Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλλῆα

The second book was anciently inscribed *Ὀνειρας*, 'the dream' sent to Agamemnon, and *Βοιωτία ἡ κατάλογος τῶν νεῶν*, where *Βοιωτία* seems taken generally for the whole eastern coast of Upper Hellas. (See however on 493 inf.) The genuineness of book ii. has been questioned by modern critics. An elaborate and ingenious critique on certain discrepancies between it and other parts of the Iliad will be found in K. O. Müller's *Hist. Gr. Lit.* chap. v. § 9. He concludes that "the rhapsodists who composed these parts (the two catalogues of Greek and Trojan forces) had not the Iliad before them in *writing*, so as to be able to refer to it at pleasure; and that they did not retain the entire Iliad in their memory, but allowed themselves to be guided by the parts which they themselves knew by heart and could recite." A careful study of the book must convince any one, that whatever be its real date, it is a work of venerable antiquity. Col. Mure says (*Crit. Hist.* i, p. 264), "The composition of the Catalogue, whensoever it may have taken place, necessarily presumes its author's acquaintance with a previously existing Iliad. It were impossible otherwise to account for the harmony observable in the recurrence of so vast a number of proper names, most of them historically unimportant, and not a few altogether fictitious; or of so many geographical and genealogical details as are condensed in these few hundred lines, and incidentally scattered over the thousands which fol-

low." Mr. Grote observes (*Hist.* i. p. 537) that "we can hardly conceive the catalogue in the second book except as a fractional composition, and with reference to a series of approaching exploits; for, taken apart by itself, such a barren enumeration of names could have stimulated neither the fancy of the poet nor the attention of the listeners. But the Homeric catalogue had acquired a sort of canonical authority even in the time of Solon, insomuch that he interpolated a line into it, or was accused of doing so, for the purpose of gaining a disputed point against the Megarians, who on their side set forth another version."

1. *ἵπποκορυσταί*, Schol. *ἡ ἐφ' ἵππων ὀπλιζόμενοι, ἢ ἵππους κορύσσοντες*. Hesych. *ἵππους ὀπλίζαντες, πολεμικοί*. 'Horse-arming' or 'chariot-armed' seems the true sense. Cf. inf. 273. *χαλκοκορυστῆς*, 'brass-armed,' is an epithet of Ares (*Hymn eis Ἄρεα*, v. 2).

2. *οὐκ ἔχε*. Above, i. 611, Zeus was said to sleep. Here sleep did not *continue* to hold him, but left him.—*νήδυμος*, a corruption, probably, from *νήδυμος* (ἡδὺς), by the *ν* ἐφελκυστικὸν of the preceding verb attaching to it. See Lexil. p. 414.

3. *ὃ γε* is perhaps here emphatic; 'he at all events was pondering how he might honour Achilles,' viz. in accordance with his promise to Thetis, i. 524.—*μερμήριζε*, see on i. 189.—*ὥς*, for *ὅπως*, 'how;' or it may be a particle of purpose, 'he was anxiously pondering the matter, in order that he might.' The scholiasts recog-

τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον.
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευόμεν ὥς ἐπιτέλλω. 10
 θωρηξάι ἐ κέλευε κάρη κομόωντας Ἀχαιοὺς
 πασσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγκυιαν
 Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδὲ ἐφῆπται.” 15
 ὧς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,

nize another reading *τιμήσει*, ὀλέσει δέ, and so Heyne and Trollope read. Cf. i. 559. By destroying (through Hector's valour) many of the Greeks, Zeus would indirectly honour Achilles, because his aid would become the more necessary.

6. οὐλον, 'mischievous,' 'deceitful,' and so bringing evil. There are reasons for assuming a root ὀλφ or φολφ (pronounced *wolf*), 'destructive,' lengthened into ὀλεφ or ὄλοφ (ὄλοδς, ὄλοιδς, ὄλοφῶος), and forming οὐλος or φοῦλος (inf. 8) by a common hyperthesis of the φ. Hence οὐλόμενος and ὀλόμενος (i. 2). Probably ὕλλυμι represents ὕλφεμι. So οὐλος Ἀρης, v. 461 (where see the note). Others explain it 'real,' 'actual,' ἐναργές, as if for ὅλον, 'entire and complete,' which is less satisfactory. See Lexil. p. 458. Doederlein remarks that ὄνειρον is not here the god of dreams, but a dream created or conjured up for the special occasion.—ἐπὶ, 'to,' without any notion of hostility (as it has in ἐπ' Ἀλεξάνδρῳ πέμψει κ.τ.λ. Aesch. Ag. 61), but for ἐπιπέμψαι, or πέμψαι ὥστε ἐφίστασθαι Ἀτρεΐδῃ, cf. 20. Plato objects (Resp. ii. fin.) to this device, as charging on the gods the crime of fraud and falsehood.

8. βάσκ' ἴθι, for ἴθι βάσκε, 'off with you, hie to the tent.' So *vade age, vate, voca Zephyros*, for *age, vade*, Virg. Aen. iv. 223. Arnold. Cf. xi. 186.—οὐλε ὄνειρε. Both words seem here to take the initial φ (as perhaps *ὕναρ* does in i. 63), though it is φοῦλον ὄνειρον sup. 6.

12. πασσυδίῃ, πάσῃ σπουδῇ (σεῖω, σεφ. See xi. 709). Hesych. ὁμοῦ πάντες. It appears from v. 37 inf. that Agamemnon understood νῦν of that very day. Zeus purposely used an ambiguous term. His object by this delusion was to bring about calamity to both sides, inf. 39, though the development of the scheme is rather involved, as Agamemnon, instead of arming the men for the fight, proposes (as a preliminary at least, inf. 72. 74) their return home. See on 50 inf. Mr. Grote calls this "a childish freak" (i. p. 561); it has, however, a poetical purpose.

13. ἀμφὶς, 'apart.' Schol. οὐκέτι διχογνωμονοῦσι, διάφορα φρονοῦσι.—ἅπαντας (emphatic), 'all without exception.' This, of course, was but a fiction to deceive Agamemnon. Zeus pretends that, though he hitherto hesitated, he has yielded, like the other gods, at length, to the entreaties of the Argive goddess in favour of the Grecians. The Schol. thinks some real compact of the gods against the Trojans is alluded to in v. 832.—ἐπέγναμψεν, see i. 569.

15. ἐφῆπται, 'are secured to,' lit. 'are fast fixed to.' A metaphor from the tying of a knot (Soph. Antig. 40, inf. xxi. 513). See on vi. 241. Hesych. ἐφῆπται περιῆπται, πρόσκειται, ἐπίκειται.

16. τὸν μῦθον may be rendered 'that speech.' Perhaps τοῦ μῦθον. But cf. i. 33, inf. 80.

βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῆι ἐοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.
 τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος
 “εὖδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελος εἰμί,
 ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευε κάρη κομόωντας Ἀχαιοὺς
 πασυσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ
 αἰρείτω, εἴτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.”
 ὣς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,

18. ἐπ' Ἀτρεΐδην, i. e. μετὰ, 'to' or 'in quest' of him.

19. ἀμβρόσιος ὕπνος, 'divine sleep.' So νῆξ ἀμβροσίη inf. 57. See i. 529. Lexil. p. 81—3.

20. ὑπὲρ κεφαλῆς. Schol. ὡς ταῖς αἰσθήσεσι φθεγγόμενος. Arnold compares Herod. vii. 17, ὕνειρον—ὑπερστὰν τοῦ Ἀρταβάνου.

22. μιν. The accusative after προσεφώνεε. See inf. 59. 791.—ἐεισάμενος (ἐξ), ὁμοιωσάμενος ἑαυτόν.

23. δαΐφρονος, 'warlike,' φρονοῦντα δῆϊα. Some here explain συνετοῦ. See xi. 450.

24. βουληφόρον ἄνδρα. Cf. i. 144.—ἐπιτετράφεται, ἐπιτετραμμένοι εἰσι.

27. This line occurs also xxiv. 174. The ancient critics seem to have doubted its genuineness here; but it increases the deception to be put on Agamemnon.—ἄνευθεν, καίπερ ἄνω ὦν.

28. ἐκέλευε. See on vii. 386.

33, 4. This distich was perhaps added; but if so, 70—I are liable to the same doubt. For μὴ αἰρείτω we should

rather expect μὴ ἔλῃ. It is not usual in messages of this kind to exceed the actual words of the message enjoined, cf. sup. 15.—ἔχε, φύλασσε, sc. τὸν μῦθον.—ἀνήῃ, a lengthened form of ἀνῆῃ (ἀνῆ), very common in Homer. Spitzner (Excurs. i. on this passage) has collected most of the Homeric forms, as φθήῃ, στήῃ, θήῃ, φανῆῃ, some of which are written also in -είῃ. The early words probably had the *F*, as in θέῃ, or the *η* was repeated, as in ἡβώωσα, &c. These two forms involve precisely the same question of orthography as τεθνηώς and τεθνειώς, which are perhaps dialectic varieties. See on these subjunctives *New Cratylus*, § 389, where they are regarded as ancient future tenses. ἀνῆμι is the usual term for the departure of sleep.

35. ἀπεβήσετο, a peculiar aorist = ἀπέβη, like δύσετο δ' ἥελιος, &c. Mr. Trollope wrongly calls it the imperfect of ἀποβήσομαι.

37. φῆ (ἐφη) αἰρήσειν, viz. as the dream had said, sup. 29.—νήπιος, Schol. ὅτι τὸ νῦν (sup. 12) ἐπὶ μιᾷς ἡμέρας ἐνό-

νήπιος, οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὁμφή.
 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, 45
 εἴλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ.
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 Ἦὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσεν 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.

μισεν. Hence ἡματι κείνῳ has a special emphasis. "For Priam's city that same day he thought To take, poor fool! nor knew the plans of Zeus," Mr. Green.

39. *θήσειν κ.τ.λ.* This passage has been imitated by Aeschylus, *Agam.* 66, where for *θήσων Δαναοῖσιν* it is probable that, for grammatical reasons, we should restore *Δαναοῖς ἐπιθήσοντας*. — *ἔμελλεν*. Prof. Max Müller (*Lectures on Language*, i. p. 231) remarks on the close analogy of *μέλλω* and *μέλω*, both meaning 'to have in mind,' 'to intend.' He cites this passage (with sup. 36) and xxiii. 544, and might have added Plato, *Theaet.* p. 148, E., *οὐ μὲν δὴ αὐτὸ οὐδ' ἀπαλλαγῆναι τοῦ μέλλειν*, 'but neither on the other hand can I rid myself of the hope and intention (of some day speaking well)', where the best MSS. read *μέλειν*. The sense in 36, as explained by Prof. Müller, is 'which were not meant,' i. e. did not mean, 'to be accomplished.' — *ἔτι*, i. e. before the capture was effected.

41. *ὁμφή*, 'the supernatural voice.' See viii. 250. *ἀμφέχυντο*, the epic aorist, whence *χύμενος*, always in a passive sense.

42. *ὀρθωθείς*, sitting up, x. 80. — *μαλακὸν*, his soft (woollen) frock, or tunic; cf. x. 21. — *νηγάτεον*, according to the Schol. and Buttmann, is for *νεήγατον*, 'newly made' (*γίνομαι*). Doederlein derives it from *νή* intensive and *ἄγαμαι*, *quasi νήγαστον*. Neither derivation is

quite satisfactory. The word occurs also xiv. 185. Hesych. *νηγάτεον* νεωστὶ γεγονότα, ἢ εὖ νενησμένον. — *φᾶρος*, the outer mantle or robe, *ιμάτιον*, *χλαῖναν*.

46. *ἄφθιτον*, viz. because *Ἡφαιστότευκτον*, inf. 101.

47. *κατὰ*, 'through,' 'over,' or 'among the ships,' i. e. near them.

48. *προσεβήσετο*, sup. 35.

49. *ἐρέουσα*. See on i. 200. "The ideas of *speaking* and *light* both belong to the more general one of manifestation." (*New Cratylus*, § 460.)

50. *ὁ*, scil. Agamemnon. The intention of the king in summoning the council of chiefs was to propose the arming of the troops. Cf. 72. This object is avowed and supported by Nestor, inf. 83. But when the royal *βουλή* has been superseded by a popular *ἀγορή* (inf. 93), the sole subject there discussed is the *ruse* which Agamemnon first tries upon them (73),—apparently to test their devotion to him,—of returning home. He feared lest the rupture between him and Achilles should cause the men to distrust him as the general in chief; and so, before he puts to the trial their obedience in arming for a new attack, he resolves to sound their disposition whether, now that Achilles has retired, they are still anxious to continue the war. Mr. Grote's remarks on this passage (i. p. 561) should be consulted: they are too long to be cited in a note. See also *ibid.* p. 464—5.

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

βουλὴ δὲ πρῶτον μεγαθύμων ἔζε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος.

τοὺς ὃ γε συγκαλέσας πυκινὴν ἤρτύνετο βουλήν. 55

“ κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἄμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίω
εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἑώκει.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.

‘ εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο· 60

οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,

ὧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελος εἰμί,

ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.

θωρηξάϊ σ' ἐκέλευε κάρη κομόωντας Ἀχαιοὺς 65

πασσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυνάγυιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες

ἄθανατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται

ἐκ Διός. ἀλλὰ σὺν σῆσιν ἔχε φρεσίν.' ὥς ὃ γε εἰπὼν 70

ὤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

ἀλλ' ἄγετ', εἴ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

πρῶτα δ' ἐγὼ ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,

53. πρῶτον, viz. before holding an ἀγορὴ of the people generally. βουλήν Bekk. ed. 1. βουλή Spitzn. Heyne, with Aristophanes and the most authentic (αἱ χαριέσταται, Schol.) copies. Zenodotus βουλὴν, Agamemnon being the subject of ἔζε.—βασιλῆος, agreeing with Νέστορος implied in Νεστορέῃ. This was perhaps done because the dream had taken the form of Nestor, sup. 21 (Schol.). “Nestor is in fact, throughout, the presiding genius of the Greek councils. Hence the vision which exhorts Agamemnon to resume martial operations assumes the form of Nestor. The council held for considering the import of that vision is convened at his quarters.” (Col. Mure, i. p. 331.)—Πυλοιγενέος, ‘Pylos-born,’ formed like δδοιπóρος, χοροϊτύπος.

55. πυκινὴν, ‘prudent,’ viz. composed of the ξυνετοί. Hesych. ἤρτύνετο· παρ-εσκενάζετο, ἡτοιμάζετο.

56. ἐνύπνιον, used adverbially (Schol. ἐνυπνίως, κατὰ τοὺς ὕπνους), like the Attic ὕναρ, ‘during sleep.’ Doederlein well compares Ar. Vesp. 1218, πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

58. ἄγχιστα, ‘very closely,’ from an obsolete ἀγχνύς, perhaps, though ἀγχι is said (*New Cratylus*, § 271) to be the dative of ἀγξ = ἀγκάλη. The comparative is ἄσσον for ἄγκιον, like θάσσων for ταχίων, μείζων for μεγίω, &c. See on iv. 171.

70, 1. See above on v. 33.

73. ἣ θέμις ἐστίν. The king is entitled by general custom and right to sound the minds of his subjects, if even by a fraud. He has absolute authority in the assembly, and can say and do what he pleases. He now instructs his chieftains to oppose the scheme, viz. should the people embrace it with readiness. On the peculiar Homeric sense of

καὶ φεύγειν ξὺν νηυσὶ πολυκλήισι κελεύσω
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75

ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστω
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν
 "ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 ψευδὸς κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δὲ ἴδ' ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', εἴ κέν πως θωρήξομεν υἱᾶς Ἀχαιῶν."

ὧς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,
 οἱ δ' ἐπ' ἀνέστησαν πείθοντό τε ποιμένι λαῶν 85
 σκηπτούχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 ἥυτε ἔθνεα εἰσι μελισσάων ἀδινάων
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσι εἰαρινοῖσιν

πειρᾶσθαι, 'to sound by an insidious proposal,' see Mure, vol. ii. p. 53. He adds, "It is difficult to see what possible advantage could ever have accrued from such an experiment, while, if successful, it was certain, as the event showed, to be attended with serious inconvenience."

74. φεύγειν, ἀποχωρεῖν. See on i. 173.

75. ἐρητύειν, ἐρητύετε, restrain them by your words as I encourage them to it by mine (73). The Schol. says, οὐκ ἐκείνους φεύγοντας, ἀλλ' ἐμὲ ταῦτα λέγοντα.

77. Νέστωρ. He spoke next, for the council was held by his ship, sup. 54.

80. τὸν ὄνειρον. See on 16.—ψευδός, the dream itself we should pronounce a deception, and should the more hold off, or stand aloof from it. Schol. ἐχωρίζομεθα τῆς πίστεως. There is a poetic irony in this, as the dream was in fact a falsehood and a deception from Zeus, sup. 38. In what follows the poet says νῦν δὲ ἴδεν, not νῦν δ' ἔφη ἰδεῖν, which makes all the difference. In the latter case, ψευδός would have meant, that the assertion of having seen the dream was a falsehood. And in this sense one of the Scholiasts appears to understand it; while another remarks, ἀληθὴ γὰρ δοκεῖ ὅσα ἡ θεοὶ ἢ ἀξιόλογοι ἄνδρες δοκοῦσι λέγειν. 'He has seen the dream, who is the chief; it comes from the highest authority, and it was also sent to the prin-

cipal man.' Accordingly, Nestor simply advises that the purport of the dream should be complied with; he gives no opinion upon the proposed fraud of Agamemnon. But we learn from the Schol. Ven. that the whole passage from 76—83 was rejected by some of the critics (probably Zenodotus).

83. αἴ κέν πως, if perchance we can succeed in arming, i. e. ἄγετε θωρήξομεν.

85. ἐπ' ἀνέστησαν, rose up to him to show their respect, viz. as the senior. Nestor, not Agamemnon, appears to be meant.

86. ἐπεσσεύοντο, 'moved after them,' viz. followed the chiefs who led the way to the ἀγορή. So ἐπεσσεύοντο ἀγορήνδε inf. 207. The simile following (the first in the Iliad) is doubtless ancient, and it is certainly appropriate and beautiful; nevertheless, it may be doubted if it held a place in the passage originally. The syntax ἐπεσσεύοντο δὲ λαοὶ ἰλαδὸν εἰς ἀγορὴν (inf. 93) satisfies both sense and construction.—εἴσι (which Mr. Trollope seems to mistake for εἰσί), for ξεῖσι, or rather for ἐξίη.—ἀδινάων, 'thick,' Lexil. p. 32. On ἥυτε, which appears to represent ὥς ὅτε, see on iii. 3. (The hiatus might be avoided by reading ἥυτε δ'. Without the δ', it might seem better to place only a comma at λαοί. See however on xvii. 680, inf. 455. 469.)

αἱ μὲν τ' ἔνθα ἄλῃς πεποτήαται, αἱ δέ τε ἔνθα 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡμίονος προπάροιθε βαθείης ἐστιχώωντο
 ἰλαδὸν εἰς ἀγορήν. μετὰ δέ σφισι ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἑδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.

90. μὲν τε, 'some, it may be.' See on iv. 341.—ἄλῃς (F), 'in quantities,' allied to the primitive sense from ἀλῆς, 'crowded.' Eustath. ἡθροισμένως. See on iii. 384.

91. ὥς τῶν κ.τ.λ. As swarms of close-flying bees issue from a hollow rock, ever fresh coming, and then in clusters alight on the spring flowers, so the Greeks and their allies came pouring in dense masses (lit. came marching in regiments) from out the ships and the encampment to the agora. The Romans also called clusters of bees *nae*, when they settled thick upon any object.—βοτρυδὸν, for βοτρυφδὸν, like κλαγγηδὸν inf. 463. The word only occurs in this place.

92. βαθείης, *spatiosae*, Doederlein, who compares βαθεία αὐλή in v. 142. 'Deep sand' is however a familiar notion that may be poetically transferred to a shore. Mr. Newman also renders it "along the ample bosom of sandy beach."—προπάροιθε seems to mean 'on the shore in front of the sea,' the 'front of the shore' being the foremost part of it furthest from the main land.

93. δεδήει (δαίω), was enkindled. See xii. 466. "And Rumour blazed among them," Mr. Newman. Schol. ἐν αὐτοῖς δὲ θεία τις φήμη ἐξήπτο καὶ διηγείρετο, παρορμῶσα τὸν λαὸν ἐπὶ τὴν ἀγορὴν. Buttmann shows (Lexil. p. 446) that ὅσσα meant *vox populi*, not *vox Dei*. "This passage, with the figure of Ossa, commonly dignified with the title of Fame, but who may rather be considered as the personification of popular garrulity flitting from group to group, is a

spirited picture of the genius and habits of the giddy populace." Col. Mure, vol. ii. p. 47.

95. τετρήχει. Schol. ἐκ τοῦ παράσσω, ἐτεθορύβητο καὶ ἀσύμφωνος ἦν, 'was all in commotion.' Buttmann also derives this word, which occurs again vii. 340, from θράσσω (Lexil. p. 508). It would probably be more correct to say, that it is an epic perfect from the root τραχ-, connected with several guttural words bearing a cognate primary sense, and which will be discussed on v. 138.

98. σχοίατο, 'might desist from their clamour.' "To quell the storm of tongues," Lord Derby. Cf. inf. 275. iii. 84, οἱ δ' ἔσχοντο μάχης. xiv. 129, αὐτοὶ μὲν ἐχώμεθα διαστήτας. Literally, 'to keep oneself away from,' *abstinere se*. The heralds used the formula σιγᾶτε λαοί, &c. See inf. 280, σιωπᾶν λαὸν ἀν-ώγει.—The number of heralds required, and the loud tones they used, suggest both the size and the noisy brawl of the multitude.

99. σπουδῇ, 'at last,' *vix tandem*. Schol. μόγῃς. Cf. v. 893. Mr. Newman gives "right earnestly." Mr. Wright, "at last the clamour ceased, and all were seated." Mr. Green, "In haste they sat." On this custom of *sitting* at the agora (which is still common with rude peoples) see Grote, i. p. 462.—καθ' ἑδρας, viz. in the seats they had taken; they were prevented from leaving them for others.

101. κάμε τεύχων. Schol. καμὼν ἔτευξεν. Cf. vii. 220, σάκος—ὃ οἱ Τυχίος κάμε τεύχων.

Ἥφαιστος μὲν ἔδωκε Διὶ Κρονίῳνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὃ αὖτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὃ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηΐδα.
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδῃσε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω πού Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 ὃς δὴ πολλάων πόλιων κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.

104. Πέλοπι. The sceptre came into the hands of Pelops through the son of Hermes and charioteer of Oenomaus, Myrtilus. He was thrown into the sea during the chariot-race with Oenomaus by Pelops, who was called *πληξίππος* because he then took the reins himself. (Schol.) On the hereditary rights of these primitive Greek kings see Grote, i. p. 457.

106. Θυέστῃ. The poet seems here to speak of Thyestes as the son of Atreus and the father of Agamemnon; at all events, he does not recognize the quarrel that the tragic writers represent between Atreus and Thyestes his brother.—*πολύαρνι*, ‘rich in flocks’ (lit. ‘in rams’). The Schol. refers it to *πολυάρην*, as if for *πολυάρειν*. See on x. 216. The wealth of Agamemnon in flocks is alluded to in Aesch. Ag. 1389 (1416 Dind.).

107. φορῆναι, for φορημέναι, which occurs vii. 149, x. 270, xv. 310, i. e. φορέειν. So also Od. xvii. 224, *σηκοκόρον τ' ἔμεναι, θαλλόν τ' ἐρίφοισι φορῆναι*.

108. This verse is quoted by Thucydides, i. 9; and yet it may be questioned if 102—8 were part of the original poem. It is at least remarkable that neither the story nor the name of Pelops is elsewhere mentioned in the Iliad or

the Odyssey. The unusual form *Θυέστα*, for *Θυέστης*, is noticed by the Schol. It occurs in the phrases *νεφεληγερέτα* and *μητιέτα Ζεὺς*. Thucydides calls this scene the *σκήπτρου παράδοσις*.

109. ἐρεισάμενος. Schol. ἀπερείδων ἑαυτὸν καὶ ἀποπαύων.

110—18. See on ix. 17. ἥρωες, ‘fighting men,’ is here a complimentary title of the *λαός*.

111. μέγα, *μεγάλως*, as in i. 78, xvi. 172.—*ἄτῃ βαρείῃ*, ‘grievous folly,’ viz. in refusing to restore his daughter to Chryses, and in quarrelling with Achilles. Mr. Newman’s “dire annoy” does not give the true sense. Schol. *ἄτῃ, ἡ ἐκούσιος ἁμαρτία*. See Lexil. p. 6. Mure, i. p. 318. The Homeric *ἄτῃ* embodies the notion of temptation to sin, or what we call Satanic influence.

112. *σχετλιος*. See on x. 161.

114. ἀπάτην, disappointment of my hopes.—*δυσκλέα*, see on vii. 100. xi. 395.—*ἐπεὶ ὤλεσα, ὄλεσσαντα*, after losing (as I now have), &c.

117. *ὃς δὴ, qui jam*, Arnold. Rather (see i. 6), ‘who, as we all know,’ &c. Whether the sentiment is general, or there is a reference to the cities already captured by the Greeks in the Troad, is uncertain, as the Schol. remarks.

αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυνθέσθαι,
 μὰψ οὐτῷ τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμιζέμεν ἡδὲ μάχεσθαι
 ἀνδράσι πανροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἶνοχοεῦεν,
 πολλαὶ κεν δεκάδες δευοῖατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν
 Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέςπαλοι ἄνδρες ἔνεισιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιον ἐκπέρσαι, εὐ ναϊόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, 135

119. γάρ. This refers to δυσκλέα in v. 115.

122. τέλος δ' κ.τ.λ. ('I say, *to go on fighting*.) for as yet no end of the war has presented itself.

124. This verse was rejected by the critics, on the ground that the statement of numbers by decads is only a poetical exaggeration, and the mention of ὄρκια is out of place. (Schol. Ven.) Another scholiast (Vict.) has ὄρκια πιστὰ πρὸς τὸ συνελθεῖν, 'to enable us to meet.'

125. λέξασθαι. Schol. Ven. λέξασθαι νῦν ἐπὶ τοῦ συλλεγῆναι καὶ ἀθροισθῆναι ἐν τῷ αὐτῷ. Mr. Newman, "If Trojans severally culled the hearthmen of the city." Bekker (ed. 2) gives Τρῳῆς (vulgo Τρῳᾶς), sc. εἰ θέλοιεν, 'the Trojans to count themselves.' But the Schol. well compares a similar syntax in i. 133. For this use of λέγειν, 'to reckon in,' see Od. iv. 451, λέκτο δ' ἀριθμὸν, and Pind. Pyth. iv. 336, λέξατο πάντας Ἴασων. —ἐφέστιοι, 'who have homes,' viz. the πολῖται as opposed to the ἐπίκουροι. Schol. Ven. ὅσοι ἐστίας, τοῦτέστιν οἰκίας, αὐτόθι διανέμουσιν. Aristarchus explained ἐφέστιοι to mean, ἐὰν καὶ τὰ παῖδια καὶ τοὺς πρεσβύτεας ἀριθμήσωσιν, οὐ μὴ γέ-
 νωνται ὅσοι ἡμεῖς. The sense would thus be, 'even including those not on active

service, but keeping at home.' Cf. 130, and the note on x. 417.

127. ἕκαστοι, viz. οἱ ἐν ἑκάστῃ δεκάδι. This method of counting seems primitive, and implies a scant use of figures. In viii. 562 the number of the Trojan army is distinctly given as 50,000. But calculations of this sort are mere poetical statements.

128. δευοῖατο (δεF), *carerent*.

129. τόσσον πλέας, 'so numerous,' lit. 'so full in number.' Cf. xi. 395, οἶωνοὶ δὲ περὶ πλέες ἢ γυναῖκες. It is clear that this word is not "by syncope for πλέονας" (Trollope), but the positive of πλείων, πλείστος, viz. πλῆς, after the analogy of δυσκλῆς, sup. 115. See the note on the above passage. Yet (unless 130—3 are spurious) Τρῳῶν must depend on a *sense* at least of a comparative. See on iv. 400. The old form πλεFs (= πλῆς, whence πλῆν) is the Latin *plebs*.

130. ἐπίκουροι. On the meaning of the word see iv. 316. The Schol. defines ἐπίκουροι οἱ τοῖς πολεμουμένοις βοηθοῦντες, σύμμαχοι δὲ οἱ τοῖς πολεμοῦσιν.

132. πλάζουσι, distract, perplex, ἀποσφάλλουσι τῆς ὁρμῆς, Schol.

135. σπάρτα. Some interpret this 'the caulking' of the ships, others (and so

αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.

φεύγωμεν ξὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·

140

οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῆρ' ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.

κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,

πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε

145

ῥορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν

Aeschylus, Ag. 188, who renders it *πέισματα*), 'the ropes,' 'cordage,' which have become loose, unravelled, and insecure, as being made of some coarse vegetable material, perhaps. "Sapped are the timbers of our ships, and rotted is the tackle," Mr. Newman.

137. *ποτιδέγμεναι*, 'expecting.' Cf. inf. 791. The sense requires this to be the present participle: and it seems shortened from the old form *δεχόμενος* (like *τιθέμενος*). See on iv. 107. So *καταλέγμενος* Od. xxii. 196. Aeschylus imitates this passage, Pers. 63, *τοκέες δ' ἄλοχοι θ' ἡμερολεγδὸν τείνοντα χρόνον τρομέονται*.

138. *ἀκράαντον*. Lengthened from *ἀκραντον* (*ā*), on the analogy of *ἡβώωσα* for *ἡβῶσα*, *κραιαίνω* for *κραίνω*, &c.

140. *φεύγωμεν*. The proposal seems purposely put in a sudden and startling way. The purport of the preceding remarks (especially 119—122) rather tended to suggest greater energy, which is Agamemnon's real object. The Schol. adds, *τῷ αἰσχυρῷ ὀνόματι* (viz. *φεύγωμεν*) *ἀποτρέπει τοῦ ἀπόπλου*.

141. *οὐ γὰρ ἔτι*. A later writer would have said *οὐκέτι γάρ*. But this verse was not found in some old copies. (Schol.)

143. *μετὰ πληθύν*. If this verse be genuine (and the Schol. Ven. says that some rejected it), it may be questioned if we ought not to read either *μετὰ πληθύϊ*, or *κατὰ πληθύν*. The passage cited by Arnold in defence of *μετὰ* with an accusative where no motion is implied, xvii. 149, is not in point, for there *σαῶσαι μεθ' ὁμίλον* means 'to bring safe to one's own company.'—*ἐπάκουσαν*, 'had overheard.' Cf. inf. 194. Schol. *ὅσοι τοῦ προβουλείματος οὐκ ἤκουσαν*

τῶν ἡγεμόνων. Lord Derby, "the crowd, that had not heard The secret council, by his words was moved."

144. *κινήθη*, "sway'd and heav'd," Lord Derby.—*φή*. So Bekker, after Zenodotus. Spitzner retains the vulgate *ῶς*, the sense being precisely the same. It is possible that *φή* is an old form of *ῥῆ*, i. e. *ῥῆ*, *qua*. See xiv. 499, *ὁ δὲ φῆ κώδεϊαν ἀνασχών*. Hymn. εἰς Ἑρμ. 241, *φή ῥα νεόλλουτος*. That *ὅς* had the digamma seems certain from a comparison of *quī*, *qualis*, and *ἡλικος*, and also from the forms *ῥου* (*όρου*) for *οῦ*, inf. 325, *ἔης* for *ῥῆς*, xvi. 208. The aspirate is a remnant of it; and *ὅς* was occasionally *ῥός*. Cf. iii. 2. iv. 482. vi. 443. Buttmann (Lexil. p. 535) doubts if *ὅς* ever took the digamma, and regards *φή* as a form of *πῆ*, as *φανός* is a form of *πανός*. Dr. Donaldson (*New Crat.* § 199) with more probability says it is the Sanscrit *νά*, 'like.'

146. *ῥορε*. This is considered a transitive aorist of *ῥρννμι*, 'is wont to arouse.' Hesych. *ῥορεν· ῥρσε· διήγειρεν· ἐτάραξεν*. The accusative would equally depend on *ἐπαΐξας*, 'which the wind comes rushing over,' or the reading may have been *ἐπαΐξαι*, 'rises to set in motion.' Cf. Pind. Isthm. iii. 23, *ἄλλοτε δ' ἄλλοιός οὔρος πάντας ἀνθρώπους ἐπαΐσων ἐλαύνει*. As a critical question, however, it is worth considering whether 144—6 is not a later addition, or at least a *διπτογραφία* or various recension for 147—8. At present the repetition *κινήθη—κινήση—κινήθη* is unpleasing; (see however iii. 2—5;) and though both similes are appropriate, the poet would hardly have taken both from the effects of wind; one on the sea, the other on

[ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήιον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,]
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἡδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

150

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

155

“ὦ πόποι, αἰγλόχοιο Διὸς τέκος, ἀτρυνώνῃ,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
 καὶ δέ κεν εὐχολήν Πριάμῳ καὶ Τρῳσὶ λίποιεν
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων”

160

corn. Bekker ejects 147—8.—Διὸς ἐκ νεφελῶν, because Zeus was νεφεληγερέτης.

148. ἐπαιγίζων, ‘sweeping fiercely over it.’ See Aesch. Theb. 63. Prom. 813, where καταγίγειν has the same sense.—ἡμύει, viz. the corn nods with its ears. See inf. 373. viii. 308. xix. 405. Some took the word transitively. Schol. Ven., ἐπιμύει τοὺς ἀστάχνας, οἷον ἐπικλίνει. And so Mr. Newman, “the West wind rushing sudden Bestirreth it with squally plunge, and every ear depresseth.” Lord Derby, “as some deep field Of wavy corn, when Zephyr briskly sweeps Along the plain, and stirs the bristling ears.” Doederlein thinks the simile is intended to consist of two parts; the comparison of the rising people with the moving ears of corn, and the bending of the people in one direction to the ships with the bending of the ears to the blast.

150. ἐπὶ νῆας, to take possession of the ships for the return.

151. ἴστατο, ‘stood (in the air) as it was raised,’ or ‘stood suspended in air,’ not being blown away by any blast.

152. ἄπτεσθαι, ‘to lend a hand to the ships,’ to help to launch them.

153. οὐρούς, the trenches or cuttings for launching the ships. These

(which appear to have been made when first the ships were drawn high on the beach) had become choked, and were now cleared out afresh. Cf. Theocr. xiii. fin., ἴστια δ' ἡίθεοι μεσονύκτιον ἐξεκάθαιρον, ‘got clear the sails,’ ready for hoisting.

154. ἔρματα, ‘the props’ (rows of stones). See on i. 486. This was the last process before actually floating the ships; and the poet thereby expresses how nearly the proposal was carried out.

155. ὑπέρμορα, for ὑπερμόρως, ὑπὲρ αἶσαν. Od. i. 34, σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν. Hesych. ὑπέρμορα· ὑπὲρ τὸ δέον, ὑπὲρ τὸ καθήκον.

156—169. Zenodotus omitted the whole intermediate passage, reading only εἰ μὴ Ἀθηναίη λαοσσόδος ἦλθ' ἀπ' Ὀλύμπου. Εὗρεν ἔπειτ' Ὀδυσῆα κ.τ.λ.

159. θαλάσσης. Some place an interrogation here, as Spitzner and Heyne. What follows, καὶ δέ κεν κ.τ.λ., will then be the direct consequence of the flight. Doederlein and Bekker have a comma at θαλάσσης, and the former marks an interrogation at αἷης. With Bekker οὕτω δὴ is an ironical statement intended as a reproach,—‘so then they will go and leave,’ &c.

σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ τ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας." 165

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
ἑστεῶτ'. οὐδ' ὃ γε νηὸς εὐσσέλμοιο μελαίνης 170

ἦπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες, 175

καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
μηδὲ τ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.

164. ἐρήτυε. Athena is to undertake the office of restraining the Greeks, which Agamemnon had enjoined on the chiefs, sup. 75. Doederlein thinks this verse interpolated from 180. He well remarks, that this was an office Ulysses could do, as a chief, but Athena as a goddess was not likely to do. (But Doederlein's note is entirely from the Scholiast.)—φῶτα, iv. 194.

169. εὗρεν ἔπειτ'. See on iv. 89.—ἀτάλαντον, equal, matched to Zeus in council. This is one of those words where the α seems to be a clipped form of ἄμα, or at least to represent its force, as in ἄνθρωπος (or ἄνθρωπος), ἄλοχος, ἄκοιτις, ἀδελφός (δελφός), ἀλέγω. See *Neu Cratylus*, § 181.

170. ἑστεῶτα, οὐ σπεύδοντα, οὐ ποιπνύοντα. See iv. 90. 328.

171. ἐπεὶ. He was making no preparations to launch *his* ship, because he was vexed at the homeward movement.

175. πεσόντες. Schol. οὐκ ἐμβάντες. ὃ ἐστὶ σύμβολον ἀτάκτου φυγῆς. Cf. xii. 107.

179. μηδ' ἔτ' ἐρώει Spitzner, (from the lemma of one scholiast,) who renders it *neve diutius cuncteris*. Literally, 'do not retire from the task.' See on i. 303. Lexil. p. 310, where it is rendered 'nor be sluggish.' The word seems primarily to mean distance or separation from, as deduced from the idea of a powerful throw or fling.

180. σοῖς, which Hera had addressed to Athena sup. 164, is here applied by the latter to Ulysses, to whom she gives the same formula of words. See Mure, vol. ii. p. 4.

183. χλαῖναν. The φᾶρος or χλαῖνα represented the outer cloak or mantle,—the ἱμάτιον of the civilian. See sup. 43. Why Ulysses threw off his cloak was largely speculated on by the old commentators. Perhaps merely for convenience in moving actively among the men.

αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεῖ
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκῷχιτώνων.

ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.

“ δαιμόνι, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.

οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος
νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.

ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195

θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μῆτιέτα Ζεὺς.”

ὃν δ' αὖ δήμου ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,

186. σκῆπτρον ἄφθιτον. See sup. 46. He received at the hands of Agamemnon the kingly staff as a badge of authority, and a proof that he was acting under his sanction,—ἵνα τῷ βασιλεῖ δοκοῦντα φαίνεται πράττων, καὶ παρὰ τοῦ βασιλέως λαβεῖν τὴν ἐξουσίαν, Schol. The οἱ in this formula seems to be a dative of place, rather than a ‘*dativus commodi*’ (*quasi eum onere liberet*), as Doederlein explains it. Cf. xv. 87, Θέμιστι δὲ καλλιπαρήφω δέκτο δέπας. By ἀντίος ἐλθὼν he describes the natural and convenient position for receiving something at another’s hands. Compare *praebeo* (*prae habeo*).

188. ὃν τινα κιχείη, *quemcumque offendisset*, ‘whomsoever he found that was either a king or a man of note,’ &c. See iii. 216. The common soldiers, the ὄχλος, he treats as serfs or slaves, and strikes them if insubordinate, inf. 199.

190. οὗ σε. Doederlein suggests οὐ σέ, ‘you’ (who ought to know better, as a chief).—δειδίσσεσθαι, ‘to be scared,’ ‘to be panic-struck’ by the ill success of the war. Schol. ἀντὶ τοῦ εὐλαβεῖσθαι. “To quail as coward,” Mr. Newman. The construction of this address of Ulysses is very artistic; it consists wholly of single and separate lines, each containing an argument more or less complete in itself: it is a string of saws, some spoken to one, some to another, according to the temperament of the hearers.

192. Ἀτρείων, a rare patronymic, like Πηλείων, Ἀκτορίων, inf. 621, Δευκαλίων, xiii. 451. Some old copies had Ἀτρεΐδαο.

193. ἵψεται, ‘will do some harm to,’ ‘will punish.’ Cf. i. 454. He intimates pretty plainly that Agamemnon has some ulterior object in the movement, and that it may possibly be to select the cowards for punishment.—πειράται, ‘he is (merely) sounding your feelings.’ Cf. sup. 73.—From this verse to 197 inclusive was rejected by the Alexandrine critics, and it is remarkable that Xenophon, Mem. i. 2. 58, cites 188—191 and 198—202 continuously.

194. ἐν βουλῇ, in the council of the chiefs: cf. ὅσοι οὐ βουλῆς ἐπάκουσαν, sup. 143. Construe, οἷον ἔειπεν ἐν βουλῇ. The sense seems to be, ‘we did not all of us even hear what Agamemnon said; much less do we know what he meant.’

195. μή τι. Schol. λείπει, ὅρα.—χολωσάμενος, vexed at your conduct in this matter. By νῆας Ἀχαιῶν he appears to mean the chiefs in particular.—θυμὸς, the courage, μεγαλοψυχία, not ‘the anger.’ Doederlein thinks this is said rather to encourage the chiefs than to frighten them;—‘Agamemnon cannot really mean return, for he is brave and high-souled and honoured by Zeus.’ And the Schol. says much the same; καλῶς καὶ ταῦτα προστίθεται, ἵνα δεδοίκωσι μὲν ὡς μεγαλόφρονα, σέβωσι δὲ ὡς θεοφιλῆ τὸν βασιλέα.

198. δήμου, the common soldiers as

τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ.
 “ δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἷ σεο φέρτεροι εἰσὶ· σὺ δ’ ἀπτόλεμος καὶ ἄναλκις,
 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλῇ.
 οὐ μὴν πῶς πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἷς κοίρανος ἔστω,
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάις ἀγκυλομήτεω 205
 [σκῆπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.]”
 ὥς ὃ γε κοιρανέων διέπεε στρατόν· οἱ δ’ ἀγορήνδε
 αὖτις ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
 ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας·
 Θερσίτης δ’ ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 ὃς ἔπεα φρεσὶ ᾗσιν ἄκοσμά τε πολλὰ τε ἦδη,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
 ἀλλ’ ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
 ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.

opposed to the chiefs.—ἴδοι, sc. σπεύδοντα.

201. ἀπτόλεμος. ‘Fighting-man,’ φῶς, ἦρας, κοῦρος, &c., was a complimentary title; the negation of it was a reproach. Such a man was called χερεὺς and βάνασος. (*New Cratylus*, § 262.)

203. οὐ μὴν. See inf. 233.

206. θέμιστας. See on ix. 99. It is not clear to what σφίσι refers. Bekker ejects this verse.

207. ὥς ὃ γε κ.τ.λ. Mr. Newman: “Thus he with princely governance went marshalling the army.” Cf. iv. 250, ὥς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν.—διέπεε, Schol. διὰ τοῦ στρατοῦ ἐνήργει, Hesych. διέτασσε, διεξῆλθεν. See i. 166.

208. ἐπεσσεύοντο. See sup. 86. Od. xiii. 19.—αὖτις, because at v. 150 they had prematurely left the assembly in their sudden desire to return home.

210. This verse is said to imitate the noise of the waves by the sound of the words employed. “Breaks on the shore, and foams the frothing sea,” Lord Derby. “With crashing surf upon a long beach roars,” Mr. Green. See Col. Mure’s remarks on this subject, Crit. Hist. chap. xiv. § 15.—σμαραγεῖ, ‘roars,’ see xxi. 199.

212. ἀμετροεπῆς, ‘unmeasured in language,’ both as to quality and to quantity.—ἐκολῶα, ‘went on chattering’ like a jackdaw. Cf. i. 575, ἐν δὲ θεοῖσι κολῶν ἐλαύνετον. Hence κλώζειν (for κολοῖζειν) ‘to hoot,’ Dem. Mid. p. 586. Like κολοῖς, the name of the bird, the word is formed from a root κολ or κελ. See Lexil. p. 391. Hesych. ἐκολῶα, ἐθορύβει, ἡτάκτει. Soph. Phil. 442, Θερσίτης τις ἦν, ὃς οὐκ ἂν εἴλετ’ εἰσάπαξ εἰπεῖν ὑπὸν μηδεὶς ἔφη. There are indications of later writing in this passage. See inf. on 301.

213. The syntax is rather irregular, ἦδη ἔπεα ἄκοσμα, ἐρίζειν οὐ κατὰ κόσμον βασιλεύσιν, or, as the Schol. explains, πολλὰ καὶ ἄτακτα λέγειν ἠπίστατο, ὥστε μάτην καὶ οὐ πρὸς λόγον φιλονεικεῖν τοῖς βασιλεύσιν. Cf. viii. 12, πληγὴς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε.

215. εἴσαιτο, Schol. φανείη, δόξειε.—γελοῖον, ‘droll,’ ‘funny,’ γελόφφιον, like ὁμοῖος for ὅμοιος. To complete the sentence, τοῦτο αἰεὶ ἔλεγε should have followed; or ἀλλὰ may refer to οὐ κατὰ κόσμον.

216. αἷσχιστος, ‘the ugliest.’ As bodily and mental grace combined to make the καλὸς κάγαθος, so the Greeks

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμῳ
 κυρτῷ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
 φοξὸς ἔην κεφαλῇ, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἡδ' Ὀδυσῆι· 220
 τῷ γὰρ νεικείεσκε. τότε αὐτ' Ἀγαμέμνονι δίῳ
 ὀξέα κεκληγὼς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοί
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.
 “Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναιῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοί
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἧ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,

associated moral turpitude with bodily deformity.—*ἀνήρ*, here *ἄνθρωπος*.

217. *φολκός*, *vulgus*, ‘bandy-legged.’ So Buttmann, *Lexil.* in v. The received interpretation of the word (which is *ἄπαξ εἰρημένον*, like *φοξός*) was ‘squinting.’ Hesych. *φολκός*· *στραβός*· οἱ δὲ, *λιπόδερμον*.

218. *συνοχωκότε*, ‘contracted.’ The perfect of *συνέχω*, probably for *συνοχωχότε*. Compare *εἰλοχα* from *λέγω*, and *ἐπώχατο* from *ἐπόχω* or *ἐπέχω*, xii. 340. Hesychius gives *συνοκωχότε*, and might be thought to have read it in the plural (as Bentley here proposed), for he explains it by *ἐπισυμπεπτωκότες*.

219. *φοξός*, ‘sharp,’—possibly a dialectic form of *Φοξός*, but nothing certain is known about the word. Hesych. *φοξός*· *λιπόδερμος*, *ὀξύκεφαλος*. The Schol. says the term was applied to pots that became distorted by collapsing into a peak during the baking, (see the so-called Homeric *Κάμινος ἢ Κεραμεῖς*, v. 10,) and he quotes from Simonides *φοξίχειλος Ἀργεῖη κύλιξ*. The tapering and conoid form of head is said to be meant.—*ψεδνὴ*, ‘scant,’ thin and sparse, or downy, not clustering and thick. Doederlein explains it ‘dry and harsh;’ in this case the word is connected with the roots *σαθ*, *ψαθ*, *ψαφ* (*ψαφαρός*). Hesych. *ψεδνὴ ἢ θρίξ*. ἢ *ἀραιόθριξ*.—*ψεδνὴ δ’ ἐπενήνοθε*, *μαδαρά ἐπήνθει*.—*λάχνη* is

‘fur’ rather than hair: cf. inf. 743.—*ἐπενήνοθε*, ‘grew upon it,’ *ἐπήνθει*, Hesych. Buttmann, in his long discussion on this word, tells us nothing but what was known to the ancients, viz. that it is probably an aorist from *ἐνέθω* or *ἀνέθω*, connected or identical with *ἀνθέω*. Doederlein says it is a shortened form for *ἐπενανηνόθεε*. See xi. 266.

220. *ἐχθιστος*, ‘most odious to.’ This and the next three verses were rejected by Zenodotus.—*Ἀγαμέμνονι*, the dative after *ὀνειδέα*.

221. *αἶτ’*, *autem*, as frequently.

224. *νείκεε*, ‘went on abusing.’

225. *τέο*, *τοῦ*, sc. *τίνος ἔνεκα*. (The genitive may depend on *χατίζεις*).—*ἐπιμέμφεαι*, ‘are you dissatisfied about.’ See i. 93. We may supply *ἡμῖν* to bring out the force of the compound. On these tributary presents to conciliate kings, see Grote i. p. 458.

226. *πολλαὶ γυναιῖκες*. Agamemnon is *Χρυσήιδων μέλιγμα τῶν ὑπ’ Ἰλίου*, Aesch. Ag. 1414. Zenodotus read *πλείαι δὲ γυναικῶν*, rejecting the two next lines.

228. *δίδομεν*. See i. 163 seqq.

229. *καὶ χρυσοῦ*, ‘even gold.’ This *ὀνειδος* refers to his avarice in addition to his luxury and his use of a harem of captives.—*ἧ*, i. e. *ἡ που* or *ἡ τοι*.

231—4. Zenodotus rejected these four verses.—*ἐγὼ*, a ridiculous boast, whereby

ἤ ἐ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχειαι. οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἑῶμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται
 ἦ ῥά τί οἱ χήμεῖς προσαμύνομεν ἦ καὶ οὐκί."
 [ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσὶν, ἀλλὰ μεθήμων
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.]

ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης. τῷ δ' ὠκα παρίστατο δῖος Ὀδυσσεύς,
 καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 245
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς
 ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.

the speaker prefers himself in valour before the other Greeks.

232. γυναιῖκα depends by a kind of attraction on the preceding *ὅν κε*, whereas it should have been the genitive after *ἐπιδένειαι*. Briseis is meant: see inf. 689. xix. 295.

233. κατίσχειαι appears to be the subjunctive, (*quem solus detineas*,) the relative representing the particle of purpose.—*οὐ μὲν*, for *οὐ μὴν*, as above, 203, *neq tamen decet*, &c.—*ἀρχὸν*, Schol. τῶν Ἀχαιῶν.—*ἐπιβασκέμεν*, ἀντὶ τοῦ ποιεῖν ἐπιβαίνειν, *id.* Cf. viii. 285.—*κακῶν*, διὰ τὸν λοιμὸν καὶ τὴν Ἀχιλλέως ἀπόστασιν δι' αὐτὸν, Schol.

235. ὦ πέπονες, ‘ye soft ones,’ here (as in xiii. 120) a term of reproach, elsewhere a ὑποκόρισμα, as in vi. 55. So πέπων and πεπατέρα in the sense of ‘mild,’ Aesch. Eum. 66. Ag. 1336, and opposed to ὠμὸς in Ar. Equit. 260.—*ἐλέγχεα*, probably the substantive, in the sense of ἐλεγχεές, iv. 242. Cf. xxiv. 260.

236. οἵκαδ' ἐπερ. The *περ* represents *ἕως*, in the sense of ‘whether he like it or not.’—*νεώμεθα*, ‘let us return.’ He cunningly avoids the invidious term (sup. 140) φεύγωμεν. (Schol.)

237. πεσσέμεν, ‘to digest at his leisure,’ ‘brood over the solitary enjoy-

ment of.’ So ἄλγεα, χόλον, ἔλκεα πέσσειν elsewhere, and γῆρας ἔψειν, Pind. Ol. i. 83, αἰῶνα πέσσειν Pyth. iv. 486.

238. προσαμύνομεν. ‘Whether we too (the commonalty) are any assistance to him, or not,’ viz. whether he can do without our aid.—*ἡμεῖς*, again including himself, though most contemptible as a fighter.

239. ἀμείνονα. This is not said in compliment to Achilles, whom he used to abuse (sup. 221), but simply to spite Agamemnon.—*φῶτα*, πολέμιστὴν, sup. 164.

240. ἠτίμησεν. See on i. 11. Aristotle quotes this line, Rhet. ii. chap. 2.

241. χόλος, ‘he has no anger in his disposition,’—a poetic irony, as the *μῆνις* had shown him to be otherwise.—*μεθ-ῆμων*, remiss, apathetic.—The next line occurred i. 232. Schol. τοῦτο δὲ πρὸς τὸ ἀτελὲς τῆς ξιφουλκίας (i. 220) φησὶν.

241. παρίστατο, προσῆλθε. See sup. 199 seqq.

245. ἠνίπαπε, ὠνειδίξε, from ἐνίπτω, a reduplicated aorist. See Lexil. p. 124. For ὑπόδρα see xi. 251.

246. ἀκριτόμυθε, ‘reckless babbler,’ ‘indiscriminate in the use of words.’ Cf. inf. 796, αἰ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν. The same as ἀμετροεπῆς sup. 212.

οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἧ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ᾧδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀεικέσσειν πληγῇσιν."

248. *χειριότερον*, *viliores*. From a positive *χείριος* = *χερὺς* or *χέρης* (i. 80), as we have *ταρφεὺς*, xii. 158, by the side of *ταρφύς*.

250. τῷ, 'wherefore,' i.e. because of that inferiority, 'you should not talk having kings ever on your tongue.' So Sophocles, *ἀνὰ στόμ' αἰεὶ καὶ διὰ γλώσσης ἔχειν*. Some condition, like *εἰ σωφρονοῖης*, may be supplied. (Our idiom perhaps is, 'I would not, if I were you, talk about kings.') Doederlein proposes to transfer 250—1. after 264.

251. *προφέροις*, 'bring forward reproaches,' (or, 'their foibles as reproaches,') or quote discreditable practices, c. g. sup. 229 seqq. Cf. iii. 64, *μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης*.—*νόστον φυλάσσοις*, 'be ever on the watch for the return.' Schol. *τὴν πρὸς τὴν φυγὴν εὐκαιρίαν παρατηροῖς*. Mr. Trollope perverts the sense by his explanation, "You observe and catch at the opportunity, afforded by the eagerness of the army to return, in order to heap reproaches upon them." For the following line only refers to *νόστον φυλάσσοις*, the *ὀνειδέα* being quite distinct. Thersites had said above *οἴκαδε νεώμεθα*, v. 236. Ulysses here replies, that it is by no means certain as yet whether they

will set out with the favour or disfavour of the gods.—*εἶ*, as in i. 19, *εἶδ' οἴκαδ' ἰκέσθαι* (so vulg.). There seems here a reference to the legends embodied in the Cyclic poem of the *Νόστοι*.

252—6. These verses were rejected by the Alexandrine critics, or, as one Schol. states, 254, 5. Bekker has ejected 254—6. It is evident, from τῷ, 'wherefore,' commencing 250 and 254, that the passage had two distinct readings, which have been wrongly combined in one.

258. *ὥς νύ περ ᾧδε*, for *ᾧδε ὥσπερ νῦν*.

259. *κάρη*. Mr. Trollope well compares Propert. ii. 7. 7, 'nam citius paterer caput hoc discedere collo.'

260. The Schol. explains this line as an imprecation on the life of Telemachus, 'may my son die if' &c. It may however be questioned if the verse be not a later addition.—*εἰ μὴ ἐγὼ κ.τ.λ.* Compare v. 214, *αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς*, *εἰ μὴ ἐγὼ τάδε τόξα φασινῶ ἐν πυρὶ θέλιν*,—the former of which lines occurs also in Od. xvi. 101.

262. *αἰδῶ*, *αἰδοῖα*.

263. *ἀφήσω*, 'dismiss you in ignominy to go,' &c.

264. For the spondaic ending see i. 11. This verse also reads like an interpolation.

ὥς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἦδὲ καὶ ὦμῳ 265
 πληξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
 σκήπτρου ὑπο χρυσεύου. ὁ δ' ἄρ' ἔζητο τάρβησέν τε,
 ἀλγήςσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἦδὺν γέλασσαν. 270
 ὦδε δέ τις εἶπεςκε ἰδὼν ἐς πλησίον ἄλλον.

“ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὀνειδείοισι ἐπέσσειν.”

ὥς φάσαν ἡ πληθὺς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔσθη σκήπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν

266. ἰδνώθη, ‘writhed,’ ‘bent backwards,’ Schol. ἐπεκάμθη. See xii. 205. xiii. 618.—ἐκπεσε Spitzner. ἔκφυγε Bekker, with Aristarchus.

267. σμῶδιξ, ‘a weal.’ Schol. ὁ ἐκ-πληγῆς ὑφαιμος μάλωψ. Hesychius gives another form σμῶδιγξ, but with the same explanation as above.—χρυσέου, viz. with projecting studs of gold, as in i. 246.

269. ἀχρεῖον, according to Doederlein, is the masculine, ‘looking the idiot.’ In Od. xviii. 163, ἀχρεῖον δ' ἐγέλασσε may mean ἀχρεῖον γέλωτα. ‘Looking foolish’ seems the best rendering. “With horrible grimace,” Lord Derby.

270. ἀχνύμενοι. Schol. λυπούμενοι διὰ τὴν ἀναβολὴν τῆς ἐπὶ τὸν οἶκον ἀνακομιδῆς.

273. ἐξάρχων, ‘taking the lead in,’ ‘suggesting.’ So ἐξάρχειν ὁδοῦ, γόοιο, xviii. 51, &c. This seems the only Homeric passage where it takes an accusative, as ἐξηγεῖσθαι does in Thucydides.

275. τὸν λωβητῆρα, ‘this insolent talker’ (“this ribbald-blurting rascal,” Mr. Newman. “This scurril babbler,” Lord Derby).—τὸν for τοῖον. See on i. 11, τὸν Χρυσῆν ἡρητῆρα.—ἐπεσβόλον, lit. ‘a putter in of words,’ from the crude form of the substantive; cf. κερσβόλος, ἐγχεσπαλος, σακεσφόρος. Od. iv.

159, ἐπεσβολίας ἀναφαίνειν. Hesych. ἐπεσβόλος· λοῖδορος· πρόγλωσσος· τοῖς ἐπεσι βάλλων (so Schol. τὸν ἐπεσι βάλλοντα τοὺς πολλούς. ‘To tongue-bang’ is an expressive vulgarism in Lincolnshire).—ἀγοράων, ‘from harangues,’ as inf. 788, or perhaps ‘from assemblies.’ For the genitive cf. xvii. 182, ἀλκῆς—σχῆσω. Sup. 97, εἴποτ' αὐτῆς σχοῖατ'. That Thersites was generally unpopular appears from 222 sup.

276. ἀνήσει, ‘allow him,’ i.e. incite him. See v. 422.—ἀγῆνωρ is perhaps ironical; but the Schol. explains αὐθαδῆς, ὑβριστῆς, καὶ θρασὺς. And so in ix. 699. “His headstrong spirit,” Lord Derby.

278. This line contains two instances of the transition of the demonstrative pronoun into the article; ‘it, the assembly,’ and ‘he, the city-rieving’ (Newman). See i. 11. xv. 305. Some of the old critics read ἀνὰ δὲ πτολίπορθος Ὀδ.—ἡ πληθὺς = οἱ πολλοί. The allusion is to 271 sup. Ulysses is called πτολίπορθος by an anticipatory title, according to the Schol., in allusion to his invention of the wooden horse. But it may refer to his exploits generally. See on this epithet, which is nearly confined to Ulysses and Achilles, Col. Mure, chap. xiv. § 6.

281. ἅμα θ'. The τε results, as Doe-

μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
 “ Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοί
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑέσταν
 ἐνθάδ’ ἔτι στείχοντες ἀπ’ Ἄργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ’ ἐυτείχεον ἀπονέεσθαι
 ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἦ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τίς θ’ ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι

derlein observes, from a confusion between ἅμα τε πρῶτοι καὶ ὕστατοι and ἅμα πρῶτοί τε καὶ ὕστατοι.

282. ἐπιφρασάλατο, 'might consider well.' Cf. xiii. 741. Some explain 'might become acquainted with.'

284. The speech of Ulysses is craftily directed to favour the real intention of Agamemnon, viz. not to return. But to make it the more effective, he speaks *at* the people, ridiculing their desire to depart, and addresses himself to Agamemnon, at least at the outset. He affects to sympathize with the natural desire of the army, and yet encourages them to hold out, and not incur the disgrace of an avowed failure in the expedition. But "neither Odysseus nor Nestor animadvert at all upon Agamemnon, either for his conduct towards Achilles, or for his childish freak of trying the temper of the army." Grote i. p. 465.—ἐλέγχιστον, see iv. 242.

287. ἐνθάδ' ἔτι στείχοντες, 'even then when they were coming here.' The Schol. well compares Od. iv. 736, ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ.—ἐκπέρσαντα, scil. σε.

289. ἦ—τε as in Aesch. Eum. 524, ἦ πόλις βροτός θ' ὁμοίως. Doederlein suggests εἰ for ἦ, comparing ix. 648.

290. ὀδύρονται, ὀδυρόμενοί φασι θέ-
λειν.

291. This verse, the meaning of which appears to be, 'truly, it is bad enough to return vexed,' i. e. without success, may have been inserted in the wrong place; for what follows, *καὶ γὰρ τις κ.τ.λ.*, seems rather to give a reason for

290. 'For when a man stays away from his wife even for one month with his many-benched galley, he gets uneasy, shut up in port by wintry storms and a disturbed sea; but *we* have now been nine returning years staying here; for which reason I do not blame the Achaeans for fretting impatiently by their beaked ships; but nevertheless it is discreditable, after remaining so long, to return unsuccessful.' The fact, that both 290 and 291 end with *véεσθαι*, favours the supposition that the latter verse is either interpolated or wrongly placed. It might indeed follow *véεσθαι* in 298. The truth appears to be that 291 in a manner anticipates 298. Ulysses means, 'if it is *πόνος* to remain here, it is also a *πόνος* (of another kind, but equally severe) to return unsuccessful.' Mr. Trollope thinks a line may have dropped out. Doederlein's explanation is this: 'They are wrong in wishing to return; for to return unsuccessful is no pleasure, but merely a vexation, since the sense of shame would more than counterbalance the delight.' Mr. Wright renders it, "Yet it is hardship for a man worn out By toil and sorrow, baffled to return." Mr. Newman, "And homeward, verily! the toil might drive us in vexation." Lord Derby, "'Tis hard indeed defeated to return."

293. Schol. τὸ ἐξῆς ἐστὶ, Kal γάρ τις θ' εἶνα μῆνα μένων σὺν νητ' πολυζυγῷ ἀπὸ ἧς ἀλόχοιο, ἀσχαλάα.—ὄνπερ, equivalent to ἐάνπερ εἰλέωσιν κ.τ.λ. Ὁν εἰλέωσιν = κωλύωσιν, ἐξείργωσι τοῦ πλεῖν, see Lexil. p. 261.

χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσιζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἣ ἔτεον Κάλχας μαντεύεται ἧε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζὰ τε καὶ πρωϊζ' ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,—
 ἡμεῖς δ' ἀμφιπερὶ κρήνην ἱεροὺς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τελήεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,—
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουνός,

295. περιτροπέων. Schol. τροπὰς λαμβάνων, τούτέστι συμπληρούμενος. From *τρέπω* both *τροπέω* and *τρώπαω* are cognate secondary forms.—*μιμνόντεσσι*, cf. *σπευδόντεσσι*, xvii. 745.

298. Doederlein regards this verse as virtually parenthetical, as if the poet had said *αἰσχροὺν γὰρ τοι κ.τ.λ.*, and he connects *ἀλλὰ καὶ ἔμπης τλήτε*.

299. ἐπὶ χρόνον, 'for a time.' Od. xiv. 193, εἴη μὲν νῦν νῶιν ἐπὶ χρόνον ἡμὲν ἐδωδῇ ἡδὲ μέθυ γλυκερόν.

300. μαντεύεται. A short way of saying, *εἰ ἔτεόν ἐστιν ὃ Κάλχας ἔμαντεύσατο*, viz. inf. 322.

301. τόδε, the following circumstance about the omen. It is not improbable that the account of it which follows was interpolated into the Homeric text from one of the Cyclic writers. The style is certainly different, and many of the words and phrases seem to belong to a later period. The same may probably be said of the description of Thersites, sup. 212 seqq. This passage (299—330) is ejected by A. Koechly.

302. οὓς μὴ, i. e. *εἰ τινὲς εἰσιν οὓς μὴ κ.τ.λ.* But this looks like a later Grecism. So Theocr. xxii. 55, χαίρω πως, ὅτε γ' ἄνδρας ὁρῶ, τοὺς μήποτ' ὕπῳ πα; — *κῆρες θανάτοιο*, the demon-powers of death, viz. the pestilence (Schol.) and the war. The plural *κῆρες* occurs inf. 834. See Hesiod, Scut. 249; Od. xiv. 207, ἀλλ' ἵηται τὸν κῆρες ἔβαν θανάτοιο φέρουσαι,

Here there may be a reference to the deaths from any cause during the nine years preceding. Cicero renders the verse (de Divin. ii. 30) 'Qui non funestis liquerunt lumina fatis.'

303. χθιζὰ τε καὶ πρωϊζὰ (like *χθὲς καὶ πρόην*, 'some,' i. e. a long 'time ago,' Herod. ii. 53), lit. 'be it yesterday, or be it at an earlier time,'—an unique expression, which the Schol. says was purposely employed to make the nine years seem short. In Theocr. xviii. 9, πρωϊζὰ means 'early in the evening.' Hesychius explains the phrase by *χθὲς καὶ πρωῒ* (or *πρόην*). The words are euphonically changed from *πρωῖδιος* and *χθιδίος*, as *μείζων* from *μεγίων* (*New Cratylus*, § 216).—*ἐς Αὐλίδα*. Some pre-Homeric ballad on the setting out of the expedition seems alluded to.

305. κατὰ βωμούς, 'throughout,' 'over all the altars,' or '*at* the altars,' as we say, though *κατὰ* is properly distributive.

307. ὕδωρ. The *platanus orientalis*, as the Schol. remarks, loves to grow on the water's edge. Pliny, Ep. v. 6. 20, 'inter has marmoreo labro aqua exundat circumjectasque platanos et subjecta platanis leni aspergine fovet.' Plat. Phaedr. p. 230 B., ἥ τε αὖ πηγὴ χαριεστάτῃ ὑπὸ τῆς πλατάνου ῥεῖ μάλα ψυχροῦ ὕδατος.

308. μέγα σῆμα. Cicero renders this prodigy in verse, De Divin. ii. 30, and Virgil partly copies it, Aen. v. 84 seqq.

σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἤκε φώσδδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτῃ ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς ὅς περ ἔφηνεν·

—δαφονὸς, 'ruddy-brown.' Perhaps connected with *φούνιξ* rather than with *φόνος* (for *δαφόνιος*). Hesych. *δαφονόν. μέλαν. δεινόν. ποικίλον. ἐρυθρόν. πυρρόν.* Pind. Pyth. iv. 249, *ποικιλόνητον ὕφιν.* Cf. Hymn. ad Pan. 23, *λαῖφος δ' ἐπὶ νῶτα δαφονὸν λυγκὸς ἔχει.* But in Hymn. ad Ap. Pyth. 126 the serpent, as having killed many, is called *πῆμα δαφονόν.* It is an epithet of an eagle, Aesch. Prom. 1043, of a glowing brand, Cho. 596, of lions, Eur. Alc. 598.

309. *ἤκε φώσδδε*, 'sent into light,' i.e. suddenly brought into being as a portent. Accordingly it was as suddenly turned into a stone, inf. 319. The legend probably arose from some sculptured form of a snake; just as in the middle ages *ammoniles* were mistaken for snakes turned into stone.

311. *στρουθοῖο.* This cannot mean 'a sparrow,' as the Translators agree in rendering it; for that bird does not build in trees, or at least, not on the top branches. It is remarkable that Aeschylus, Ag. 143, (if the text be right,) calls vultures *στρουθοί.* In Ar. Vesp. 207 and Av. 578 some small bird of the sparrow kind seems to be meant. Psalm civ. 17, *ἐκεῖ (sc. ἐν ταῖς κέδροις) στρουθία ἐννοσσεύουσιν. — ὑποπεπτηῶτες, 'crouching down,' "nestled among the leaves,"* Mr. Wright. Compare Hes. Scut. 265, *λιμὼ καταπεπτηνία.* Said to be inflected from *ὑποπτῆσσω*, but possibly, like *πεπτεῶτα* in xxi. 503, *λιμένος ποτιπεπτηνίαι* in Od. xiii. 98, *κείμεν πεπτηῶς* ib. xiv. 354, it is a regular perfect from the root of *πίπτω*.

313. *ὀκτώ.* The number, including the parent bird, indicates the years of the war. Cf. 327—9.

315. *ἀμφεποτᾶτ' ὀλοφυρομένη* Briggs,

approved by Doederlein. We might also read *μήτηρ ἀμφεποτᾶτο δ' κ.τ.λ.*

316. *ἐλελιξάμενος*, Schol. *ἐπιστραφεὶς*, 'turning itself round.' On this word, which properly implies a quick tortuous motion (from the reduplicated root *Feλ* = *vol* in *volvo*), see Lexil. p. 287. In Pind. Nem. ix. 19, *ἀστεροπὴν ἐλελίξαι* is 'to make zig-zag lightning' (ἐλίκες *στεροπῆς*, Aesch. Prom. 1105). In Hymn. Demetr. 183 the garment of the goddess *ἐλελίξετο ἀμφὶ ποσὶν*, 'fell in angular folds round the feet.'—*πτέρυγος λάβεν*, 'seized by the wing.' It is surprising that Mr. Trollope should adopt Heyne's interpretation, "implicans se ei (κατὰ τῆς) πτέρυγος."—*ἀμφιαχυῖαν*, as from a perfect *ιαχῶς*. See however *New Cratylus*, § 414, and compare *ἐπιπλῶς* in vi. 291.

318. *ἀρίζηλον*, 'conspicuous' (*ἀρις*—*δῆλον* or *ἀρι*—*ιδηλόν*. Cf. *μέχρι, μέχρις*). The critical difficulties of this passage have been discussed by Buttmann, Lexil. in v., and in Spitzner's note. It is enough here to say, that *ἀρίζηλον* is probably the genuine reading, but that there was a variant *ἀϊδῆλον*, 'invisible,' which necessitated the omission of the next verse; and hence the Schol. Ven. attributes the addition of it to Zenodotus, though he makes no mention of the reading *ἀϊδῆλον*. Cicero read *αἰδῆλον*, or interpreted *ἀρίδῆλον* or *ἀρίζηλον* in that sense, and yet adopted v. 319, thus making nonsense of the passage, De Div. ut sup. 'Qui luci ediderat genitor Saturnius, idem Abdidit, et duro firmavit tegmina saxo.' In favour of the genuineness of 319, Od. xiii. 163 may be cited, where Poseidon turns the ship of the Phaeacians into a stone just as it was returning to the

λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω
 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἶον ἐτύχθη. 320

[ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,]
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὴν τόδ' ἔφηνε τέρας μέγα μητιέτα Ζεὺς,
 ὄψιμον ὀψιμέλεστον, οὐ κλέος οὐ ποτ' ὀλεῖται. 325

ὥς οὗτος κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτὴν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτα ἔτεα πολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν.
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330

ἀλλ' ἄγε μίμνετε πάντες, ἐκκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κε ἄστυ μέγα Πριάμοιο ἔλωμεν."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοιο. 335

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ
 "ὦ πόποι, ἦ δὴ παισὶ ἐοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήσια ἔργα.
 πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμιν;
 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν 340

island,—ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίψωσεν
 ἔνερθεν. Doederlein would read ἀεί-
 δηλον, in omne aevum conspicuum, like
 ἀείζωος.

321. ὥς οὖν κ.τ.λ. 'When, therefore,
 the dire portents had come upon the
 hecatombs of the gods (i.e. upon our
 sacrificing), then did Calchas, &c. This
 verse is perhaps spurious; but it does
 not appear to have fallen under sus-
 picion. [Bekker ejects it in ed. 2.]—
 θεοπροπέων, 'interpreting,' see i. 87.

323. ἄνεω (ἀνέω Spitzner), 'silent.' See
 on ix. 30. Cicero, *ut sup.*, 'quidnam
 torpentes subito obstupuitis, Achivi?'

325. οὐ. Compare ἔης in xvi. 208,
 and see on 144 sup.

328. τοσσαῦτα ἔτεα, i. e. τοσσαῦτα
 ἔτη. The interpretation of the omen
 seems derived from the successive con-
 sumption or expenditure of lives (ἀνά-
 λωμα) in the several years of the war.

When the expenditure had ceased, the
 city would be taken.—αὖθι, Schol. ἐν
 Ἰλίσσῃ, ἀλλ' οὐκ ἐν Αὐλίδι (ἐκεῖ, not ἐν-
 ταῦθα, in reference to the speaker at
 Aulis).

333. Perhaps Ἀργεῖοι δ' ἐπιφίλαχον, as
 inf. 394. The next line occurs xvi. 277.
 Compare xii. 74, ἐλιχθέντων ὑπ' Ἀχαιῶν.

335. Perhaps interpolated. We should
 expect ἐπαινοῦντες, not ἐπαινῆσαντες,
 which must mean 'having heard with
 approval.'

337. ἀγοράασθε. The initial α is made
 long by the ictus, as in i. 21.

339. βήσεται. Schol. ποῦ ἄρα τε-
 λευτηθήσεται τὰ τῶν ὄρκων καὶ τῶν
 σπονδῶν; The compacts of the suitors
 with Tyndareus appear to be meant; but
 the agreements entered into with Aga-
 memnon suffice for the sense.

340. ἐν πυρὶ κ.τ.λ. An ironical wish,
 'let them come to nothing.' "Go, cast

σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 αὐτως γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἑόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλὴν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας, 345
 τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλευώσ' (ἄνυσις δ' οὐκ ἔσσεται αὐτῶν)
 πρὶν Ἀργοσδ' ἵεναι πρὶν καὶ Διὸς αἰγιόχοιο
 γνόμεναι ἢ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.
 φημὶ γὰρ οἶν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

we to the fire Our councils held, our warriors' plans matured," Lord Derby. "Let flames consume them all," Mr. Wright. Mr. Trollope follows Heyne in placing an intoning at 341, "shall they be thrown into the fire?"

341. ἐπέπιθμεν. Like πέφνεν for πέφενεν, ἐπέπιθον being a reduplicated aorist with the augment (like ἡγαγον, ἡραρον), from πίθημι or πιθέω = πείθω. Pindar uses πεπιθῶν for πιθόμενος, Isthm. iii. 90. See on i. 100, and iv. 159.

344. ἀστεμφέα. Schol. ἀμετακίνητον, βεβαίαν. See on iii. 219.—ὥς πρὶν, Schol. μηδὲν ἐνδιδοὺς, ὥς νῦν πρὸς φυγὴν ἐνδέδωκας.

345. ἀρχεῖς, continue to act as ἀρχός. See v. 200.

346. ἔα φθινύθειν, "abandon to their fate," Mr. Wright. "Leave these to pine and perish," Mr. Newman.—ἓνα καὶ δύο, implying that the number of recusants was very small. Schol. αἰνίττεται Ἀχιλλέα καὶ Πάτροκλον ἔτεροι δὲ ἓνα καὶ δύο ἅ: τὶ τοῦ Θερσίτην καὶ ἑτέρον τοιοῦτον.

347. ἄνυσις, 'success,' Schol. ἐντελής δὲ πρᾶξις οὐ γενήσεται αὐτῶν. Doederlein thinks αὐτοῖς would be required in this sense, and makes αὐτῶν refer to βουλευμάτων implied.—For πρὶν—πρὶν, prius quam, cf. i. 97—8. vii. 481.

349. ὑπόσχεσις, the promise conveyed by the presage described below.

350. κατανεῦσαι, gave a token of his approbation by nodding down the head. This seems to allude to some well-known event (like the appearance of the eagles on the right hand in Aesch. Ag. 115) connected with the setting forth of the army.

353. Perhaps interpolated from some other poem, the construction being irregular, for ἀστράπτοντα. Possibly the old reading was, (though even this would involve a kind of anacoluthon,) ἀστράπτοντ' ἐπιδέξι' ἐναίσιμα σήματα φαίνειν. See v. 135.

354. τῷ, in consequence of which expressed approbation of Zeus.

355. ἀλόχῳ, viz. as a captive, and as a recompense for the rape of Helen.

356. An obscure verse, recurring inf. 590. Schol. Ven. τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης. This means 'anxieties about Helen,' which however the Greeks could not properly be said τίσασθαι. Another Schol. has, ὀρμήματα, τὰ μεριμνήματα ὥς αὐτῆς ἀκουσίως παρὰ τοῖς πολεμοῖς οὐσης. Mr. Wright renders it, "And Helen's groans and injuries avenge;" Mr. Newman, "On sake of Helen to avenge our scurry and disasters." Buttmann discusses ὀρμήματα in the *Lexilogus*; but he has nothing very definite to say about it. It may mean, he says, 'any violent

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ἐυσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ ἄναξ αὐτός τ' ἐν μῆδεο πείθεό τ' ἄλλω· 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἶπω.
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσεαι ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται
 γνώσεαι δ' ἡ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξει

emotions of the mind.' Hesychius, ὁρμήματα μέρμυαι. On the whole, it seems best to acquiesce in the sense of 'Helen's cares and sorrows.' Doederlein however prefers the other meaning, "*ante quam acerbas et gemendas pro Helena expeditiones ullus sit.*" To both, perhaps, it may be objected, that τίσασθαι is not so much to exact satisfaction *for*, as to execute vengeance *on*.

357. εἰ δέ τις. 'If any one is eagerly desirous to return, let him launch his ship first, that he may die first,' i. e. that he may be killed for his presumption.—ἀπτέσθω, cf. 152.

361. ἀπόβλητον, to be rejected. "The word, which I will speak to thee, shall not deserve rejection," Newman. ἀπόβλητον means 'of no value,' as iii. 65, οὐκ ἀπόβλητα θεῶν δῶρα. He is conscious that the advice he is about to give is worth listening to. Theocr. xvii. 136, δοκέω δ', ἔπος οὐκ ἀπόβλητον φθέγξομαι ἐσσομένοις.

362. κρίνε 'separate,'—the primary sense of the word, as in *cerno*.—κατὰ φύλα, κατὰ φρήτρας, 'by tribes and families,' or clans. The people are to be so arranged, that those of one nation, e. g. Phocians or Locrians, may fight together, and also those of one family, that so there may be a chivalrous spirit of rivalry, and a readiness to give mutual assistance (cf. iii. 9). This is accordingly done inf. 146. But it is difficult to feel confidence in the great antiquity of this passage. One is reminded of the φυλαὶ and φρατρίαι of Attica; and the word φρήτρη is not elsewhere found in Homer, though ἀφρήτωρ occurs ix. 63. The remark of the Schol. on 371 is important: ἐν-

τεῦθεν τινες νομίζουσιν Ἀθηναίων γεγονέναι τὸν ποιητὴν· τὸ γὰρ Ἀθηναίῳ Ἀττικὸν, καὶ ἴδιον εἶναι τὸν ὄρκον φασὶ τῶν Ἀθηναίων. The lateness of introducing so obvious a piece of strategy, after nine years had passed without it, was a difficulty felt and discussed by the old commentators. See Mure, Crit. Hist. i. p. 461. He rightly remarks that "this advice, however appropriate it might have been in the first year of the war, was, historically speaking, quite out of place in the tenth."

366. κατὰ σφέας, 'by themselves.' Schol. διακεκριμένοι. So i. 271, καὶ μαχόμεν κατ' ἑμαυτὸν ἐγώ. Plat. Symp. p. 199 A., εἰπεῖν κατ' ἑμαυτὸν, 'to speak in my own way.' When once it was apparent to the general-in-chief, (who would have a better opportunity of watching his men when separated according to clans,) what troops were brave and what cowardly, he would obviously have a great advantage in handling his army. Doederlein well compares Tac. Hist. iv. 23, 'Batavi Transrhenanique, quo discretæ virtus manifestius spectaretur, sibi quæque gens consistunt.'—Some render κατὰ σφέας *pro virili parte*, as Wolf and Doederlein, and so one Schol. σημαίνει δὲ ἐκ τούτου ἕκαστον καθ' ἣν ἔχει δύναμιν. The future μαχέονται seems scarcely a genuine Homeric form: see however xx. 26.

367. θεσπεσίῃ. Schol. λείπει τὸ βουλῇ, ὥς Πίνδαρος (Ol. ix. 110), τόνδ' ἀνέρα δαιμονία γεγάμεν. He suggests also that θεσπεσίῃ κακότητι may be construed, i. e. θεῶν κακότητι. The sense is, 'whether the cause itself is a bad one, or those engaged in it are inefficient.'—καὶ, 'even

ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”

τὸν δ' ἀπαμείβόμενος προσέφη κρείων Ἀγαμέμνων
 “ ἦ μὴν αὖτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησι ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιοί. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρρη.
 εὖ μὲν τις δόρυ θηξάσθω, εὐ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶ ἰδὼν πολέμοιο μεδέσθω,

by the decree of heaven,' not only by want of valour in the army.

368. ἀφραδίῃ. Hesych. ἀπειρία, ἀμηχανία.

370. αὖτε, 'again,' i.e. as heretofore in the βουλή, so now too in the ἀγορῇ (sup. 206).

371. εἰ γάρ. See sup. on 362. Here again we seem to have an Attic formula. Dem. Mid. p. 578, ἐμοὶ μὲν νῆ τὸν Δία καὶ τὸν Ἀπόλλω καλὰ τὴν Ἀθηναίαν, κ.τ.λ.—τοιούτοι κ.τ.λ. Schol. εἰ πάντες συμβουλεύσειαν τὰ αὐτὰ τῷ Νέστορι, τάχα ἂν πορθηθείη ἡ πόλις.—ἡμύσειε, 'would nod its head,' 'would bend low.' See sup. 148. iv. 290.

372. Hesych. συμφράδμονες. σύμβουλοι. Aristotle quotes the verse as εὐχῇ Ἀγαμέμνονος, Polit. iii. xi.

376. μετὰ, 'into hopeless and unavailing strifes.'—βάλλει, "objicere solet, tanquam ad discordias perferendas natum," Doederlein. The idea of motion is combined, 'to fling into so as to live amongst strifes.'

377. μαχησάμεθ'. Compare μαχήσονται in iii. 137. This is Bekker's reading, after Aristarchus. Spitzner prefers the more Attic μαχεσσάμεθ' (μαχέσαιοτο, Ar. Equit. 1056).

378. ἐγὼ δ' ἦρχον. The fault or ἄτη was

therefore Agamemnon's, and he attributes that ἄτη to the displeasure of Zeus.

379. ἐς μίαν, sc. βουλήν or μερίδα. (Perhaps however it is rather to be referred to the idiom ἐκ ταχείας, ἐξ ἴσης, ἐκ καινῆς, διὰ κενῆς, &c.) Theocritus has εἰς ἓνα, (χῶρον or κοῖτον implied,) xx. 39. Agamemnon here freely acknowledges the importance of harmonious co-operation with Achilles.—ἀνάβλησις does not seem a word of the true epic period. Hesych. ἀναβολή, ὑπέρθεσις.

381. δεῖπνον, the principal (properly the middle) meal of the day, irrespective of time.—ξυνάγωμεν, *committamus*, close or engage in the fight. Cf. xiv. 149. ib. 448, ξυνάγειν ὑσμίνην.

382—3. One or both these lines seem due to a rhapsodist. The medial θήξασθαι seems a word of late character. Besides, θέσθαι ἀσπίδα is not 'to get ready a shield,' but 'to pile it.' (It may here mean, 'place ready to his hand.' Liddell and Scott cite εὖ θέσθαι ὕπλα, 'to keep arms in good order,' from Xen. Cyr. iv. 5. 3. The Schol. explains it ἀντὶ τοῦ περιθέσθω.)

384. ἄρματος ἀμφί, 'on both sides of his car,' viz. to see that the wheels are all right. But the words following, ὥς κε πανημέριοι κ.τ.λ., seem to refer to δεῖπνον

- ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηι. 385
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
ιδρώσει δέ τευ ἵππος εὖξοον ἄρμα τιταίνων. 390
ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς."
ὦς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
προβλήτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἦ ἔνθα γένωνται.

in 381. 'Take your substantial meal, that we may be able to fight all day,' i. e. the rest of it. If this be the sense, the intervening lines 382 and 384 seem needless.

385. πανημέριοι, Schol. Ven. παρεληλυθίας τῆς ἡμέρας—καὶ οὐ πάντως τὸ ἀπ' ἀνατολῆς μέχρι δύσεως λέγει πρόπαν ἡμαρ. See i. 472. xviii. 209.—κρινώμεθα, 'contend.' Mr. Trollope says the difference between κρινώμεθα and διακρινέει in 387 is that the former implies the continuance, the latter the termination of the contest; which is true, but not very correctly put. κρίνεσθαι often means 'to quarrel,' lit. 'to be in the course of having a matter decided,' as in Ar. Nub. 66. Equit. 1258. Hes. Theog. 535. But night is said 'to decide the valour of the men' by ending the fight; or simply, 'to part the brave combatants.'

386. παυσωλή only occurs in this place. Hesych. ἀνάπανσις, τελευτή, κατάληξις.—ἡβαιόν, = βαῖδν, the latter, perhaps, being the clipped or shortened form. It is regularly used with the negative. (May this form have arisen from the double pronunciation of β, οὐδεβαῖδν? Or is it lengthened like ἡθείος, for θεῖος? See Mure, ch. xiv. § 6.) The γε emphasizes: 'rest there certainly will not be,' &c.—εἰ μὴ, for μέχρι οὐ.

388. τευ, 'many a man's belt,' &c.

389. ἀμφιβρότης, protective. See xx. 281.—καμείται, sc. τις. Cf. xxi. 26, ὃ δ' ἐπεὶ κάμε χεῖρας ἐναίρων. xxiii. 63, μάλα γὰρ κάμε φάιδιμα γυῖα.—περὶ ἔγχεϊ, it shall grow stiff with grasping the lance.

392. ἔπειτα, 'after the fight.' Schol. τῷ θέλοντι φυγεῖν τὸν πόλεμον οὐχ ἱκανὸν οὐδὲ αὐταρκες γενήσεται (sc. τὸ φυγεῖν) πρὸς τὸ μὴ ὑπὸ κυνῶν καὶ σαρκοφάγων ὀρνέων διασπασθῆναι. Doederlein too explains this to mean, that even if he escapes from being killed and torn by dogs and vultures, by slinking from the fight, it will not be a sure prospect for him that he will escape being put to death for his cowardice. On ἄρκιον, 'sure,' see Lexil. in v. Goettling on Hes. Opp. 351.—οἰωνούς, 'vultures,' see on i. 5.—ἐσσεῖται, a rather unusual Doricism. Cf. xiii. 317. This verse is quoted by Aristotle, Eth. iii. 11. 4, and Polit. iii. 9. 2, where part of a line is added, which is not in our present texts, πὰρ γὰρ ἐμοὶ θάνατος. See Grote, i. p. 458 (note).

394. See sup. on 333.—ὥς ὅτε κύμα, sc. ἰάχει.

395. For the rhythm of this verse see v. 189.—ἐλθών, cf. sup. 147.

397. The phrase κύματα ἀνέμων is a singular one, 'waves raised by winds from any quarter.' Mr. Trollope wrongly supplies ἔνεκα. "Some jutting rock, with never-resting waves, Storm-vex'd by all the shifting winds of heav'n," Mr. Green. Properly κύμα means 'a thing conceived' (e.g. as here by the wind, that as it were causes the swell of a wave). Hence the epithets κύμα πηγὸν and τροφὶ κύμα, 'grown up to full size.' See iii. 197. Doederlein compares νότοιο νέφια in xi. 305, and he places only a comma at σκοπέλω, that part of the simile may consist in the continuance of

ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ ἰῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρριξε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἰέρευσσε ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαϊῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδῃ γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δύναι καὶ ἐπὶ κνέφας ἔλθειν
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον

the noise. See on this simile Col. Mure, vol. ii. p. 95.

398. ὀρέοντο, ὥρουσαν. See on xxiii. 212.

399. κάπνισσαν, 'they lighted fires.' In Dem. κατὰ Κόνωνος, p. 1257, it means 'to blacken with smoke.' Its use in this passage suggests doubts about the antiquity of it. In the next verse ἔρριξε for ἔρριξε is again unlike epic usage. Schol. δέκνυνται ὡς πολὺκλήτοι ἦσαν ἕκαστος γὰρ τοῖς πατρίοις θύει.

401. θάνατον καὶ μῶλον, for θάνατον ἐκ μῶλου, or in other words, φυγεῖν μῶλον means σωθῆναι ἐκ μῶλου. The Schol. well remarks, that whereas the people prayed only for safety, the king prayed for glory.

402. βοῦν. Schol. καλῶς καὶ βασιλεῖ ὁ βασιλεὺς θύει, καὶ τῷ τελειοτάτῳ τῶν θεῶν, καὶ τὸ μέγιστον τῶν ζώων.

408. αὐτόματος. Plat. Symp. p. 174, B., Ὁμηρος—ποιήσας τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικὰ, τὸν δὲ Μενέλεω μαλθακὸν αἰχμητὴν, θυσίαν ποιουμένου καὶ ἐστῖωντος τοῦ Ἀγαμέμνονος ἄκλητον ἐποίησεν ἐλθόντα ἐπὶ τὴν θοῖνῃν, χεῖρῳ ὄντα ἐπὶ τὴν τοῦ ἀμείνωνος.

409. ὡς ἐπονείτο. Schol. ὡς θυσίαν ἐπετέλει. It may also mean, 'how busy

he was,' i.e. too busy to summon him. Cf. Od. xvi. 13, ἄγγεα, τοῖς ἐπονείτο κινῶς αἰθοπα οἶνον. Inf. v. 85.

410. οὐλοχύτας, the handfuls of meal; see i. 449.

413. ἐπ'. Doederlein explains this as virtually anticipatory of the ἐπὶ in ἐπελθεῖν.—The prayer, to capture and burn Troy, and slay many of his comrades, before nightfall, was too great, too unreasonable a request for Zeus to grant, when the war had already been protracted so long. Accordingly, Zeus does not as yet comply with the request, inf. 419. Schol. ἄπληστος ἡ ὕρεξις τοῦ πρὸ τῆς τῶν φίλων σωτηρίας τὴν καταστροφὴν αἰτουμένου διὸ ἀνανεύει ὁ Ζεὺς.

414. κατὰ πρηνὲς, i.e. καταβαλεῖν ὥστε πρηνὲς κείσθαι.—αἰθαλόεν, all discoloured with smoke, i.e. first burned and finally uprooted to the foundations. Doederlein thinks it a mere epithet without reference to its being burned, and compares αἰθαλόεν μέγαρον, the smoke-begrimed house of Ulysses, Od. xxii. 541 (?). But the burning of Troy was clearly an essential part of the old legends; we have it described in Aen. ii., and alluded to in Aesch. Ag. 791, καπνῷ δ' ἄλοῦσα νῦν ἔτ' εἰσημος πόλις. Pind. Pyth. v. 79, σὺν Ἑλένῃ γὰρ μόλον, καπνωθεῖσαν πάτραν

αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν."

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράεινε Κρονίων,
 ἀλλ' ὃ γ' ἔδεκτο μὲν ἱρά, πόνον δ' ἀλίαςτον ὄφελλεν. 420

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὔρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον, 425

σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἠφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀὴ καὶ σπλάγχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἵπποτα Νέστωρ.

"Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι δὴ νῦν ταῦτα λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον ὃ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἐπεὶ ἴδον. Propert. v. l. 53, 'Ilia Tellus Vivet, et huic cineri Jupiter arma dabit.'

415. πυρὸς, a common Homeric use, though not very easily explained, for πυρί. See on vi. 331. To avoid the difficulty, perhaps, most of the old copies had πλῆσαι, not πρῆσαι. (Schol. Ven.)

417. Construe, δαΐξαι χαλκῷ (ὥστε) ῥωγαλέον (εἶναι). Schol. ἀντὶ τοῦ χαλκῷ ῥηγύντα. "Cleft with the blade," Mr. Green. Cf. inf. 544.

420. Vulg. ἀμέγαρτον. Schol. ἀφθονον, πολύν. Cf. inf. 797. xii. 471.

421—32. This passage occurred i. 458 seqq., with the exception of 425—6.

426. ὑπείρεχον, 'held them over the

fire.' They were thus held (stuck on spits) to be broiled rather than roasted, the former being a more rapid process. See on ix. 213, ἀνθρακίην στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν.

435. λεγώμεθα, for διαλεγώμεθα, 'go on conversing.' See Lexil. p. 398, and xiii. 275. 292. xx. 244. Od. xiii. 296. Zenodotus wrote ταῦτα λεγώμεθα. Others δῆθ' αὖθι λ. Schol. δηθὰ, πολλὸν χρόνον. αὖθι, αὐτοῦ. λεγώμεθα, συναθροίζώμεθα.

436. ὃ δὴ, 'which, as you see' (i. 6). —ἐγγυαλίζει, 'is putting into our hands.' See i. 353. Schol. ἐγγυαλίζει· δώσει τὴν πόρθησιν, ἣν διὰ τοῦ ὀνείρου ἐπηγγείλατο.

438. ἀγειρόντων, ἀγειρέτωσαν.

439. ἀθρόοι ὧδε, thus assembled as we

ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.” 440

ὥς ἔφατ', οὐδ' ἀπίθησε ἄναξ ἀνδρῶν Ἀγαμέμνων

αὐτίκα κηρύκεσσι λιγυθόγγοισι κέλευσεν

κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοὺς.

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.

οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφέες βασιλῆες 445

θῦνον κρίνοντας, μετὰ δὲ γλανκῶπις Ἀθήνη

αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε,

τῆς ἑκατὸν θύσανοι παγχρύσειοι ἡερέθονται,

πάντες ἐυπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσυτο λαδὸν Ἀχαιῶν 450

ὀτρύνουσ' ἰέναι. ἐν δὲ σθένος ὤρσε ἐκάστω

καρδίῃ, ἄλληκτον πολεμιζέμεν ἡδὲ μάχεσθαι.

τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἡὲ νέεσθαι

ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

[ἡῦτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455

now are. A twofold incitement to fight is to be tried on the army, who have been clamouring for return: the heralds are to order a levy of the forces at the ships, and the chiefs (βασιλῆες, inf. 445) are to visit them in a body, to add such encouragement as their words and their presence may afford.

445. ἀμφί, 'forming the staff of Atrides,' as we should say.

446. θῦνον κρίνοντας, Schol. Ven. σὺν σφοδρᾷ ὀρμῇ ἐκινούντο, κατὰ φυλὰς καὶ φρατρίδας διακρίνοντας. See sup. 362.

447. αἰγίδα, the aegis (originally, a goat-skin) which formed a flap or appendage to the shield (κόλπον αἰγίδος, Aesch. Eum. 382). See Herod. iv. 189, where its nature and its ornamental fringe, or θύσανοι, are described. Also inf. iv. 167, αὐτὸς ἐπισσείησιν ἐρεμνὴν αἰγίδα πᾶσιν, and xv. 230. From its connexion, real or supposed, with αἰγίς, 'a storm,' (sup. 148.) it was often represented as throwing a dark shadow over objects. So Virg. Aen. viii. 355, 'cum saepe nigrantem aegida concuteret dextra.'

448. ἡερέθονται, 'hang suspended in air,' Schol. αἰωροῦνται. See iii. 108. Zenodotus gave ἡερέθοντο. The verb was ἀφερέθω (ἀείρω), like διακάθω, &c.

449. ἐυπλεκέες. They were twisted and knotted like our worsted fringes and tassels.

450. παιφάσσουσα, *coruscans*, flashing it to and fro; literally, perhaps, (intransitively), 'rapidly gleaming,' i.e. moving. The ancients explained it 'showing herself,' or 'making the eyes to roll.' Schol. Ven. πάντῃ τὰ φάη αἰσσουσα. Another Schol. says, παιφάσσειν δέ ἐστι τὸ φανεροῦν αὐτόν. Hesychius, παιφάσσουσα (sic): παντὶ φαινομένη. — παιφάσσειν πυκνὰ ἀπ' ἄλλου ἐπ' ἄλλον ὀρμᾶν, ἐνθουσιαστικῶς ἔχειν, σπεύδειν, θορυβεῖν, πηδᾶν. Mr. Trollope says, "Properly, *fixing the eyes eagerly upon an object*." The supposed derivation from φάη misled the commentators. The root is φα or φαF, as in φαίνω, but reduplicated, as in ποιφύσσω. The idea seems to be, that the combined waving, rustling, and flashing of the divine aegis in itself inspired a warlike spirit in the men. Compare ἐκπαιφάσσειν in v. 803. Mr. Newman, "With this she glancing flashed, and passed through all Achaea's people."

452—4. These verses occur xi. 12—14, where however the two last are rejected by Bekker.

455—8. Well rendered by Mr. Green: "As wasting fire o'er boundless forest flames On mountain top, and sheds its gleam afar: So as they went from all the wondrous brass Through ether heav'nwards flash'd a glorious sheen."

ib. αἰδηλον, ἀφανίζον, ὀλοὸν, xxi. 220.

οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.]

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθῶν 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.
[ἥύτε μνιάων ἀδινάων ἔθνεα πολλά,
αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν 470
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοί

Here are four similes in close sequence. (See Mure, Crit. Hist. vol. ii. p. 91.) The first refers to the far-seen brightness of the moving host; the second, to the numbers and rustling sound of the men pouring on to the plain from the ships; the third, (if we pass over the short simile of the flowers in 468,) to the eagerness and pertinacity of both the leaders and the men, or perhaps, to their taking up a fixed position after moving about; the fourth, to the division of the people into tribes and clans or ranks. To these is added a fifth (480) expressive of the pre-eminent stature and dignity of Agamemnon. Doederlein thinks that *ἐρχομένων* in 457 refers specially to the more dignified step of the leaders, and that *τῶν δ'* in 459 means 'while of the others,' viz. the people; and he places only a colon after *ἵκεν* in 458, so as to oppose *προχέοντο* in 465 to *ἐρχομένων* in 457. This distinction seems too artificial when the words are placed so far apart.

id. *ἥύτε* here, with a verb, represents *ὥς ὅτε*, while without it, in 469, it seems to mean simply *ὥς*. See Lexil. p. 314, iv. 462, and sup. 87.

461. Ἀσίῳ κ.τ.λ. Virg. Georg. i. 383,

'*varias pelagi volucres, et quae Asia circum Dulcibus in stagnis rimantur prata Caystri.*' Some read Ἀσίῳ, as if the genitive of ὁ Ἀσίας. (Schol.)

463. *προκαθίζοντων*, 'while the foremost birds are lighting down.' The line of flight having been arrested, some of the birds fly up and down while the leaders are settling on the meadow.—*σμαραγεῖ*, Schol. *λάμπει*, and so Doederlein, who thinks the white tunics of the men are compared to the white plumage of the birds. But see sup. 210. Hesych. *σμαραγεῖ* ἡχεῖ, ψοφεῖ.

468. ὅσσα φύλλα. Cf. inf. 800. Od. ix. 51, and Col. Mure's remarks on this frequent Homeric simile, vol. ii. p. 45.

470. *ἡλάσκουσιν*, *ἀλαίνουσι*, roam vaguely about. See xiii. 104. Schol. οὐ γὰρ διατέταται τῶν μνιῶν ἡ πτῆσις, ἀλλὰ περὶ τὸν αὐτὸν εἰλείται τόπον. "Rambling dart about," Mr. Newman. Lord Derby, "Or as the multitudinous swarms of flies, That round the cattle-sheds in spring-tide pour, While the warm milk is frothing in the pail; So numberless upon the plain, array'd For Troy's destruction, stood the long-hair'd Greeks."

471. γλάγος, γάλα, xvi. 613.

ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.]

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

[ἥτε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος (ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν),
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.)]

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 (ὕμεις γὰρ θεαὶ ἐστε πάρεστε τε ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδὲ τι ἴδμεν)

473. διαρραῖσαι, sc. αὐτοὺς, τοὺς Τρῶας.

474. πλατέα. Schol. ὅτι διεσκεδασμένα νέμονται. See on xi. 679.—μιγέωσιν, μιγῶσιν (ἐμίγην). The goatherds (who have a well-known faculty for distinguishing every goat) easily separate their flocks when they have got mixed together in a wide pasture. The Schol. says this was done by each goatherd seizing a he-goat, which was followed by his own she-goats.

479. ζώνην, 'the waist.' Broad shoulders and contracted hips (as we see in the Egyptian and Assyrian figures) seem to have been thought characteristic of strength and activity. But this verse, the rhythm of which is peculiar, may have been added by a rhapsodist, if not the two preceding it.

480. βοὺς ταῦρος. See on xvii. 389.—ἔξοχος, 'standing out among,' iii. 227. In iii. 197 Ulysses is in like manner compared to the leading ram of a flock.—ἔπλετο, 'is,' an aorist commonly used in the present sense, as Pind. Pyth. v. 105, ἐν ὕρμιξιν αἰετὸς ἔπλετο. Cf. xvi. 29.

483. ἡρώεσσι seems distinct from πολλοῖσι. 'Conspicuous among the many, and chief (even) among the chiefs.'

484. Though the celebrated 'Catalogue of ships' is undoubtedly post-Homeric, and probably the work of one or more ancient rhapsodists who had motives for glorifying Boeotia and the cities in the neighbourhood; for which reason it was anciently known by the

titles Βοιωτία ἢ κατάλογος τῶν νεῶν,—yet it is an ancient document, and both important and interesting, as giving an authentic list of the Greek states at a period about contemporary with, if not preceding, the dawn of Greek history. It may be compared with the Domesday Book as illustrating the England of the later Tudor times. The list itself was, we must allow, open to interpolations, since every professional rhapsodist would be likely to add a verse or two on his own native place. The introduction (484—492) is in fact a prooemium, like the opening lines of the Iliad; and as the poet never speaks of himself, except once or twice under this (probably borrowed) formula, e.g. xi. 218, xvi. 112, there is the more reason for regarding the 'Catalogue' as a quite distinct supplementary poem. Not a word is said in the Scholia,—that ample repertory of the critical traditions about the Homeric text,—respecting the spuriousness of the 'Catalogue.'—ἔσπετε, a form of εἴπετε. The σ results from the sibilant digamma in the root σφέρ or σερ (Lat. sermo &c.). Thus σφέπετε became ἑσπετε, as σφέτερος became vester. Buttmann (Lexil. p. 132) recognizes both ἔσπω and ἱσπω as radical forms. Virgil has closely copied this opening address in Aen. vii. 641, 'Pandite nunc Helicon, Deae, cantusque movete.'

485. πάρεστε, sc. ἐργοῖσι πᾶσιν. Some read παρήστε (Schol. Ven.), who adds,

οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλώσσαι δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
 [εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.]

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσιν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500
 Ὡκαλέην Μεδεῶνά τ', ἐυκτίμενον πτολίεθρον,
 Κώπας Εὐτρησὶν τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντα νέμοντο,

οἶον κατ' ἐκείνον τὸν χρόνον, βέλτιον δὲ καθολικῶς ἐπὶ πάντων.

488. πληθύν, the multitude generally, i. e. the total number of the troops sent by each nation separately. In opposition to πληθύν stands ἀρχοὺς νηῶν in 493. He will mention the several leaders, and all the ships each had under his command, but not the numbers of the crews specifically.

489. οὐδ' εἴ μοι κ.τ.λ. Rendered by Virgil, Georg. ii. 43, "Non, mihi si linguae centum sint, oraue centum, Ferrea vox."

492. μνησαίατο, *mentionem fecerint*. This construction, οὐκ ἂν ὀνομήνω εἰ μὴ μνησαίατο κ.τ.λ., savours of early Greek. See on i. 137.

493. αἶ, i. e. αἶτε, in the usual sense of *autem*. It is possible however that this verse was another way, beside the foregoing poem, of connecting the catalogue with the rest of the poem.—*προπάσας*, as *πρόπαν ἡμᾶρ* in i. 601.

494. Βοιωτῶν. Perhaps from this people being first mentioned, the title of the present book, Βοιωτία, was derived. Schol. ἦρκεται δὲ ἀπὸ Βοιωτίας κατὰ μὲν Ἀρίσταρχον οὐκ ἔκ τινος παρατηρήσεως,

κατὰ δὲ ἐνόους, ἐπεὶ ἐν μεσαιτάτῳ τῆς Ἑλλάδος ἡ Βοιωτία. Schol. Ven. βέλτιον δὲ λέγειν αὐτὸν ἀπὸ Βοιωτῶν ἥρχηται ἐπειδὴ περ ἐν Αὐλίδι πόλει τῆς Βοιωτίας συνήχθη ἅπαν τὸ πλῆθος τῶν ἐπὶ τὴν Ἴλιον μελλόντων στρατεύειν.

497. πολύκνημον, full of crooked valleys; Eteonus being on the roots of Cithaeron.

498. Γραϊαν. Schol. τὴν νῦν Τανάγραν καλουμένην.—εὐρύχορον, εὐρύχωρον, *New Cratylus*, § 280.

499. Ἄρμα. Schol. πόλις Βοιωτίας ὀνομασθεῖσα ἀπὸ τοῦ αὐτόθι καταποθῆναι σὺν τοῖς ἵπποις τὸ Ἀμφιαράου τοῦ μάντεως ἄρμα σὺν αὐτῷ (Aesch. Theb. 584). —Ἐρύθρας, especially as nearly associated with Ὑρίη v. 496 (though the Schol. calls the latter χωρίον πλησίον τῆς Αὐλίδος, and cites a verse from the μεγάλοι Ἥοιαι of Hesiod, ἢ οἴην Ὑρίη Βοιωτίῃ ἔτρεφε κούρην), perhaps one of the mother-cities of Ὑρίαι τ' Ἐρύθραι τ' of Eur. Bacch. 751 and Thuc. iii. 24, places near Plataeae, and under Cithaeron.

500. Ὑλην. See v. 708, where the υ is short. Also vii. 221. Here therefore it was ὕλην. For Ἐλεῶν, see on x. 266.

οἳ θ' Ὑποθήβας εἶχον, ἐνκτίμενον πολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

οἳ δ' Ἀσπληδόν' ἔναιον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,
 οὓς τέκε Ἀστυόχη δόμῳ Ἀκτορος Ἀζεῖδαο,
 παρθένος αἰδοίη, ὑπερώιον εἰσαναβάσα,
 Ἄρηι κρατερῷ· ὃ δέ οἱ παρελέξατο λάθρη. 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώοντο.

αὐτὰρ Φωκῶν Σχεδίος καὶ Ἐπίστροφος ἦρχον,
 υἱὲς Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
 οἳ τ' Ἀνεμώρειαν καὶ Ἰάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο.
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 οἳ μὲν Φωκῶν στίχας ἴστασαν ἀμφιέποντες, 525

505. Ὑποθήβας. 'Little Thebes,' according to the Schol., as having been reduced in the wars of the Epigoni, or as being a collection of villages forming a suburb to the seven-gated Thebes.

506. Ποσιδήιον ἄλσος. That Poseidon was specially honoured at Onchestus appears also from Pind. Isthm. i. 33, iii. 37. Hymn. εἰς Ἑρμῆν 186. Nearly this verse occurs in the Hymn to the Pythian Apollo, v. 52.

507. Ἄρνην. Zenodotus read Ἀσκλην. The remnant of the digamma (as in *Fárnes*, 'lambs') has been preserved in another reading, *Τάρνην*. See v. 44. Thuc. i. 12, who says that the Boeotians of his day had been expelled from Arne by the Thessalians. It was afterwards Chaeronea.

508. ἐσχατόωσαν. Schol. τὴν ἐν τοῖς ἐσχάτοις μέρεσι τῆς Βοιωτίας κειμένην. So Theoc. vii. 77, ἢ Ἀθῶν ἢ Ῥοδόπαν ἢ Καύκασον ἐσχατόωντα. Compare inf. 616.

510. κοῦροι, 'high-born youths,' i.e. of the fighting class. See on xii. 196.—εἴκοσι, *Φίκατι*, for *Φικαντι*, *viginti*.

511. Μινύειον. So Pind. Ol. xiv. 4, βασιλείαι Χάριτες Ὀρχομένου, παλαιγόνων Μινυῶν ἐπίσκοποι.

512. Ἰάλμενος, *Ἰάλμενος*, 'Thespringer.' This name, as applied to a son of Ares, strongly confirms the derivation of Ἐνυάλιος given on vii. 166 (see inf. 651).

515. παρελέξατο (root *λεχ*), see iv. 131.

518. Ἰφίτου, pronounced *Φιφίττου*, as ἀτάλλων is ἀττάλλων in Hes. Opp. 131. Cf. xvii. 306, Σχεδίον μεγαθύμου Ἰφίτου υἱόν. Od. xxi. 14, Ἰφίτος Εὐρυτίδης.

520. The town in Phocis called Πανοπεὺς is mentioned xvii. 307.

521. Ἰάμπολιν. Schol. τὴν ὑπὸ Τάντων ἔθνους βαρβάρων οἰκισθεῖσαν πόλιν.

525. Vulg. ἴστατον, the dual in reference to Schedius and Epistrophus in 517. Spitzner, Bekker (ed. 2), and Heyne give ἴστασαν.

Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Δοκρῶν δ' ἡγεμόνευεν Ὀιλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
οἱ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρων τε
Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ρέεθρα.
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
Δοκρῶν, οἱ ναίουσι πέρην ἱερῆς Ἐυβοίης. 535

οἱ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαίαν
Κήρινθόν τ' ἔφαλον Δίον τ' αἰπὺν πτολίεθρον,
οἳ τε Κάρυστον ἔχον ἥδ' οἱ Στύρα ναιετάασκον,
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ ὄζος Ἀρης, 540

526. *ἐμπλην*, *πλησίον*. Schol. *ἐμπελάδην* δηλοῖ δὲ τὸ χωρίς. So also Hesych. Perhaps they had a reading *Βοιωτοί*.

527. Ὀιλῆος. The Ὀ represents *F* (as in *οἶνος*, *οἶκος*). And Pindar has the form Ἰλιάδης, Ol. ix. 112. Hence the remark of the Schol. becomes curious, that *τινες τῶν νεωτέρων* omitted the *ο*, taking it for the article. There may have been a traditional reading *ὁ Φιλῆος ταχὺς Αἴας*. See on xii. 365.

528. *τόσος*, *τηλικούτος*, so great in stature. So *τοσούτον* in ix. 485.—*ὀλίγος*, 'small,' *τυτθός*, as *ὀλίγος τις κῶρος*, Theoc. i. 47. The Scholiasts record the rejection of 528—30 by the ancient critics. We can only say with certainty that the lines must be later than the Homeric age. Thucyd. i. 3, "Ὁμηρος, πολλῷ ὕστερον ἔτι καὶ τῶν Τρωϊκῶν γενόμενος οὐδαμοῦ τοὺς ἐμπαντας ὠνόμασεν ("Ελληνas), οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν. See inf. 684—5. Πανέλληνας seems therefore to be a post-Homeric term for the Greeks north of the Peloponnesus, Ἀχαιοὶ comprising those of the islands generally and of the Peloponnese (inf. 562). It occurs in Hesiod, but probably in an interpolated passage, Opp. 528. Pindar uses the word twice, for the assembled Greeks at the games, Isthm. ii. 38, iii. 47.

530. *ἐκέκαστο*, 'surpassed,' from root *καθ* or *καζ*, 'to deck,' 'put in order.' See on xiii. 431. xiv. 124. The Schol. Ven. on ix. 395, says that Aristarchus rejected this verse as spurious. K. O. Müller thinks it was inserted to please the Athenians (like the rejected verse inf. 558), some of whose nobles, the Eurysacids and Philaids, deduced their origin from Ajax.

531. Ὀπόεντα. Opus probably derived its name from *ὀπός*, 'fig-juice,' an article used by the pasturing people of Boeotia for curdling milk in making cheese (*τυρὸς ὀπίας*). If this be true, we can the better understand why Pindar calls it *ἀγλαόδενδρον*, Ol. ix. 20. Opus was the birth-place of Patroclus. See Pind. Ol. ix. 70; inf. xviii. 325—6.

533. Τάρφην. Schol. οὕτως ὠνόμασται διὰ τὴν πυκνότητα τῆς ὕλης· ταρφέα γὰρ τὰ συνεχῆ. Compare Δαυλὶς from *δα* and ὕλη (sup. 520), and the name of the town Τλη sup. 500. So also Βῆσσα, 'the thicket,' in the preceding verse.

535. This verse reads like an interpolation.—πέρην, on the coast or continent opposite to Euboea.

537. Ἰστίαίαν. Schol. αὕτη ἐστὶν ἡ νῦν Ὀρεὸς καλουμένη. Either the *σ* was dropped in pronunciation, or the word was of three syllables by synizesis, like *Nasidieni* in Hor. Sat. ii. 8. 1.

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξιν δηίων ἀμφὶ στήθεσσιν.

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,
καδ δ' ἐν Ἀθήνῃς εἶσε, ἐφ' ἐνὶ πίνονι νηῶ·
ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550

κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.

τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
κοσμησάι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Νέστωρ οἶος ἔριζεν· ὃ γὰρ προγενέστερος ἦεν. 555

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

541. Chalcodon was a mythical king of the Euboeans, who were hence called Χαλκωδοντίδαι, Eur. Ion 59. See iv. 464. Soph. Phil. 489, ἡ πρὸς τὰ Χαλκωδοντος Εὐβοίας σταθμά.

542. ὅπιθεν κομόωντες, with their hair combed back, and hanging behind. See on iv. 533. This custom (see Trollope's note) was common to many nations, especially eastern, and was perhaps meant as a mark of valour, or was the result of a vow. Or, as the Schol. suggests, the motive may have been not to let the enemy grasp them by the hair in face-to-face fight.

543. ὀρεκτῆσιν. Schol. τοῖς ἐκ χειρῶν δόρασιν, οἷς ὀρέγδην ἐχρῶντο συνιστάμενοι καὶ ἐκτείνοντες αὐτά. Cf. ἔγχει ὀρεξάσθω, iv. 307.

544. For the spondaic metre see i. 11, ii. 264.—ἀμφὶ στήθεσσιν, see sup. 416.

548. τέκε δὲ κ.τ.λ. The Athenian autochthony is meant. It is in favour of the considerable antiquity of this part of the poem, that so little is said about Athens. The ὄν refers to Erechtheus, not to δῆμος.—εἶσε, ἱδρυσε, 'set him (set up his statue) in her own rich temple.' This would seem to imply that the original Erechtheum was also the Parthenon. Cf. Od. vii. 81, Ἀθήνη—δύνεν Ἐρεχθῆος πυκινὸν δόμον. In Pind. Pyth. vii. (writ-

ten B.C. 490) Athens is called μεγαλοπόλις, and her citizens Ἐρεχθέος ἀστοί.—ζεῖδωρος, 'life-giving,' from the root ζεF, found both in ζάω, ζῆν, and ζέω, ζεῖν (from the warmth and motion of the life-blood). Compare θεF, root of θέω and θοός, ξεF, root of ξέω and ξόω. (The digamma is established by the Sanscrit *jiv*, 'to live;' see Liddell and Scott in ζάω, and *New Cratylus*, § 112.)

550. μιν, according to the Schol., means Erechtheus, not Athena. See Herod. viii. 55. Others suppose the Panathenaea to be alluded to. Perhaps we should read ταύροις καὶ φαρνείοις. See iii. 103. Sup. 507.—ἰλάονται, (ἰλέομαι Aesch. Suppl. 109, = ἰλάσκομαι,) propitiate with blood offerings as a hero, or hostile Chthonian power.—κοῦροι, the best born of the Athenians. See sup. 510. The Schol. says, οἱ Ἀθηναῖοι περιφραστικῶς.

552. Πετεῶο. See iv. 327. The next three verses were rejected by Zenodotus.

555. ὃ γὰρ κ.τ.λ. Schol. καὶ οὗτος οὐκ ἐκ πείρας, ἀλλ' ἐξ ἡλικίας.

557—8. These lines are said to have been interpolated by Solon. Their literary history is given at length in Mr. Trollope's edition. Rather, Solon may be thought to have added 558, (which is omitted by Bekker,) in order to make it appear that

[στήσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας, 560
Τροϊζήν' Ἡίονας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
οἱ τ' ἔχον Αἴγιναν Μάσητά τε κούροι Ἀχαιῶν,
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
καὶ Σθέnelος Καπανῆος ἀγακλειτοῦ φίλος υἱός.
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίε, ἰσόθεος φώς, 565
Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.

σὺμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης.
τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

οἱ δὲ Μυκῆνας εἶχον, ἐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον ἐκτιμέναις τε Κλεωνάς, 570
Ὅρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἱ θ' Ὑπερῆσιν τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο
Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρέϊαν, 575

Salamis was anciently the appanage of Athens. The single verse, however, 557, does not read naturally. The note of the Schol. on this matter is obscure and perhaps corrupt: γράφει δὲ καὶ τὸν Σόλωνος λόγον, ὡς τινες, παραλόγως, τὸ ἔν' Ἀθηναίων ἴσταντο. ἐν γὰρ τῇ πρώτῃ οὐκ εἶχε ποιήσει τοῦτο, ἀλλ' ἡ ἀκολουθία οὕτως, Οἱ δ' Ἄργους.

559. τειχιόεσσαν, famed for its so-called Cyclopic walls, for which see Clark's "Peloponnesus," chap. iv. p. 67.

560. κατὰ. Schol. τὰς βαθὺν κατεχούσας κόλπον, but we may also understand ἐχούσας, viz. οὐσας, κατὰ κόλπον, or situated near the Saronic (Hermionic and Argolic) gulf.—Asine is mentioned Thucyd. iv. 13, and vi. 93.

562. κούροι, 'the best-born,' sup. 551. It was likely that the genuine Achaeans should be supposed to have settled in the immediate neighbourhood of Achaia proper.—Schol. ὁ Μάσης ἐπίνειον Αἴγινητων.

563. βοὴν ἀγαθός. This phrase is explained on vi. 12. Diomedes was king of Argos (the city); see on vi. 223. Either this line or 567 seems interpolated; or ἡγείτο 'headed' means more than ἡγεμόνευε.

564. Σθέnelος. Elsewhere he acts as the charioteer and squire of Diomedes.

566. On the form Ταλαϊονίδαο see i. 1.

570. Κόρινθον. Named also in xiii. 664; elsewhere (vi. 152) Ἐφύρη. Thucyd. i. 13, χρήμασι τε δυνατοὶ ἦσαν (οἱ Κορινθιοί), ὡς καὶ τοῖς παλαιαῖς ποιηταῖς δεδήλωται ἄφνειον γὰρ ἐπωνόμασαν τὸ χωρίον.

571. Παραιθυρέην Zenodotus: but ἀραιds took the F, of which the aspirate is a residue, though the latter is dropped, according to the usual law, in a proper name.

572. ἐμβασίλευεν. Schol. ἐκπεσὼν γὰρ Ἄργους παρὰ Πολύβῳ τῷ μητροπάτορι ᾤκει, καὶ ὑπέταξεν αὐτοὺς οὐκ εἰωθότας ἄρχεσθαι. K. O. Müller considers this verse to have been added by an Argive rhapsodist, who wished to maintain the claims of Adrastus to be first king of Sicyon against the innovations of the tyrant Cleisthenes, who had put a stop to the Homeric rhapsodists in Sicyon, Herod. v. 67.

573. Schol. Γονόεσσαν Γονοῦσαν ἔστι δὲ ἀκρωτήριον Πελλήνης.—Πελλήνην δὲ πολίχνιον τῆς Ἀχαιῆς.

575. Ἑλίκην. See viii. 203.—Αἰγιαλόν. Schol. οὕτως ἐκαλεῖτο ἡ παραθαλασσία

τῶν ἑκατὸν νηῶν ἦρχεν κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὔνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580
 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέεσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Ἀνγείας ἑρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ' ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἠδ' Οἶτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίε ἦσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590
 οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
 καὶ Θρύον Ἀλφειοῖο πόρον καὶ εὐκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένηιαν ἔναιον
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς, 595

χώρα τῆς Πελοποννήσου ἀπὸ Σικυῶνος μέχρι Ἡλίδος.

576. τῶν. Schol. ἐκ τούτων τῶν πόλεων ἑκατὸν νηῶν ἦρχεν. Cf. 713.

578. νώροπα. Said to be from νῆ and ὄραν, 'too bright to look at,' flashing. Doederlein derives it from ἐρέφαι, and explains it 'protecting brass,' the νῆ being intensive. Donaldson, *New Cratylus*, § 95 (note), refers the root νωρ = νηρ to the flickering or wavy light of polished metal. Compare νάρδος, an epithet of flowing or rippling water, and Νηρεΐς.

579—80. These two lines were rejected by Zenodotus. The latter of the two at all events reads like an interpolation.—κυδιόων. Schol. οὐκ ἐπὶ πλούτῳ ἀλλ' ἐπ' ἀρετῇ. Perhaps, κυδιόων οὔνεκα κ.τ.λ.

581. κοίλην, viz. as situated in a basin or valley.—κητώεσσαν, probably a corruption of καFFετώεσσαν, 'full of volcanic rifts,' on which epithet see xi. 600. Schol. τινὲς δὲ γράφουσι, καιετώεσσαν, ἴν' ἧ, τὴν καλαμινθώδη· κατὰ γὰρ αὐτοὺς

ἡ καλαμίνθη ἐστὶ πολλὴ ἐν Σπάρτῃ. Buttman, *Lexil.* p. 379, thinks this derivation "cannot with any reason enter into our consideration for one moment as the epic epithet of a town or country,"—a singular remark, considering that no source of nomenclature for ancient cities is so common as that derived from their vegetation, and that about half the names of the cities in the 'Catalogue' are actually so formed. Buttman himself seems to think that κῆτος was a cognate form of κύτος. If so, both words represented καFτος (*cav-us*), or κεFτος.

582. Μέεσσην, Μεσσήνην.

585. Λάαν, ΛάFαν. Schol. πόλιν Λακωνικῆς, ἣν οἱ Διόσκουροι πορθήσαντες Λαπέρσαι ἐκλήθησαν· διὰ δὲ τὸ μέτρον ἀναγνωστέον δισυλλαβῶς· χρηὴ γὰρ λέγειν μονοσυλλάβως Λᾶν.

587. ἀπάτερθε, apart from and independently of those of Agamemnon.

590. For this verse see sup. 356.

592. Θρύον. Called Θρυόεσσα in xi. 711, where it is described as ἐπ' Ἀλφειῷ.

595. Θάμυριν. According to the author

Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος
 (στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταί
 μῦσαι αἰδοῖεν, κούραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν
 θεσπεσίην ἀφέλονται καὶ ἐκλέλαθον κιθαριστύν), 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἧν' ἀνέρες ἀγχιμαχηταί,
 οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 Ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινὴν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς κρείων Ἀγαπήνωρ
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν ἔδωκε ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐυσσέλμους περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμῆλει.

of the Rhesus (916), where the legend is given, he was a *δαινὸς σοφιστῆς* Θρηξ, the son of Philammon, and was blinded by the Muses for presuming to contend with them in their art. Col. Mure (Crit. Hist. i. p. 151) inclines to regard 'Thrace' as the district about Phocis and Parnassus, the earliest seat of Hellenic culture.

597. στεῦτο. Schol. κατὰ διάνοιαν ᾤριζετο. 'For he pledged himself in a boastful speech to conquer, even if the Muses themselves would sing' in competition with him. For στεῦτο see iii. 83.—εἴ περ ἂν, iii. 25 (Schol. ἀντὶ τοῦ, εἰ καὶ αὐταί).

600. ἐκλέλαθον, 'they made him forget.' The penalty of his presumption is said to have been the loss of his eyes, his senses, and his art. And in this way some of the ancients interpreted πηρὸν, and not merely for τυφλόν. Schol. ἀντὶ τοῦ τῆς τέχνης ἔπαυσαν καὶ ἐκφρονα αὐτὸν ἐποίησαν. Lord Derby, "They in wrath Him of his sight at once and pow'r of song Amere'd, and bade his hand forget the lyre." For ἐκλελάθω see vi. 285. In

Theocr. i. 63 Hades is called *ὁ ἐκλελάθων*, 'the causer of oblivion.' So inf. xv. 60, ὅφρα—λελάθῃ ὀδυνάων. Similarly λελάθειν τινά τινος, xxii. 343, vii. 80. In Hymn. εἰς Ἀφροδ. 40, Ἥρης ἐκλελάθουσα is 'making him (Zeus) forget Hera.'

604. Αἰπύτιον. Schol. παρὰ τὸν τοῦ Αἰπύτου τάφον· ὁ δὲ Αἰπύτος ἀρχαιότατος ἦρως, Ἀρκὰς τὸ γένος. For the legend about him see Pind. Ol. vi. 33 seqq.

605. By the epithet πολύμηλον the pastoral town of Orchomenus in Arcadia is distinguished from the other and more famous Orchomenus, which Thucydides calls *ὁ Βοιωτίας*, iii. 87, and Theocritus *Μινύειος*, xvi. 104. K. O. Müller observes that "the purer tradition of the Iliad does not mix up these Pelasgic tribes in the ranks of the Achæan army."

612—14. Zenodotus rejected these three lines, but the Schol. Ven. defends them, as being necessary to account for an inland people having ships at all.—V. 614 may have been adapted from Od. v. 66, κορῶναι Εἰνάλεια, τῇσιν τε θαλάσσια ἔργα μεμῆλεν.

οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 ὅσσον ἐφ' Ἑρμίνῃ καὶ Μύρσινος ἐσχατώσα
 πέτρῃ τ' Ὠληνίῃ καὶ Ἀλείσιον ἐντὸς ἑέργει,
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υῖες δ' μὲν Κτεάτου δ' δ' ἄρ' Εὐρύτου, Ἀκτορίωνες,
 τῶν δ' Ἀμαρυγκείδης ἦρχεν κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθένης Αὐγηιάδαο ἄνακτος.

οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηι,
 Φυλεΐδης, ὃν ἔτικτε δῖφιλος ἱππότης Φυλεύς,
 ὅς ποτε Δουλιχίονδ' ἀπενάσσατο πατρὶ χολωθείς.
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,

615—7. For Buprasium ('ox-leek,' or 'big-leek'), the Olenian rock (acropolis or fortress), and the hill of Aleisium, see xi. 756 seqq. According to some, the latter was a tumulus raised over one Aleisius, a suitor of Hippodamia. It may mean 'cup-shaped,' from ἄλεισον, xi. 774.

616. ὅσσον ἐφ'. Spitzner reads ὅσσον ἐφ' with Heyne: "quantum agri Hyrmine et Myrsinus extrema includunt." And so the Schol., ἐφ' ὅσον ἢ τε Ἑρμίνῃ καὶ—ἐντὸς συνείχον, τοῦ παντὸς οἱ Ἑλεῖοι ἐβασίλευον. Zenodotus read ὅσσον ἐφ' Ἑρμίνῃ. Apparently, the poet should have said either ἐφ' ὅσον οἱ ὕροι τείνουσι, or ὅσσους ἔεργον κ.τ.λ. Four cities are mentioned, and one ἀρχὸς is assigned to each.—Ἐπειοί, i. e. Ἑλεῖοι. Augeas was king of the Epeians, Pind. Ol. xi. 35. See xi. 688.

621. Ἀκτορίωνες. See xi. 750, xxiii. 638. Cteatus and Eurytus (see Pind. Ol. xi. 28) were the sons of Actor; Amphimachus was the son of Cteatus, Thalius of Eurytus; so that the poet should rather have said Ἀκτορίωνων. (Schol.) Spitzner reads Ἀκτορίωνος, comparing xiii. 185, Ἀμφίμαχον, Κτεάτου υἱὸν Ἀκτορίωνος.

624. Αὐγηιάδαο. On this form 'see i. 1.

626. ναίουσι. More commonly ναιετάουσι, in the intransitive sense.

629. ὅς, viz. Φυλεύς.—ἀπενάσσατο, ἐς τὸ Δουλίχιον ἀπακίσθη. Phyleus was the son of Augeas, and retired to Dulichium because his father refused to pay Hercules the sum promised for cleansing his stables (Pind. Ol. xi. 28). In xiii. 692 and xv. 519, Meges is the king of the Epeians (i. e. Eleians). "The catalogue here follows the tradition, which was also known in later times, that Phyleus, the father of Meges, quarrelled with his father Augeas, and left his home on this account." K. O. Müller, Hist. Gr. Lit. ch. v. § 9. See an explanation of this discrepancy in Appendix D. of Col. Mure's Critical History (vol. i. p. 509).

632. Νήριτον. Od. xiii. 351, τοῦτο δὲ Νήριτόν ἐστιν ὅρος καταειμένον ὕλην. ib. ix. 21, ναιετάω δ' Ἰθάκην εὐδείελον, ἐν δ' ὅρος αὐτῇ Νήριτον εἰνοσίφυλλον ἀριπρεπές. Hesychius explains the epithet by σύνδενδρον, κινήσιφυλλον· ἐνοσις γὰρ ἡ κίνησις. See *New Cratylus*, § 95 note (p. 160, ed. 3). If, as is probable, this was a local name, we should perhaps

καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἢ δ' οἱ Σάμον ἀμφενέμοντο,
οἳ τ' ἥπειρον ἔχον ἢ δ' ἀντιπέραια νέμοντο. 635
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος,
τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρηοι.

Αἰτωλῶν δ' ἡγείτο Θόας Ἀνδραίμονος υἱός,
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὡλενον ἢ δὲ Πυλὴνῃν
Χαλχίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν· 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος,
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν.
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιεταούσας,
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεῖφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἡὺς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων,

read Νήριτον for Νήρικον (a town in Leucadia) in Thucyd. iii. 7. However, Νήρικον occurs in Od. xxiv. 377.—Κροκύλεια, probably the Κροκύλειον of Thucyd. iii. 96. On τῷ Z. see inf. 824.

635. ἀντιπέραια. Schol. τὰ ἐξεναντίας τῆς Ἡλίδος κείμενα χωρία.

637. μιλτοπάρηοι, having sides painted with red. Cf. νέας φοινικοπαρήους, Od. xi. 124. The commentators cite Herod. iii. 58, τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλτηλιφέες.

641. οὐ γὰρ κ.τ.λ. The command was given to Thoas, because Oeneus and Meleager his son were both dead. Zenodotus rejected 641, 2 as spurious. Thoas was the grandson of Oeneus, by his daughter Gorgo. Meleager appears to be mentioned by name as the most renowned of the sons. See ix. 530. 543.

641, 2. Rejected by Zenodotus, who

perhaps, says the Schol. Ven., thought that Meleager was wrongly separated from the sons of Oeneus. Other Scholiasts regard this distinct mention of Meleager as designed, and as intended to describe him κατ' ἐξοχήν. Perhaps, οὐ γὰρ Φοινῆος κ.τ.λ. Cf. xiv. 117.—αὐτὸς, sc. Οἰνεύς.

643. τῷ δὲ κ.τ.λ. To him, Thoas, it had been committed, ἐπετέταλτο, to rule the Aetolians in all things, viz. in war as well as in politics.

646. τειχιόεσσαν. See sup. 559.

647. Λύκτον. Hes. Theog. 477, πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πῖονα δῆμον.

649. ἐκατόμπολιν. In Od. xix. 174 Crete is described as having a very numerous population and ninety cities.

651. Ἐνναλίῳ. Here, as elsewhere, pronounced Ἐναλλίῳ. See v. 592. xvii. 259. xxii. 132.

654. ἡὺς, i. 393.—ἐκ Ῥόδου. See Pind.

- οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Λίνδον Ἰηλυσόν τε καὶ ἀργινόνετα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκε Ἀστυόχεια βίη Ἡρακληίη,
 τὴν ἄγεται ἔξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εὐπήκτω,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
 ἥδη γηράσκοντα, Λικύμνιον ὄζον Ἄρηος.
 αἴψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γὰρ οἱ ἄλλοι 665
 υἱέες υἰωνοὶ τε βίης Ἡρακληείης.
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδὲ φίληθεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισι ἀνάσσει.
 [καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

Ol. vii. 73—7, where also the three cities of Rhodes, Camirus, Ialysus, and Lindus, are mentioned as called after Eponym heroes, the sons of Rhodos and Helios. —ἀγερῶχων, see inf. 686. K. O. Müller remarks, "This account of the Rhodians, by its great length, betrays the intention of a rhapsodist to celebrate this island."

655. *τρίχα*, in a Tripolis or confederacy of three cities. Od. xix. 177, *Δωριέες τε τριχάδικες δῖοι τε Πελασγοί*.

656. *Ἰηλυσόν*. Here pronounced, sometimes written, *Ἰηλυσσόν*. See Herod. i. 144. Thuc. viii. 44.—*ἀργινόνετα*. "Cameirus' white-stone hills," Lord Derby. See inf. 739.

657. *Τληπόλεμος*. Repeated from 653, as sup. 567 *Διομήδης* from 563.

659. *Σελλήεντος*. This line occurs also xv. 531.

660. *αἰζηῶν*, 'men of might,' 'warriors.' See on iii. 26, viii. 298, xvi. 716, and Col. Mure's remarks on the epithet *διοτρεφέων* in this place, vol. ii. p. 79.

661. *ἐπεὶ τράφε*—*αὐτίκα*. No sooner had he grown to manhood than he slew the aged Licymnius. It was done unintentionally, in a fit of anger (*χωλωθεῖς*, Pind. Ol. vii. 30). On the intransitive *τράφε* (vulg. *τράφη ἐν*) see v. 555.—*ἐνὶ μεγάρῳ εὐπήκτῳ*, as ix. 144. 286.

662. *μήτρῳα*. Licymnius was the bastard brother of Alcmena, the mother of Hercules, Pind. Ol. vii. 27, both being the children of Electryon. Consequently, Licymnius was great uncle to Tlepolemus through Alcmena, or by the grandmother's side. Tlepolemus, then, slew the 'mother's brother of his father,' or 'his father's mother's (half) brother.'

665. "Participio eundi modus significatur; xviii. 416 *βῆ δὲ θύραζε χωλεύων*." *Spitzner*. The Schol. Ven. proposed *βῆ φείγειν*, like *βῆ δ' ἵεναι*, &c.

666. *υἱέες κ.τ.λ.* See v. 631.—*ὃ γε*, Tlepolemus.

668. Hesych. *καταφυλαδόν· κατὰ ἔθνη*.

669. This line was rejected by the ancient critics, who explained *ἐφίληθεν* ὑπ' ἀλλήλων καὶ οὐ διήχθρευσαν. On the one hand, *φιλεῖσθαι ἐκ Διὸς* is unusual in Homer; on the other, *ἐφίληθεν* for *φίλοι ἦσαν* is extremely harsh.

670. *κατέχευε*. In allusion, perhaps, to the shower of gold which Zeus is said to have rained upon the island, *πολὺν ὅσε χρυσόν*, Pind. Ol. vii. 50; though the Schol. Ven. remarks that Pindar seems to have taken literally a metaphorical phrase, *πλοῦτον κατέχευε*, meaning that Zeus gave them great wealth and prosperity.

Νιρεὺς αὖ Σύμηθεν ἄγεν τρεῖς νῆας εἵσας,
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόπου τε ἄνακτος,
 Νιρεὺς ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ υἱε δῶν Ἡρακλείδαο ἄνακτος.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῖνα νέμοντο,
 οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δ' ἐκαλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἄλλ' οἳ γ' οὐ πολέμου δυσηχέος ἐμνύοντο·

671. Σύμηθεν, from *Syme*, an island off the coast of Caria.

672. Either this line or the next distich may be interpolated. [Zenodotus rejected 673, 675, and had not 674 in his copy at all. Schol. Ven.] Aristotle (Rhet. iii. 12) quotes the headings of the three verses 671—3, as an instance of τὰ ἀσύνδετα. The object of the verse was to show that Nireus descended from parents who were both handsome. For this sense of ἀμύμων see on viii. 302. χαροπὸς is an epithet of Ganymede in Theoc. xii. 35. It probably meant 'bright-faced,' φαιδρός. See however *New Cratylus*, § 282. Nireus is perhaps but another form of Nereus. Hor. Od. iii. 20. 15, 'Qualis aut Nireus fuit, aut aquosa Raptus ab Ida.'

675. ἀλαπαδνός, 'weak,' either in body or in warlike resources. Hesych. ἀσθενής, εὐχέριωτος, ἀνανδρος.

676. Κράπαθος (*Carpathus*) καὶ Κάσον νῆσοι περὶ τὴν Κῶν. Schol.

677. Κῶν. Schol. Εὐρύπυλος ἦν Ἡρακλῆος καὶ Χαλκιδίπης παῖς, ὃς ἐβασίλευε τῆς Κῶ. Propert. v. 5. 23, 'Eurypylique placet Coae textura Minervae.'

681. νῦν αὖ. He commences a new theme of the catalogue, as if he were going to say νῦν αὖ λέξομαι or μνήσομαι ὅσσοι &c., the forces of Achilles being of special importance in the enumeration.

The ellipse of a verb governing τοὺς is remarkable. Schol. Ven. μακρόθεν ὑπακούεται τὸ ἔσπετε ἢ τὸ ἐρέω.—τὸ Πελασγικὸν Ἄργος (where the post-Homeric use of the article occurs), the Argos of Upper Hellas, as described and defined by Aeschylus, Suppl. 249 seqq. The other is Ἄργος Ἀχαιικόν, xix. 115.—Τροίην ἐς καλλιγύναικα occurs also in Hesiod, Opp. 653. Compare inf. xi. 770.

684. Ἕλληνες. Thuc. i. 3, τοὺς μετ' Ἀχιλλῆως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν. The word means "warriors." See *New Cratylus*, § 92.

686—694. These nine verses were rejected by Zenodotus, and they certainly bear the strongest marks of being an addition. The use of ἐμνύοντο (as it seems) for ἐμνήσαντο is exceptional; and ἐπὶ στίχας ἡγήσασθαι, 'to lead to the ranks,' is equally peculiar. (The *Latinism* of the verse may perhaps be defended.) For the story of the ravage of Lyrnessus, in the *Troia*, see xix. 296, where mention is also made of Mynes, the husband of Briseis.—Θήβης, viz. Ἐποπλακίης, vi. 397.

686. *Vulg.* πολέμοιο. Doederlein regards δυσηχέος as derived from ἄχος, not from ἡχή (commonly *Früh*). In the former case, it was pronounced δυσαχέος, just as ἀγερῶχων sup. 654 may have been ἀγερόκχων, from ἀγείρειν ὄχους. Aeschylus actually combines ἄχος

οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.
 κείτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
 τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
 καδ δὲ Μῦνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος.
 τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν,
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
 ζωὸς ἑών· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δὲ κτάνε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·

δυσαχὲς, Eum. 140. In the Hymn to the Delian Apollo, v. 64, the island is called *δυσήχης ἀνδράσιν*, 'unkindly.'

690. ἐν Λυρνησσῶ Zenodotus,—a good reading, since ἐξείλετο would naturally mean ἔλαβε ἐξαιρετον, 'had received at (the capture of) Lyrnessus as a special prize.' Schol. Ven. οὐκ ἔλαβε δὲ αὐτὴν ἐν Λυρνησσῶ, ἀλλὰ πρότερον κατάξας τῷ Ἀγαμέμνονι ἐξαιρετον ἔλαβεν αὐτὴν γέρας.

692. κατέβαλε, a rather unusual phrase for ἔκτεινε.—ἐγχεσιμῶρους, see on iv. 242.

694. κείτο, lay idle at the ships. Cf. vii. 230.

696. Schol. οὐ τὸν Πύρασον λέγει Δήμητρος τέμενος, ἀλλὰ πόλις ἐστὶ Δημήτριον καλουμένη.

697. λεχεποῖν. See iv. 383.

699. ἔχεν κατά, κατέχεν, the usual term for the earth or the tomb *detaining* or holding down the dead, as in iii. 243, τοὺς δ' ἤδη κατέχεν φυσίχους αἶα. Also the dead are frequently said by the tragic writers κατέχειν θήκην or τύμβον.

700. ἀμφιδρυφῆς, rending both cheeks in grief, as xi. 393, τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειαί.

701. ἡμιτελής, 'half-finished.' This is the simplest sense, and may allude to the custom of a newly-married pair building or newly adorning their house.

Hence the νεόγραφτος θάλαμος of Helen and Menelaus in Theocr. xviii. 3. The Scholiasts give various explanations, one being 'a house without children born in it.' Mr. Trollope quotes as from Hesychius, ἡμιτελής· ἡμίγαμος. But Hesychius does not give the word at all, which is rather remarkable in a lexicographer who devotes some two-thirds of his work to Homeric words. But there is one gloss which has puzzled all his commentators, ἡμιτιεύς· ἡμισευτής. On which the last editor remarks, "Nōn liquet." Read, ἡμιτελής· ἡμιτευχής. There was a legend about this Protesilaus, very poetically rendered in Propert. i. 19, 7—10, that his ghost paid a visit to Laodamia his wife, who had not ceased to grieve for his loss.

ib. Δάρδανος ἀνὴρ. Said by some to have been Euphorbus, who is called Δάρδανος ἀνὴρ in xvi. 807. Protesilaus is said to have been the first to leap from his ship on to the Trojan strand. Perhaps the word contains, or was thought to contain the root *Fal*, *sal-io*. Ovid, Her. 13. 93, 'Sors quoque nescio quem fato designat iniquo, Qui primus Danaum Troada tangat humum.'

703. οὐδὲ μὲν, i. e. οὐ μέντοι. Mr. Newman, "Nor did, in sooth, the people

- ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
 [ἦρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα.]
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710
 οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐνυκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος πάις ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν
 Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη. 715
 οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐν εἰδώς,
 ἐπὶ νεῶν ἐρέται δὲ ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων ἐν εἰδότες ἱφί μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κείτῳ κράτερ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.

Suffer from lack of governance; yet longed they for their hero."—γε μὲν, γε μὴν. The sense is *καίπερ ποθοῦντες*, or, as the Schol. explains it, *πόθεον τὸν ἀρχόν, καὶ τοὶ ἔχοντες τὸν κοσμήσοντα*.

706. Propertius (*ut sup.*) calls Protesilaus *Phylacides*, as if the son, not the grandson, of Phylacus. Perhaps he derived the name rather from *Φυλάκη*, *sup.* 700.

707. ὁ δ' ἅμα. He, Protesilaus now dead, was at once older and braver than his brother Podarkes. Zenodotus appears to have read *ἄρα*, and so Heyne.

708—9. This distich seems spurious. Compare viii. 126, οὐδ' ἄρ' ἔτι δὴν ἵππῳ δευέσθην σιμάντορος.

711. Βοιβηίδα. Eur. *Alcest.* 588, τοιγὰρ πολυμηλοτάταν ἐστὶν οἰκὴν παρὰ καλλίναον Βοιβίαν λίμναν. Eumelus, son of Admetus, is a character in the same play, v. 406 seqq.—Φεραί, the town, as Φέρης was the father, of Admetus, seems connected with Φήρες and Φέριστοι (*Φηρ*). There was also a town *Φηραὶ* or *Φηρῇ* in Messenia, mentioned in v. 543, ix. 151.

Od. iii. 488. But, as we have *Φηρητιάδης* inf. 763, for the son of Φέρης, it is quite clear that these forms are varieties of the same name. The name of the son, 'unconquered,' 'untamed,' well suits that of the sire, 'war-like,' and indeed that of the wife, Ἄλκηστις from ἀλκή. Compare xxiii. 376. Hence perhaps the Platonic Ἡρὸς Ἀρμενίου, *Resp.* p. 614 B, and ἡρίον (*F*) a tumulus or 'man's grave,' in xxiii. 126.

717. Ὀλιζών. 'The lesser town,' from ὀλιγίων, whence also the name *Olires*, a form of *Ulysses*.

719. πεντήκοντα. *Thucyd.* i. 10, *πεποίηκε—τὰς Φιλοκτῆτον (ναῦς) πενήκοντα*. The passage therefore is ancient; and yet, in the absence of the initial *F* to ἱφί, we seem to have an evidence of comparatively later writing. Cf. xvii. 739.

720. μάχεσθαι, sc. ὥστε μάχεσθαι αὐτοῖς. They were marines or *αὐτερέται*. *Thuc.* l. c.

723. μοχθίζοντα seems a later form for *μογοῦντα*. These lines may have crept in from the *Cycclus*, in which the

ἔνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος. 725

οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀιλήος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀιλλῇ πτολιπόρθω.

οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος, 730
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων.

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
τῶν ἥρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν, 740
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόιο τὸν ἀθάνατος τέκετο Ζεὺς,
τόν ῥ' ὑπὸ Πειριθώῳ τέκετο κλυτὸς Ἴπποδάμεια
ἥματι τῷ ὅτε Φῆρας ἐτίσατο λαχνήεντας,

adventures of Philoctetes were fully related. Zenodotus rejected 724—5. The latter is nearly the same as 694 sup. The Greeks had been warned by the seer Helenus that Troy could only be taken by Philoctetes and his bow.—μνήσεσθαι, Schol. μνημονεύειν καὶ χρῆζειν τοῦ Φιλοκτῆτου.

726—7. Nearly identical with 703—4 sup. Zenodotus read τὰς δὲ Μέδων κ.τ.λ., and therefore rejected also 726. In xiii. 692—5, Medon is the leader of the Phthians of Phylace, associated with Podarkes (sup. 701). See K. O. Müller, Hist. Gr. Lit. v. § 9.

729. κλωμακόεσσαν. Schol. τὴν τραχείαν καὶ ὄρη ἔχουσαν. Hesych. πολλὰ ἀποκλίματα ἔχουσαν,—κρημνώδη, ἢ δύσβατον.

731. παῖδε. The phrase merely means, perhaps, that they were *Asclepiadae*, members of a clan or family who possessed the art of healing. See on iv. 204. In this sense the physician Eryximachus in Plat. Symp. p. 186, E, calls Asclepius ὁ ἡμέτερος πρόγονος, not per-

haps actually as a progenitor, but as the founder of the guild or clan. See however Grote, i. p. 152—4.

734. Ὑπέρειαν. See vi. 457.

735. Τιτάνοιο. From τίτανος 'gypsum,' a word used in Hes. Scut. 141.

739. λευκὴν, like λευκὰ in 735, and ἀργινόντα in 656, refers to the white limestone rocks, for which Magnesia was distinguished. So perhaps Ἀργισσα (738) from ἀργός, formed like *Larissa*, *Antissa*. *Oloösson* contains the roots ὀλεF (*ὀλοF*) and σεF or σοF (*σεύω*).

743. On Φῆρες, commonly identified with the Centaurs, see i. 268. They were driven by Polypoetes from the fastnesses of Pelion, and made to retire upon the barbarous tribe of the *Aἰθίκες*, near Mount Pelion. These legends unmistakably point to pre-historic conflicts of rude native races, (*Lapithae*, who used stones or celts,) with horsemen, for the possession of the more fertile parts of Thessaly. For Leonteus and Polypoetes see also xii. 129, where Λεοντεὺς is called *Βροτολοιγῷ ἴσος Ἀρηι*.

τοὺς δ' ἐκ Πηλίου ὧσε καὶ Αἰθίοκεσσι πέλασεν —,
οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄζος Ἄρηος, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δυωκαίεκοσι νῆας·
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἱ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
ὅς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ.
οὐδ' ὁ γε Πηνειῷ συμμίσγεται ἀργυροδίνη,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡύτ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχεν Πρόθοος Τενθρηδόνοιο υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον. τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν ἡδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὐμήλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἵσας 765

745. οὐκ οἶος, sc. ἡγεμόνευε.

749. Ἐνιῆνες. The same as Αἰνίανες, a people mentioned in Soph. El. 706. Spitzner cites Herod. vii. 187. For the Perrhaebi mentioned in connexion with Dodona, see Aesch. Suppl. 252—4.

751. ἔργα νέμοντο, 'occupied farms.' So Hes. Opp. 119, ἥσυχαι (f. ἥσυχαι) ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν. Here, as in οἰκία in the preceding line, the F is wanting. [δυσχείμερα Bekk. ed. 2.]

755. This line may have been added. The spring, it might be inferred from the description, discharged bitumen or petroleum; especially as it is of the supernatural character attributed to the water of the Styx. Others however explain it of the conflux of clear water with the chalky water of the Peneus, which would produce something like the effect described. The Styx itself is a ὄρκος, or object to swear by. See xv.

38, Od. iv. 185, and for ἀπορρώξ, 'a branch stream,' Od. ix. 359. Translate, 'for from the water of Styx, that awful oath, it is derived.'

761. τίς τ' ἄρ'. See on i. 8, and for ὄχ' ἄριστος, i. 69.—By οὔτοι ἄρ' κ.τ.λ. the poet makes a break (ἀφορισμός, Schol.) between the forces of the allies and those of the Atreidae themselves, which he reserves for description till the end; whereas in the Trojan catalogue, v. 816, he mentions Hector and his troops first.

763. Pheres, the father of Admetus, and grandfather of Eumelus (sup. 714), is here called Φερητίας, whence the Patronymic, like Σεληπιάδαο (sup. 693). For the horses of Eumelus see xxiii. 289.

765. ὄτριχας, from ὄτριξ, Schol. ὁμόχροας, i. e. ὁμότριχας, 'alike in colour.' The aspirate vanishes as in ὑπατρος, xi. 257.—οἰέτεας, ὁμήλικας, ὁφέτεας for

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεύσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
 ὅφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ' οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ, λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασι οἷσι ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν, ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
 ἐν κλισίῃς. οἱ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδὲ μάχοντο.
 οἱ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑποστενάχιζε Διὶ ὥς τερπικεραυνῷ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση

ὁμοφέτεας.—σταφύλη κ.τ.λ., 'equal in the height of their backs by measurement,' lit. 'by a level, or measuring line, applied to their backs.' Lord Derby, "Both swift as birds, in age and colour match'd, Alike in height, as measured o'er the back." The grammarians explain σταφύλη by διαβήτης, which appears to mean a straight board with a vertical bar at right angles, having a plummet attached, and which is made to *stride across* two objects, to ascertain their relative heights. It is the level still used by masons.—ἐτίσας (F), see i. 306.—The equal size of yoke-horses, which the Romans called *par jugum*, the Greeks ἴσον ζυγόν, was of the first importance in charioteering.

766. Ἀπόλλων. He was said to have tended the herds of Admetus,—a legend easily explained by the adoption of the worship of Apollo Νόμιος and Λυκοκτόνος, the god of the herds, by the pastoral people of Phærae.—Πηρείη, others read ἐν Πιερίῃ. Hesych. Πιερίη πόλις ἐν Θεσσαλίᾳ.

767. φόβον φορεύσας, 'carrying war-panic,' or scaring all wherever they came. Cf. v. 223.

770. ἵπποι, i. e. ἵππων δὲ, ἐκείνοι μέγ' ἄριστοι, οἱ κ.τ.λ. Perhaps spurious. Cf. 763.

772. This verse occurs in vii. 230.

774. αἰγανέησιν, with javelins. Od. iv. 626, where this line occurs. Αἰγανέας δολιχαύλους εἰλόμεθ' ἐκ νηῶν, Od. ix. 156, where the context points to 'goat-spear' as the primary meaning.—ἰέντες, 'hurling them.'

776. ἐλεόθρεπτον, 'marsh-bred.' Combined with σέλινον another wild plant is described as εἰλιπενῆς ἄγρωστις, Theocr. xiii. 42.—ἐρεπτόμενοι, βοσκόμενοι, 'munching,' 'chewing.' Cf. v. 196. Od. xix. 553, χῆνας—πυρὸν ἐρεπτομένους παρὰ πύελον.

777. εὖ πεπυκασμένα, well covered up, i. e. with coverlets against the weather. See on v. 194. Others (as Lord Derby) render it 'well-wrought.'

778. οἱ δὲ, viz. the ἄνακτες, chiefs of the Myrmidons subject to Achilles.—φοίτων, 'strolled idly this way and that.'

780. νέμοιτο, 'was being preyed upon,' wasted or consumed by. Elsewhere, πῶρ νέμεται πόλιν, feeds upon a city. Both in this and the next line ὥς seems to take the F. See sup. 144. 764. iv. 482.

782. ἱμάσση, 'has scourged (made to swell and writhe) the land round about Typhoeus.' The phrase perhaps alludes to the clinks (καίεται) and ridges, the wrinkled and contorted lava-plains, in

εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Τρῶσιν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὀμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790

εἶσατο δὲ φθογγὴν νῦι Πριάμοιο Πολίτη,
ὅς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις 795
“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσίν,

volcanic regions, which may be compared on a vast scale to the marks raised on the flesh by a whip. In Hesiod, Theog. 857, Zeus is said to conquer Typhoeus by a whip, αὐτὰρ ἐπεὶ δὴ μιν δάμασε πληγῇσιν ἰμάσσας. This confirms the view, that the physical aspect of some place is described, such as the κατακεκαυμένη of Mysia or Phrygia. Mr. Darwin saw in Ascension Island “lavastreams covered with hummocks, and rugged to a degree which, geologically speaking, is not easy of explanation.”—εἰν Ἀρίμοις, probably for ἐν Ἀρίμοις (τὰ Ἀριμα), a volcanic district in Cilicia. Typhoeus, the buried giant, represented the irresistible forces of volcanic action. Virgil's “durumque cubile Inarime Jovis imperiis imposita Typhoco,” Aen. ix. 716, seems to show that he read Εἰναρίμοις.—ἀμφί, ‘about the spot where Typhoeus lies.’

785. πεδίοιο. The genitive probably depends on the sense of the cognate verb διαπερᾶν.

787. ἐλθεῖν ἄγγελον σὺν ἀγγελίᾳ is a phrase so unusual, that we may perhaps regard this line as an interpolation.—ἀλεγεινῇ, see v. 658.

788. ἐπὶ θύρῃσιν. Councils were anciently held in front of the king's palace, and here accordingly were conspicuously placed the royal seats for the king and the queen, Aesch. Ag. 502.

791. εἶσατο, ‘she likened herself in voice to Polites.’ Cf. 795.

793. τύμβῳ, the barrow or mound like that described inf. 814. It is evident that these tumuli were used as σκοπιαὶ or posts of observation.

794. δέγμενος, προσδοκῶν, for δεχέμενος (like ὕρμενος, ἄλμενος, &c.), sup. 137.—ναῦφιν, ἀπὸ νεῶν. See xiii. 700. His speed of foot refers to his power of escape if pursued as a spy, as well as to his being able to bring the earliest news into Troy, in case the Achaeans should make a general sally from the ships upon the city. Schol. πρὸς τὸ προλαμβάνειν τὴν ἐξοδὸν τῶν πολεμίων. In this case Iris, as Polites, is supposed to have come in haste to report that the troops were moving.

795. Vulg. μετέφη, which can only mean ‘spoke in the assembly.’ But this reading was probably introduced by those who thought μιν meant ἐαυτήν, and was the object of εἰσαμένη (see iii. 122). Here as elsewhere (see iii. 389, xx. 82) we should read προσέφη, governing μιν, i.e. Priam. [So Bekker, ed. 2.]—The five lines (791–5) were rejected by the Alexandrine critics, on the ground that Iris should have appeared in her own character as a messenger from Zeus, whereas Polites himself would have sufficed to inform them that a great battle was impending.

796. φίλοι is the predicate.—ἄκριτοι, long and rambling, undecisive. Schol. ἀναριθμητοί. Compare Θεοσίτ' ἀκριτόμυθε, sup. 246. Iris accuses Priam of

ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·

λίην γὰρ φύλλοισι εἰκότες ἢ ψαμάθοισιν 800

ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν.

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.

πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,

ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

τοῖσι ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, 805

τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."

ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,

αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.

πᾶσαι δ' ὠγγύνντο πύλαι, ἐκ δ' ἔσσυτο λαός,

πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

ἔστι δέ τις προπάροιθε πόλεος αἰπεῖα κολώνη,

being too fond of making speeches, which may do very well in a time of peace, but not in time of war. Compare ἄχεα ἄκριτα, iii. 412.

797. ἀλίαςτος, incessant, from which there is no retiring. See Lexil. p. 406.

798. ἦ μὲν δὴ. 'Of a truth, I have many a time been in fights with men, but never yet saw I such and so numerous a host.' Aristarchus read ἤδη μὲν κ.τ.λ., for which cf. iii. 184. Either ἦ μὲν represents ἦ μὴν (a strong asseveration), or ἦ πολλὰ combines in the usual formula (i. 156). Col. Mure (Crit. Hist. i. p. 263) here observes, "It is certain that Polites must have known the Greek army to be much smaller than before, since, besides the heavy losses sustained in previous battles and the late pestilence, it was diminished by the whole amount of the Myrmidon force. This, therefore, is but a hyperbolical common-place introductory to the Trojan march from the city."

801. πεδίοιο, viz. διὰ. But the genuineness of this verse may fairly be doubted. For προτὶ there was a variant περί.

802. Others, perhaps better, ὧδε δὲ ῥέξαι, 'and do you act thus,' sc. μέμνησο. Cf. 806. Spitzner places a comma after ἐπιτέλλομαι. Cf. Od. v. 342.

803. The γὰρ is *proleptic*, in the sense of ἐπεὶ.

805. σημαινέτω. 'Let each general

give orders to the troops he commands; and these let him lead, after marshalling the citizens.' Doederlein, after Matthiae, would read ἐξηγεῖσθαι, in the imperative sense, for τῶν δὲ πολιτῶν αὐτὸς ἐξηγοῦ, κοσμησάμενος αὐτούς. This is accordingly done at v. 816. Cf. iii. 1. Spitzner defends the vulgate; but the sense is rather unsatisfactory if ἕκαστος be repeated with ἐξηγείσθω. The verse, in fact, is perhaps a rhapsodist's addition. Mr. Newman's version is, "Let every chieftain give the word to those who know his guidance, And each his proper citizens in several order marshal."

807. Schol. Ven. οὐ κείται συνήθως ἡμῖν τὸ ἡγνοίησεν, ἀλλ' ἀντὶ τοῦ οὐκ ἀπίθην. 'Did not ignore,' we should say.

808. ἐπὶ τεύχεα, 'they rushed to arms,' i. e. to fetch their shields and their accoutrements generally as heavy-armed soldiers.

809. πᾶσαι πύλαι, 'all the gates' according to some, 'the gate was thrown wide open,' according to the Schol., τὸ πᾶσαι ἀντὶ τοῦ ὅλαι. See viii. 58, where this distich occurs.

811. κολώνη περίδρομος, a detached circular hill, probably a tumulus, as the "Gods," i. e. Pelasgic people, called it. See on xiv. 291; Plato, Cratyl. p. 392, Α, φαῦλον ἡγεῖ τὸ μάθημα, ὅσῳ ὀρθότερόν ἐστι καλεῖσθαι χαλκὸς κυμίνιδος τῷ αὐτῷ ὀρνέῳ; ἢ τὴν Βατίειάν τε καὶ Μυρίνην, καὶ ἄλλα πολλὰ καὶ τούτου τοῦ ποιητοῦ

ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἴκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάις Ἀγχίσαιο
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820
Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὖνηθείσα,
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
Ἀρχέλοχος τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.

οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο, 825
Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτυίαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
υἱε δύω Μέροπος Περκωσίου, ὅς περὶ πάντων
ῥῆδη μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν

καὶ ἄλλων; The name *Batieia* may or may not come from *βάτοι*, 'brambles,' as *Πιτυία* inf. 829 from *πίτυς*. Myrina was one of the Amazons, who were said to have invaded Troy, iii. 189. The name is the same as the later *Μυρίνη* or *Μυρσίνη*, with the pronunciation *Μυρίνη*. — *πολυσκάρθμοιο*, 'agile,' *πολυκινήτου*, *ταχείας*, — *σκαρθμὸς γὰρ ἡ τῶν ποδῶν κίνησις*, Schol. (from *σκαίρειν*).

816. Here commences,—and it forms a natural sequel to the *Κατάλογος* of the Greek troops,—the marshalling of the Trojans and their allies, alluded to in iii. 1. It is the opinion of K. O. Müller (Hist. Gr. Lit. ch. v. § 9), that the "present (Trojan) catalogue in the *Iliad* is only an abridgment of that in the *Cypria*,"—one of the Cyclic poems, intended to serve as an introduction to the *Iliad*, and which is known to have contained a list of the Trojan allies.—*Τρωσὶ*, the Trojans proper, who must be distinguished both from the *Troes* of Lycia

(inf. 826; see on v. 211), and from the *Dardanii*, who would seem to be the country people, or perhaps the mountaineers of Ida. See on iii. 456.

818. *μεμαότες*. Doederlein would supply *μάχεσθαι*. The word was pronounced *μεμαFFότες*, as xvi. 754.

821. *κνημοῖσι*, the valleys. See xxiii. 117.

824. *Ζέλειαν*. See on iv. 103. There is a remarkable confusion here between the Trojans of Ida and the Troes from Tlos, in Lycia. See v. 200, 211. The river Aescopus is mentioned as the native stream of Pandarus, in iv. 91. Cf. xii. 21.

827. *τόξον*, for *τοξείαν* or *τοξικήν*.

828. Ἀπαισοῦ. Probably the same as *Παισὸς* in v. 612. It was a town near Lampsacus on the Hellespont.

830. *λινοθώρηξ*, sup. 529, wearing a linen and not a mail cuirass.

832. *οὐκ ἔασκεν*, he dissuaded, wished to prevent. These four lines occur again xi. 329 seqq.

στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον.
τῶν ἦρχ' Ἴππόθοός τε Πυλαϊός τ' ὄζος Ἄρης,
υἱὲ δύω Λήθιοι Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
Ἀξιοῦ οὐ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἡγείτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἱ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο

834. κῆρες θανάτοιο. See sup. 302. They are here said ἄγειν, to conduct them to the war, as if against their own convictions.

838—9. This distich occurs also xii. 96—7.

840. ἐγχεσιμῶρων, "spear-frenzied," Mr. Newman. See on iv. 242. As a distinctive epithet, this is remarkable, as the Pelasgi were more famed for the arts of peace and for agriculture than for warlike habits. All early races however were fighters, either from choice or necessity.—Larisa, a town on the coast of Mysia, near Cyne. See xvii. 289. 301.

845. ἐντὸς, 'within its limits,' viz. as the eastern boundary. So sup. 617. The Thracians near Aenos and the Hebrus are meant, mentioned also in iv. 520, as led by Peirōus. Other leaders of Thracians, Iphidamas (xi. 221), and Rhesus, are elsewhere mentioned.

848. Πυραίχμης. See xvi. 287.

"Among the princes unmentioned in this catalogue, Asteropaeus, the leader and hero of the Paeonians, is particularly observable, who arrived eleven days before the battle with Achilles, and therefore before the review in the second book, and at least deserved to be named as well as Pyraechmes," K. O. Müller.

851. λασιὸν κῆρ, the rugged (shaggy) heart. See on i. 189. This hero is mentioned v. 576 seqq., xiii. 613.

852. ἡμιόνων. The Schol. says that the Veneti (by some associated with the European *Veneti*, or people of Venice) first bred mules by crossing the ass with the horse. Arnold quotes the opinion of Köppen that the *Jiggetai* (*equus hemionus*), a creature still found in Tartary, may be meant. They were evidently famous in antiquity. Phaedra in Hippol. 231 wishes that she were πῶλους Ἑνετὰς δαμαλιζομένην.

853. Κύτωρον. The *Cytore buxifer* of Catullus, iv. 13, on the Pontus.

ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματα ἔναιον,
Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσι ἐρύσσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεραΐζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκανῖος θεοειδής
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
υἱὲ Ταλαιμέneos, τῷ Γυγαίῃ τέκε λίμνη, 865
οἱ καὶ Μήονας ἦγον ὑπὸ Τρώλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἔεν ἥυτε κούρη,
νῆπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

856. Ὀδῖος. See on v. 39.

857. ἀργύρου γενέθλη, a silver mine; of which this is the earliest mention. Aeschylus calls it ἀργύρου πηγή, Pers. 240, and (if the reading be right) γόνος πλουτόχθων χθονὸς in Eum. 858.—Ἀλύβη is another form of Χαλύβη, the Chalybes being the earliest known miners. This is an instructive instance of the evanescence of the guttural χ, which in other forms passed into h or s.

858. Chromius and Ennomus the Seer are mentioned in xvii. 218.

859. ἐρύσσατο (F), warded off. Cf. viii. 143. Virg. Aen. ix. 328, 'Sed non augurio potuit depellere pestem.'

861. ἐν ποταμῷ, in the slaughter made by Achilles in the Seumander, xxi. 15 seqq. But this is clearly anticipatory, and this distich was omitted by the ancient critics because the name Ennomus does not occur among those slain there. — κεραΐζε, viz. Achilles. Cf. v. 557.

865. Γυγαίη. A lake near Sardis was so called. See Herod. i. 93. Propert. iv. 11. 18 (of Omphale), 'Lydia Gygaëo tincta puella lacu.'

867. Καρῶν. K. O. Müller remarks on the singular omission in the catalogue of the Caucones and Leleges, both of whom are mentioned (x. 429, xx. 96. 329, and elsewhere) as Trojan allies.

868. Hesych. Φθιρῶν ὄρος· πιτυῶδες ὄρος, διὰ τὸ πληθύνειν ἐν αὐτῷ πίτυς· τῶν γὰρ στροβίλων τὰ ἐντὸς φθείρας καλεῖσθαι. The Schol. adds that τὰ ἐξανθήματα τῶν πιτῶν ὁμοία εἰσι φθειρίσιν—meaning, probably, the female blossoms. The *pinus pinaster* is said to be meant.

872. χρυσόν. Schol. κόσμον χρυσοῦν λέγει δὲ ἥυτε κούρη, ἐνεπλέκοντο γὰρ χρυσὸν οἱ βάρβαροι (xvii. 52) πλοχμοί θ' οἱ χρυσῷ καὶ ἀργύρῳ ἐσφῆκωντο. Ovid, Her. xiii. 57, 'Venerat, ut fama est, multo spectabilis auro, Quique suo Phrygiæ corpore ferret opes.'

ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινέεντος.

875. ἐκόμισσε, recovered, rescued from the drowning body. So iii. 378, τὴν μὲν —κόμισαν ἐρίηρες ἑταῖροι. Cf. xiii. 579.—δαΐφρων, sup. 23.

876. Σαρπηδὼν. A form of Ἀρπηδὼν, from ἀρπάζειν, perhaps. Schol. εἶασε νῦν τὸ γένος αὐτοῦ, ἢ ἐν ἄλλῃ τόπῳ μνείαν τούτου ποιούμενος πρὸς πλείονα αὐτὸ ποικιλίαν ἔχῃ. He is among the

most frequently mentioned of the Homeric heroes, especially in lib. xvi.—ἀμύμων, 'handsome,' see vi. 155.

877. δινέεντος. See v. 479. This, the Lycian, Xanthus, really is a turbid and rapid river, whence its name. The Xanthus (Scamander) of the Troas, if a real river at all, seems to have been confounded with this. Cf. xxi. 332.

ΙΛΙΑΔΟΣ

Γ.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσι ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
 ἥντε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
 αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,

1. The ancient titles of this book were three, "Ὀρκοί, the truce made between the Trojans and the Greeks; Τειχοσκοπία, the view of the Grecian host from within the Trojan ramparts; and Πάριδος καὶ Μενελάου μονομαχία, the duel between the principals in the feud.

ib. ἐπεὶ κόσμηθεν, Schol. διατάχθησαν, 'when they had been marshalled.' See ii. 816 seqq.—ἕκαστοι, κατὰ ἔθνη καὶ φυλὰς, *id.* Cf. iv. 428, κέλευε δὲ οἷσι ἕκαστος ἡγεμόνων.

2. Τρῶες μὲν. Answered by οἱ δὲ—Ἀχαιοὶ in v. 8. 'The Trojans went with a noise, the Greeks with silent but firm determination.' Pope says, "The likeness (in the simile of the cranes) consists in two points, the *noise*, and the *order*." There seems no need to suppose *order* is included; the antithesis (σιγῇ, v. 8) is more complete without it. Compare iv. 429—436.—ἐνοπῇ, Hesych. φωνῇ· βοῇ. Schol. τῇ εἰς ὁπὴν ὠτων φέρεσθαι δυναμένη βοῇ. Rather, from ἐνέπειν (root ὅτ, *voice*). Any loud shout or sound seems meant by this word, which occurs x. 13, xii. 35, xvi. 246.—ὥς, perhaps *Ἔως*. See on ii. 144, iv. 482, vi. 443, inf. 230. The preceding syllable *may* be made long in *arsi*.

3. ἥντε, 'as when.' This word is perhaps compounded of ἦ ὅτε, but certainly does not stand simply for ὅτε (Trollope). See Lexilogus, p. 314, and on ii. 87. If we might indulge in a somewhat profitless critical speculation, we should be

inclined to suspect this passage had been interpolated. First, v. 3 was inserted to show that ὄρνιθες meant *cranes*, which however is sufficiently manifest from the context; and then either 5, 6 or 6, 7 were added, after the story about the Pygmies, derived from African travellers of post-Homeric date, had become a popular legend. The old apodosis was either at ἡέριαι ἄρα ταί γε κ.τ.λ., or at κλαγγῇ ταί γε πέτονται. The superfluity of words in the present text is better felt by a terse Latin version: *Trojani cum clamore ibant, qualis est clamor gruum, qui clamore volant*. Compare however ii. 144—9, and i. 287—9.

ib. οὐρανόθι πρὸ, 'in the sky.' So Ἰλιόθι πρὸ viii. 561, x. 12. ἡῶθι πρὸ xi. 50. Here perhaps πρὸ adds the sense of πόρρω, 'in the heaven afar.' Hence Lucret. iv. 181, 'ille gruum clamor in aetheriis dispersus nubibus Austri.' With the cognate locative suffix *φι* prepositions are very common, as ἀπ' αὐτόφιν, κατ' ὄρεσφι, παρὰ ναῦφιν, &c. See these terminations well and fully explained in *New Cratylus*, § 246.

4. χειμῶνα—ὄμβρον. 'The region of cold and wet,' i. e. the north. Schol. τὸν χειμερινὸν τόπον τῆς Ὠρέκης.—ἀθέσφατον, ἀπειρον, boundless. Buttman (Lexil. p. 359) derives it from θεὸς and φημί, 'not to be described even by a god,' remarking that it only occurs as an epithet to ὄμβρος (x. 6).

κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

εὔτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην, 10
 ποιμέσιν οὗ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω
 τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶαν ἵησιν
 ὧς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς

5. ἐπὶ ῥοάων, 'towards the stream' (viz. that circling the earth), in a direction southward, to Aethiopia. Lord Derby incorrectly gives "o'er the ocean stream." Schol. εἰς ῥοὰς, Ἀττικῶς.

6. φόνον καὶ κῆρα. The hostile march of the Trojans against their enemies seems symbolized.

7. ἡέριαι. Schol. ὀρθριναί. "The cranes arrive in the night, and fall on the pygmies early in the morning;" Lexil. p. 41. This is a difficult verse. ἡέριος means *matutinus* in i. 497, and Od. ix. 52, from the early morning mists; here it might mean 'almost hidden in the clouds.' (So Lord Derby, "on their pinions bear," &c.)—προφέρονται, like *prae se ferunt*, bring the offer or challenge of a deadly feud. The force of the middle voice is not very clear; but cf. xi. 495. Od. viii. 210, ὅς τις ξεινοδόκῃ ἔριδα προφέρεται ἀέθλων δῆμῳ ἐν ἀλλοδαπῷ. Ib. vi. 92, τοῶς ἔριδα προφέρουσαι, 'vying with each other.' In κακὴν ἔριδα, 'fatal feud,' there may be an allusion to the κακὴ and ἀγαθὴ ἔρις, Hes. Opp. 10 seqq., which was probably an ancient saw. The ἔρις seems to mean the quarrel with the Pygmies, not the rivalry in noisy flight. In xi. 529, κακὴν ἔριδα προβαλόντες is a very similar passage to the present. The same explanation, viz. the proverbial theory, at once defends and explains the ἔρις κακὴ in Soph. Oed. Col. 372.

10. εὔτε, 'as.' Here and in xix. 386, τῷ δ' εὔτε πτερὰ γίγνεται, this word seems the same as ἥτε, and if so, is better rendered 'as when.' The syntax is involved if we render it simply 'when,' as in xi. 735, Od. xiii. 93 (both quoted by the Schol.), and regard τόσσον τίς τε as a kind of apodosis. This would have been more logically stated, 'As a man sees only as far as he can throw a stone,

when the south wind sheds a mist on the peaks, so' &c. Buttmann proposed to read ἥτ' ὄρεος κ.τ.λ. (or ὄρεος with *synizesis*.) It is suspicious, if the genuineness of this passage be questioned, that in Quintus Smyrnaeus, as Spitzner observes, this use of εὔτε is common. It certainly looks like a late corruption of ἥτε. Possibly however, as in ὧς, there was a connexion of ideas between 'as' and 'when.' In xii. 167, ὥστε σφῆκες ποιήσονται οἰκία is precisely equivalent to ὧς ὕταν κ.τ.λ. And this perhaps accounts for the common epic use of subjunctives in comparisons.—κορυφῇσι, the dative of place.

11. κλέπτῃ. Trollope well compares Eur. Iph. T. 995, κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς.—'Better than night,' because a thick mist on the hills is more favourable for carrying off booty even than darkness.

12. The τε in this line becomes the simple copula, if εὔτε can mean 'as' or 'as when.' In this case, with Spitzner and Heyne, a comma should be placed at ἀμείνω.—ἐπιλεύσσει Spitzner and Heyne. The ἐπὶ in neither clause directly governs the τόσσον—ὅσον (which would have required ἐπι, not ἐπὶ), but the first ἐπὶ means 'over the country,' and the second ἐπὶ is added rather to show the coincidence of the measure of distance, than as necessary to the syntax. Thus ὅσον ἵησι λᾶαν ἐπὶ means, 'as far as he throws a stone over (a field, &c.).' Similarly ὅσον ἐφ' ii. 616, τῷ δ' ἐπὶ &c. v. 283.

13. ἀελλῆς. This adjective does not occur elsewhere. Schol. ἀελλῶδης. Doederlein derives it, like ἀλλῆς, quasi ἀολλῆς, 'dense,' from εἴλειν. A simple correction would be ἀέλλη, 'in a storm.' Buttmann proposes ἀελλῆς, for ἀελλῆεις.—The simile consists in the gradual

έρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15

Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,

παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα

καὶ ξίφους· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ

πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇτι. 20

τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος

ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβάντα,

ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,

πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν 25

σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·

ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα

rolling and extension of clouds of mist or fine dry dust. Cf. ii. 150. Aristophanes wrote *κονισάλου*—*ἀέλλης*, probably on the supposed analogy of *ἀήτης*.

14. *διαπρήσσειν* and *διαπερᾶν* are etymologically connected, and also *πιπράσκειν*, 'to sell,' from the custom of island pirates *carrying over* from the continent their herds and captives in order to dispose of them. See ii. 785. xxi. 454.

16. *Τρωσὶν προμάχιζεν*, 'came forward as champion for the Trojans,' put himself forward in the front ranks to challenge any of the enemy to fight. "It is obviously not the effect of accident, that in the opening scene of the first battle, this gallant adventurer, the primary cause of the whole mischief, appears as the prominent figure, strutting with all the airs of a national champion in front of the Trojan lines. No sooner, however, does he observe Menelaus advancing to engage him, than conscience-smitten and crest-fallen he retreats into the ranks: but the moment after, stung by the reproof of Hector, he proposes and manfully sustains a single combat with his rival." Col. Mure, i. p. 360.

17. *παρδαλέην*, a leopard's skin.—*καμπύλα τόξα*, probably the bow of the C curvature (shown in Rich's Companion to the Dictionary, in v. *arcus*), elsewhere called *παλίντονα*. Paris therefore was dressed as an archer, *ψιδός*, whereas the two spears would denote a *δπλίτης*. See xii. 291—8. Hence, perhaps, some re-

jected (see Schol.) 19 and 20, and omitted the *ὁ* in 18. Zenodotus considered v. 18 to be spurious.

21, 22. If this distich were omitted (and v. 30 has the same beginning), and *ὥς δὲ* read for *ὥστε* in 23, the apodosis would be more natural at 27. Yet there may be a poetical propriety in mentioning Menelaus at once as the willing antagonist.

23. *ἐπικύρσας*. Doederlein renders this '*necato potitus*.' The lion finds a dead animal (*σῶμα* has always in Homer the sense of *νεκρὸς*), and devours it greedily, even though (*εἴ περ ἂν*, v. 25) dogs and vigorous fighters try to drive him away. It is doubtful however if *ἐπικύρσας* means more than *ἐπιτυχών*. Lord Derby wrongly renders *σώματι* "some mighty beast of chase," adding, "and with exulting spring *Strikes down* his prey, and on the carcase feeds." The Schol., indeed, raises a difficulty as to the lion devouring a dead carcase, which is said not to be his natural habit. But Mr. Trollope replies, that *πεινῶν* may make the act exceptional. Compare also xi. 480, where a lion devours a stag after driving away jackals, and *ibid.* 519.

25. For *εἴ περ ἂν* see ii. 597. So *εἴ περ* in xii. 362, and frequently *εἴ περ τε*.

ib. *μάλα*, here for *λάβρως*, or *μάλ'* *ὦκα*. See xxi. 24. The sense is, 'for (then) he greedily devours it.'

26. *αἰζηοί*, 'men of valour.' See ii. 660. Donaldson (*New Cratylus*, § 265)

ὀφθαλμοῖσι ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην.
αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε.

τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30

ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη

οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
ἅψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35

ὡς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων
δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής.

τὸν δ' Ἐκτωρ νείκεσσε ἰδὼν αἰσχροῖσι ἔπεσσιν.

“ Δύσπαρι εἶδος ἄριστε, γυναιμανὲς ἡπεροπευτά,
εἴθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40

καί κε τὸ βουλοίμην, καί κεν πολὺν κέρδιον ἦεν
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

ἦ που καγχαλώσι κάρη κομόωντες Ἀχαιοὶ

regards the word as a synonym of ἡίθεος. —σεύωνται, ἀποδιώκωσιν. So xi. 548, ὡς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο ἐσινοῦντο κύνες κ.τ.λ.

28. ἀλείτην, ‘the scoundrel,’ or ‘the adulterer.’ This was the abusive term Menelaus openly used.

31. κατεπλήγη, κατεπλάγη, i. e. φόβω. This fear was from the feeling that Menelaus had the right of it. “Thus conscience doth make cowards of us all,” Shakspeare.

33. Construe, ἰδὼν οὔρεος ἐν βήσσης, or at least, make ἰδὼν ἀπέστη one instantaneous act, as it were. Ovid, ‘ut saepe viator Turbatum viso rettulit angue pedem.’ Virg. Aen. ii. 379, ‘improvisum aspris veluti qui sentibus anguem Pressit humi nitens, trepidusque repente refugit.’

35. ὦχρος, ‘paleness.’ Hesychius founds this with the adjective ὦχρός, explaining it by ὠχρίασις, χλωρότης, χλωρός. In most nouns of this kind the adjective has the ρ, the substantive omits it; compare αἰσχροὺς, κυδρὸς, with αἰσχος, κύδος, &c.

36. ἀγερώχων. See ii. 654.—κατέδν, ‘slunk back into,’ inf. 241. xviii. 134.—Ἀτρεὺς. There may be an allusion to the supposed etymology from ἄ and τρέω (Eur. Iph. A. 321, Plat. Cratyl. p. 395, C), if not to that of Ἀλέξανδρος,

‘man-averting,’ here used with irony.

39. Δύσπαρι, ‘wretched Paris!’ This line occurs xiii. 769. The Schol. explains it ἐπὶ κακῷ ὠνομασμένε Πάρι, κακὲ Πάρι, and quotes a verse from Aleman, Δύσπαρις, Αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρῃ. —γυναιμανὲς, ‘woman-mad,’ ἡπεροπευτά, (ἀπάτη, New Crat. § 254,) ‘seducer,’ or perhaps, ‘impostor’ (“manhood’s counterfeit,” Lord Derby). But cf. Od. xv. 419. This last word Doederlein absurdly derives from ἀπρεπῆς or ἀπροπος. Cf. xi. 385, τοξότα, λωβητήρ, κέραι ἀγλαὲ, παρθενοπίπα.

40. ἄγονος κ.τ.λ. ‘To have been unborn, or (being born) to have died unmarried.’ Properly, ἄγονος means ‘without a son born,’ and in this sense Augustus is said to have applied this verse to his daughter Julia, Sueton. Oct. § 65.—εἴθ’ ὄφελος, cf. i. 415.—τὸ βουλοίμην, ‘I should prefer even that’ (viz. either alternative). On βούλομαι ἢ see i. 117.

42. ὑπόψιον, ὑπόβλεπτον, looked at with suspicion by others. Either ὑπόψιον represents a substantive, ‘an object of others’ suspicion,’ or ἄλλων depends rather on the preceding λώβην. Spitzner cites the imitation of Q. Smyrnaeus, xiii. 289, δεινὸν γὰρ ὑπόψιον ἔμμεναι ἄλλων.

43. καγχαλώσι, ironically laugh. Hesych. χαίρουσι, γελῶσι. Cf. vi. 514. “Triumphant boast,” Lord Derby; but

φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλόν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. 45
 ἦ τοιόσδε ἔων ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐεידέ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμοι κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἦδη
 λάινον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."

the Greeks would not *boast* of a Trojan warrior. It was a cutting taunt, to tell his brother that he was the ridicule of the enemy. The root is *καχ* (*cachinno*).

44. φάντες, i.e. saying in irony.—*πρόμον*, alluding to v. 16. The point of the taunt lies in the association of good looks with good birth, and therefore naturally with bravery, according to the usual Greek doctrine. See on vi. 156.

46. ἦ τοιόσδε κ.τ.λ. 'What! you, so comely and yet so unwarlike, traverse the sea, and carry off another's bride! Incredible,' &c. Metrically, we should have expected *τοιούτος ἔων*.

47. ἐρίηρας, ἐπικούρους. See on viii. 332. Both *ἐρίηρος* (iv. 266) and *ἐπίηρος* (i. 572, *New Cratylus*, § 285) are closely associated, the root being *ῥῆρ*, *vir* (i. 268), or *ῥαρ*, *war*, ἀρετή, ἥρως, &c. The name *Orion* (Ὀρίων) is as closely as possible our word *warrior* both in sound and in meaning. See also *New Cratylus*, § 332. *Pind. Nem. ii. 12*.

48. μιχθεὶς, forming acquaintance with, coming into the land of, strangers. *Pind. Pyth. iv. 251*, ἐν τ' Ὀκεανοῦ πελάγεσσι μίγην πόντῳ τ' ἐρυθρῷ.—ἀπίης γαίης, the Peloponnese; a word of rather uncertain origin. See i. 270, and *Lexil.* in v.—*Schol. ἀπίαν, τὴν πολὺν ἀφαστῶσαν*.—*νυὸς*, *Hesych. νύμφη γεγαμημένη*. The antithesis in *αἰχμητῶν* is well marked.

51. δυσμενέσιν, 'your ill-wishers,' "domesticis et Trojanis inimicis," *Doeder-*

lein.—*κατηφείην*, agreeing rather with Ἑλένην, according to *Spitzner*, than an accusative in apposition to the sentence. Others read *κατηφείη*, as *Zenodotus*. It is not unlikely that either 50 or 51 is the insertion of a rhapsodist. *πολιτῆς* is a rare form. *Dr. Donaldson (New Crat. § 248)* refers it to the old form *πόλεFFi*.

52. οὐκ ἂν δὴ. 'So you will not meet Menelaus, will you not?' He alludes to *sup. 32*. Compare x. 204.

53. φωτὸς = ἥρως. See on iv. 194.

54. *Vulgo* *χραίσμη*. See i. 184. *Bekker* (ed. 2) and *Doederlein* read *χραίσμοι*, in which case *μιγείης* becomes the optative by a common attraction, ὅτε *μιγείης* being equivalent to εἰ *μιγείης*.—ὅτε *μιγείης* = ὅταν *μιγῆς* would not express an hypothesis, which is here required. We may note here the purely *Attic* use of the articles, 'that hair, that form,' &c. Another strong indication of lateness in these verses is ἔσσο used without the digamma in 57. *Schol. λιθόλευστος ἐγεγόνεις, λίθοις βληθεὶς ὑπὸ πάντων ἀπαλώλεις*. *Lord Derby*, "Ere now thy body had in stone been cased."

56. δειδήμονες, too timid, too full of reverence for kings. See on i. 331. This word does not elsewhere occur.

57. ἔοργας, an epic perfect inflected from the root *ῥεργ*, *work*, and originally pronounced *Ἐφέργας*. It cannot be referred to *ἔρδω*.

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 “Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ σοὶ κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος ὅς ρά τε τέχνη
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστίν.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσι, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμιζέμεν ἡδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρρήφιλον Μενέλαον
 ζυμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες

59. ἐπεὶ, 'since you have reproached me with reason (therefore I will say),' &c. A common use of ἐπεὶ, e. g. xiii. 68. 775. xviii. 101. Doederlein (with the Schol. Ven.) makes the apodosis in μή μοι κ.τ.λ. v. 64, the rest being parenthetical.

61. ὑπ' ἀνέρος, scil. παλλομένη.—τέχνη, skilfully, ἐπισταμένως.—νήιον, sc. δόρυ supplied from δουρὸς, a plank or beam for a ship, which he is said ἐκτάμνειν, to chop out of the solid. This seems a different sense from ἐκτάμνειν, 'to fell,' or 'lop,' in iv. 486. Compare xvi. 483, ἡ ἐ πίτυς βλωθρή, τήν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι, and xvii. 744. Hes. Opp. 807, ταμεῖν θαλαμήϊα δοῦρα, νηϊά τε ξύλα πολλά.—ἐρωήν, the force, ὁρμήν (properly, the distance from which the stroke falls; see on i. 303), i. e. his own efforts are assisted by the convenient and effective instrument. See Lexil. p. 310. Inf. xiv. 488. Lord Derby, "as an axe, That in a strong man's hand, who fashions out Some naval timber, with unbated edge Cleaves the firm wood, and aids the striker's force."

64. πρόσφερε, ὀνείδιζε. 'Do not taunt me with the gifts of the goddess' (viz. at v. 54). Dem. Mid. p. 576, πῶς ἐστὶ δίκαιον τοῦνομα μὲν τοῦτο (sc. ῥήτορος) ὥς ὕνεδος ἐπιφέρειν ἐμοί;—χρυσέης.

"Paridis ingenio proprium est hoc Veneris suae cognomen," Doederlein.—ἀπόβλητα, 'worthless,' see on ii. 361.

66. ἐκὼν δ' κ.τ.λ. Since a man cannot get them of himself when he chooses, he must either take them when the gods send them, or not have them at all. Literally, 'as many as they may themselves have given, but (which) by his own efforts a man is not likely to obtain.' Mr. Trollope compares Eur. Hipp. 106, τιμαῖσιν, ᾧ παῖ, δαιμόνων χρῆσθαι χρεών.

67. νῦν αὖτ', nunc autem, as repeatedly in Homer. Cf. iv. 238. Heyne and Trollope give νῦν δ' αὖτ' against the old copies. This formula also occurs, as inf. 76, and is printed, though against the metre, in Hymn. Dem. 137.

68. κάθισον, 'make them sit down,' viz. that no unfair advantage may be taken on either side.

70. ζυμβάλετε, committite, set us to fight. Note the change from κάθισον in the singular.

72. εἰ, δικαίως, 'fairly.' Aesch. Suppl. 73, κλύετ' εἰ τὸ δίκαιον ἰδόντες. Ib. 522, ἄλευσον ἀνδρῶν ὕβριν εἰ στυγῆσας.—κτῆματα, see xiii. 626.

73. οἱ δ' ἄλλοι. More fully, τῶν δ' ἄλλων, Τρῶες μὲν ναιόντων, τοὶ δὲ Ἀχαιοὶ νεέσθων. A similar optative occurs inf. 257, where a hope and trust seem to be

ναίοιτε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων
 "Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ὥς ἔφαθ', "Ἐκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν ἄνσε ἀναξ ἀνδρῶν Ἀγαμέμνων
 "ἴσχεσθ' Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."
 ὥς ἔφαθ'· οἱ δ' ἔσχοντο μάχης ἀνεώ τε γέγοντο
 ἐσσυμένως. Ἐκτωρ δέ μετ' ἀμφοτέροισιν ἔειπεν 85
 "κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιούς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 90
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."

implied, that the event may really prove so. Also iv. 18. Here however the wish is less appropriate in the mouth of Paris. In tragedy, it is often difficult to distinguish between the sense of an optative and an imperative. Compare inf. 406—7.

75. καλλιγύναικα. See ii. 683. The meaning seems here to be, 'where other fair women beside Helen may be found,' viz. if she should be adjudged the wife of Paris.

77. ἀνέεργε, kept back, ἀνέστελλε, xvii. 752.—μέσσου δουρὸς, 'a part of the middle portion of the spear,' Doederlein. Cf. vii. 56. The genitive is not easily explained. In xvi. 406, cited by Doederlein, δουρὸς ἐλὼν means 'taking him by the spear.' Even the meaning of the act is uncertain. Probably he used his spear as a staff, and did not hold it in the position for offensively using it.

79. τῷ δ', against him, Hector. We might have expected τοῦ δέ, from the

sense of στοχάζεσθαι, to aim at. But the sense rather is, ἐπὶ τῷδε ἐπείχον τόξα. Hesych. τιτυσκόμενοι, εὐστοχοῦντες, στοχαζόμενοι.

82. μὴ βάλλετε, 'cease pelting him.' This act of aggression was not done from treachery, but simply because an enemy was within reach. They wished, as the Schol. seems to say, to provoke a general contest.

83. στεῦται, 'proposes,' 'engages.' See ii. 597. v. 832. Aesch. Pers. 49, στεῦται δ' ἱεροῦ Τρώλου πελάται (υγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι. Schol. Ven. κατὰ διάνοιαν ὀρίζεται.

84. ἔσχοντο, ἀπέσχοντο. See on ii. 98.—ἄνεω, 'silent,' see ii. 323. ix. 30.—ἐσσυμένως, "expectant," Lord Derby. Rather, 'in prompt obedience.' Hesych. ταχέως, προθύμως, ἡπειγμένως.

89. ἀποθέσθαι, to take down (from their shoulders where they hung), and deposit on the ground their beautiful or highly decorated shields. See inf. 114.

ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
 “κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἱκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποισθε
 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσσετε δ' ἄρν', ἕτερον λευκὸν ἐτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,

95. ἀκὴν. See on iv. 429.

98. Hesych. φρονέω· διανοοῦμαι.

99. πέποισθε. For πεπόνθατε, contracted to πέπονθε, which by the laws of vocalization passed into πέποισθε. See Od. x. 465. xxiii. 53. Thus Doederlein explains a form, which others have referred to πῆθω, πονέω, and πένω. Mr. Trollope says it stands for πεπόσχατε, the perfect of πάσχω, and Photius recognizes πέποισχα as a Doric form. Dr. Donaldson compares οἶσθα, ἦσθα, *New Cratylus*, § 353.

100. ἀρχῆς, the commencement of the quarrel, τοῦ εἵνεκα νεῖκος ὕφωρεν, sup. 87. Cf. v. 63. xxii. 116. Zenodotus read ἄτης, as in vi. 356. [So Bekk. ed. 2.] But, as the Schol. Ven. remarks, ἄτης would be a kind of apology for Paris, as if he could not have acted otherwise; whereas ἀρχῆς charges him with being the first in fault.

102. διακρινθεῖτε, separate, depart each to his own home. The optative seems to be used for the imperative by a kind of attraction to τεθναίῃ. Compare however sup. 74. Some of the old critics read διακρινθῆτε, the imperative. In either case it is an old form of διακριθῆναι, the ν in the root κριν being retained.

103. οἴσσετε, like ἄξετε in 105, may be an irregular imperative, (probably of an aorist, on the analogy of βήσετο, δύσετο, ὄρσεο,) as we have οἶσε for φέρε even in Ar. Ach. 1099. Ran. 482. Pind. Pyth. iv. 102. See also inf. viii. 505. xxiv. 778. Similarly σαώσετε is used in xiii. 47, as μῆδὲ in the following line shows. Otherwise, as there is little difference between 'bring' and 'you shall bring,' the future

seems here admissible. But the Schol. has οἴσσετε ἀπὸ τοῦ οἶσε, ὥς ἄξετε ἀπὸ τοῦ ἄξε.—The absence of the digamma in ἄρνα is to be noticed both here and inf. 119, where καὶ Φάρνα or ἰδὲ Φάρνα might be read. Cf. inf. 310. iv. 158. Bekker (ed. 2) reads οἴσσετε Φάρν'. In Plat. Phaedr. p. 241, D, Socrates throws off an extempore verse, which shows how completely the F had then been lost, ὥς λύκοι ἄρν' ἀγαπῶσ', ὥς παῖδα φιλοῦσιν ἐρασταί. See inf. on xxii. 263. One would have expected Φάρνων in the Aeolic poem of Theocritus, xxviii. 12, but he has δις γὰρ ματέρες ἄρνάν κ.τ.λ. The Trojans, who worshipped the earth, and with it the χθόνιοι, and the sun, were to bring a black ram for the former (see Od. xi. 33), and a white one for the latter, while the Greeks were to sacrifice to their own national Ζεὺς with a white ram also.

106. ἐπεὶ κ.τ.λ., since his sons are not to be trusted with so solemn and important a task, in which good faith is the first condition of success. Menelaus says this with some bitterness, having in mind the treachery of Paris towards himself.—ὑπερφίαλοι, which from the context might seem to be connected with φιάλη and the making of treaties, is derived by Buttmann and Doederlein from φύειν, quasi ὑπερφύαλος. (So also Donaldson, *New Crat.* § 139.) A more probable derivation is from ὑπέρ and ἰάλλω, Φιάλλω, 'to overshoot.' We find traces of the F in the name Ἐφιάλτης, and there seems an allusion to the old pronunciation in ἔργῳ φιαλοῦμεν, Ar. Pac. 432. See *New Crat.* § 110, p. 195.

μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται.
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται."

ὥς ἔφαθ', οἳ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳέες τε, 111
ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.

καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐη κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἧδ' ἄρνα κέλευεν
οἰσέμεναι· ὃ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίω. 120

107. *μή τις*, i. e. *ἵνα μή*, 'that no one may violate the solemn oaths made in the name of Zeus, by transgressing them.' See iv. 67. But this verse seems hardly in place here, for the next is a continuation of the preceding. Spitzner takes *μή* prohibitively, 'let none violate,' &c.

108. *ἡερέθονται*, 'are fickle,' 'are flighty.' Schol. *ἀβέβαιοι εἰσι καὶ ἄστατοι*. A form of *αἰέρω* (*ἄφερθω*, ii. 448) ending in *-έθω*, as *φλεγέθω*, *σκέθω*. See on x. 127. But the next two lines were rejected by the critics, as the Schol. records, on the ground that they seem to contain an apology for the transgressions of Priam's sons, as being natural to young men.—*ὀπλοτέρων*, 'young,' see on iv. 316.

109. *οἷς*, the masculine. The sense is, 'If one who is old takes part with others (in council), he best sees what is most advantageous,' &c. It seems best not to refer *ὁ γέρων* to Priam in particular, as inf. 181. The whole passage is well rendered by Mr. Newman, "For younger men's intentions float unstable and untrusty. But if an old man interpose, forward at once and backward Glanceeth his thought, how either side may best arrange the future." Plato, *Cratyl.* p. 428, D, *δεῖ δὴ, ὡς ἔοικε*,—*πειρᾶσθαι, τὸ ἐκείνου τοῦ ποιητοῦ, βλέπειν ἅμα πρόσσω καὶ ὀπίσσω*. Compare i. 343.

113. *ἵππους*, the chariots and horses, which were drawn up *ἐπὶ στίχας*, among

the ranks of the infantry. Cf. inf. 326. —*ἔρυσαν*, kept back, kept in check. Others, as Mr. Newman, render *ἐπὶ στίχας* 'in line.'

114. *τεύχεα*, κ.τ.λ. They divested themselves of their shields (cf. 89), which they laid on the ground near each other, so near, that only a small space remained *ἀμφὶς*, on either side of each man's shield, and Trojans and Greeks almost touched each other, as if laying aside their animosities in their eagerness to make peace. So Doederlein, following in the main Buttman, *Lexil.* p. 100. Others understand *ἄρουρα* to mean the *μεταίχμιον* between the two armies; and this gives a good sense, for however close the two sides approached, they would hardly alternate, Trojan and Greek, in one line, but each party would keep their own side. Hence *ἀλλήλων* rather means, Greek near Greek, Trojan near Trojan. The Scholiasts seem to favour both senses; *ἡ διακεχωρισμένη γῆ μεταξὺ Τρῶων καὶ Ἑλλήνων*, and *τὸ μεταξὺ τῶν στρατευμάτων διεῖργον αὐτοὺς χωρίον*. Lord Derby, "They doff'd their arms, and laid them down Close each by each, with narrow space between." Mr. Newman, "Each army to the other near, with scanty space betwixt them." Cf. ii. 808, *ἐπὶ τεύχεα δ' ἐσσεύοντο*.

120. *οἰσέμεναι*, as Buttman observes, *Lexil.* p. 227, is an aorist (see on 103).

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχεν κρείων Ἑλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ ἥ δὲ μέγαν ἰστὸν ὕφαινε, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάων.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἀρηά
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἱ δὲ νῦν ἔσται σιγῇ—πόλεμος δὲ πέπαιται—
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆς ἐγχείρῃσι μαχήσονται περὶ σείῳ·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”
 ὧς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆν. 140
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν

121—244. This part of the book forms the *Τειχοσκοπία*. It fills up the interval during the absence of the heralds for the purposes of the truce, and is an episode of remarkable beauty and naturalness of description.

122. *εἰδομένη*, assuming the form of, seeming like, as *τῇ ἐεισαμένη*, ii. 795. Root *Fiδ*, the same as *Fis* (*ἴσος*, &c.).—*γαλόῳ*, the sister-in-law. From *γάλως*, i.e. *γαλοF-s*, the *o* being inserted before the *φ* of the dative. Laodice is mentioned also in vi. 252 as the fairest of Hecuba's daughters.

126. *δίπλακα* (subst.), Schol. *διπλοῖδα χλαῖναν*, a mantle worn double. So *χλαῖνα διπλῇ* in x. 134. Od. xix. 225. *δίπλακα καλὴν* *ibid.* 241. *δίπλακα δημὸν* inf. xxiii. 253. Others explain it *δίμιτον*, which perhaps means, that the pattern was equally distinct on both sides. “Of double woof,” Lord Derby.—*πορφυρέην*, of dyed Tyrian wool. There was another

reading *μαρμαρέην*, shining white.—*ἐνέπασσεν*, ‘was interspersing,’ interweaving. See xxii. 441.

128. *ἐπασχον*, which they had been suffering for the preceding nine years.

130. *νύμφα*. The *ᾶ* is short, as in *πότνα*, *παῦλα*, *τόλμα*.—*θέσκελα*, *θεῖα*, for *θε-ίσκελα*. The *σ* is perhaps a residue of the sibilant digamma, as from *Φίκελος*, *σΦίκελος*, *Φίσκελος*. Others (*New Crat.* § 310) derive it from *θεοῖς*—*ἵκελος*.

131. This verse (see inf. on 417) should probably be omitted. *Οἱ πρὶν*, ‘they who,’ &c., is the protasis to *οἱ δὲ*, ‘these now,’ &c. in 134. The repetition of 131 from 127 is both unpleasant and unnecessary. Even there it is not certainly genuine.

134. *ἔσται*, *ἦνται*, *κάθηνται*.

135. *κεκλιμένοι*, reclining at ease, and resting upon. Cf. 114.

137. *μαχήσονται*, *certaturi sunt*.

141. *καλυψαμένη*. Exactly as a Turk-

ὥρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἷη· ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145
 οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὅζον Ἄρηος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένῳ ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
 γῆραι δὲ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί 150
 ἐσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην
 δεινδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,

ish woman now appears in public. *δθόνη* is simply 'a linen cloth.' So Penelope presents herself to the suitors in *Od.* xvi. 416, *ἅντα παρειῶν σχομένη λιπαρὰ κρήδεμνα*. Compare *ib.* xviii. 210 and 207, where 143, *οὐκ οἷη κ.τ.λ.*, is repeated.

144. *Αἴθρη*. If this was the mother of Theseus, she was a captive and therefore a slave. *Ovid*, *Heroid.* x. 131, 'Nec pater est Aegeus, nec tu (Theseus) Pittheidos Aethrae Filius: auctores saxa fretumque tui.' The line may have been inserted by an Athenian rhapsodist, and *βοῶπις*, the proper epithet of Hera (*iv.* 50), seems here to mean 'handsome.' On the two attendants of a lady of rank see xxii. 450.

145. *Σκαιαὶ πύλαι*. As Helen was proceeding to the point whence she could get the nearest view of the armies and the coming conflict, it follows that the Scaean gates were on the western side of Troy, in the direction of the Grecian camp (*Doederlein*).

146. *οἱ δ' ἀμφὶ κ.τ.λ.* 'Now it chanced that, as Helen went, a council was being held,' &c. *Doederlein*, in a long note, contends that *Ucalegon* and *Antenor* (the former name he rightly derives from *οὐκ ἀλέγων*, *Care-nought*, as we should say) were the two men who attended Priam and his suite, named in v. 146—7, and were expressly invited by the king, though not personally friendly, as representing the popular interests of the Dardanian as

opposed to the Trojan race, properly so called, of which Priam was king (see *ii.* 816. 819). The parties mentioned 146—7 were all relations or connexions of Priam; see *xiv.* 450. *xx.* 238. Generally *οἱ ἀμφὶ Πρίαμον* is rendered 'Priam and his suite.'—The name *Οὐκαλέγων* does not again occur in Homer; hence therefore *Virgil* took his *Ucalegon*, *Aen.* ii. 312. See *New Cratylus*, § 189.

149. *δημογέροντες*, elders, representatives of the people in council. See *ii.* 21. *xi.* 372.

152. *λειριόεσσαν, exilem*, a shrill small voice. Probably from *λειρός* or *λειρώς*, which *Hesychius* explains by *ισχνός*. It may contain the root of *levis*, *i. e.* *λεF-ερός, λευρός*. *Id.* *λειριόεντα, ἀπαλά*—*διὰ τὴν λειότητα. καὶ ὅπα λειριόεσσαν, τὴν προσηνὴ καὶ ἡδέϊαν*. Thus a lily was called *λείριον* from the slenderness of its leaves, which was proverbial (*Mart. Ep.* viii. 33. 14).—*δεινδρέῳ κ.τ.λ.* Compare *Hes. Opp.* 583, *ἡχέτα τέττιξ δεινδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' αἰοιδήν*. Nestor was similarly called *λιγὺς Πολίων ἀγορητής*, *i.* 248.

153. *ἐπὶ πύργῳ*, 'at' (not 'on') the tower. Cf. *ἐπὶ πύλαις* in v. 149.—*τοῖοι*, 'thus old,' and less likely to notice Helen's charms.

154. *οἱ δὲ*, the two elders just named, not the whole staff of Priam. The poet wishes to show that *even* those who disliked Helen's presence most, were moved by her beauty; for Priam was uniformly kind to her (*Doederlein*).

ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155

“οὐ νέμεσις Τρῶας καὶ ἑυκνήμιδας Ἀχαιοὺς
τοιγῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν
αἰνῶς ἀθανάτησι θεαῖς εἰς ὧπα ἔοικεν.

ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο.” 160

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.

“δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζεν ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε
οὐ τί μοι αἰτὴ ἐσσί· θεοὶ νύ μοι αἵτιοι εἰσίν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν” 165
ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.

155. ἦκα, ‘quietly,’ as if their ill-feelings were appeased by her loveliness. This word contains the root of ἐκῶν and ἐκηλος, i. e. *Ἔεκ*. Zenodotus read ἄκα.

156. οὐ νέμεσις, ‘no wonder if,’ ‘tis not to be resented that,’ &c. Schol. οὐ νεμεσητόν, ὡς τὸ οὐχ ὀσίη (Od. xxii. 412) ἀντὶ τοῦ οὐχ ὀσίον. Cf. Od. i. 350, τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἴτον αἰεῖδεν. “This is the only description ever vouchsafed in the Iliad of this type of female loveliness. But the simple fact that these hoary sages should be so spell-bound by her beauty, as to consider her presence within their city an equivalent for all the crime and misery she had caused, conveys a deeper impression of her charms than pages of glowing enlargement.” Col. Mure, vol. ii. p. 74.

158. αἰνῶς. Schol. λίαν, who cites Od. i. 208, αἰνῶς γὰρ κεφαλὴν τε καὶ ὕμματα καλὰ ἔοικας. Compare also inf. xxiv. 198, and Hes. Opp. 62.

160. λίποιτο, καταλίποιτο, leave behind as a legacy.

162. πάροιθε ἐμοῖο, ‘in front of me,’ as if to give her the best place. In πρότερον πόσιν one seems to find a recognition on Priam's part that she was now the real wife of another. There is certainly great beauty in this description of the power of female grace even on an old man, and one naturally an enemy. With the usual Eastern sentiments of fatalism, he is willing to regard Helen as the secondary and blameless instrument of the god's will. Helen's excellent taste and feeling in reproaching

herself for the woes the old king is so patiently bearing, enhances the charm of both characters. One is all forgiving, the other all remorse and self-reproach. See Col. Mure's critique on this passage, as illustrating the Trojan morality, in Crit. Hist. i. p. 343.

163. πηοὺς, relations by marriage. Cf. Hes. Opp. 345, γείτονες ἄζωστοι ἔκιοι, ζώσαντο δὲ πηοί. The word occurs several times in the Odyssey, but not again in the Iliad. The two next verses are parenthetical, ὡς referring to ἵζεν, v. 162. But Bekker (ed. 1) and Doederlein place a full stop at φίλους τε in 163, and only a comma at Ἀχαιῶν in 165. Mr. Trollope strangely renders the passage, “Thus you will name him,” &c. Schol. συνήρηται δὲ τοῦτο τῷ πρώτῳ, ὅφρα ἴδῃ πρότερόν τε πόσιν,—ὡς μοι τόνδ' ἄνδρα ἵν' ᾗ τὸ ὡς ἀντὶ τοῦ ἵνα. τινὲς δὲ τὸ ὡς ἀντὶ τοῦ εἶθε, καὶ τὸ ὀνομήνης ἀντὶ τοῦ ὀνομήναις. It is possible that 163—5 were added later.

167. ἧς. This word, and the equally common form ἐς (both of which Hesychius explains καλὸς, ἀγαθὸς, μέγας, but adds to the former γενναῖος, ἀνδρείος, to the latter εὐτυχής), is probably one of the many Homeric terms implying some distinction in fight. No derivation seems so obvious as ἀυτεῖν (root ἄF, ἐF), which occurs in the formula for the warrior's shout, ἧῤυσεν δὲ διαπρύσιον. Compare αὐτῇ, ‘war,’ and βοῇν ἀγαθὸς, ‘brave in obeying the call for aid.’ Dr. Donaldson (*New Cratylus*, § 199), without suggesting the explanation, refers ἧς to this

ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἕασιν,
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν." 170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν.
"αἰδοῖός τέ μοί ἐσσι, φίλε ἔκνυρ, δεινός τε
ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
νιεῖ σῶ ἐπόμεν, θάλαμον γνωτοὺς τε λιπούσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρεαι ἡδὲ μεταλλάς.
οὗτός γ' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
δαήρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180

root (whence also comes *ἀνέω*, 'speechless'). He says it is the Sanscrit *vasu*. Hence ἦν originally meant 'the shouter,' *ἰόμωρος*, iv. 242. See also on v. 628.

168. *κεφαλῇ καὶ μείζονες*. 'Even taller, and that by a head.' He does not say *καὶ κεφαλῇ μείζονες*, 'even by a head,' for this would make the smaller size of Agamemnon too marked to allow of his being called *πελώριος* and *μέγας*. (Or the *καὶ* may qualify *ἄλλοι*.) Priam probably compares Agamemnon with the huge Ajax, inf. 227. There is a well-known imitation of this passage in Eur. Phoen. 86 seqq., where the old *παιδαγωγός* points out to Antigone the names of the Argive warriors from the wall. That Priam should ask the names of the Grecian heroes only in the tenth year of the war, is, as the ancient critics perceived, an anomaly. It is most readily explained on the theory of the composite nature of the present Iliad, made up from several detached ballads.

170. *γεραρόν*, 'kingly.' See on this word *New Cratylus*, § 297.

172. *αἰδοῖός δεινός τε*. Her feelings were the combined sentiments of *αἰδώς* and *δέος*, respect and fear (i. 331). This is the Aeschylean doctrine, e.g. Cho. 50, where he describes the people as having lost the *αἰδώς* or *σέβας* for Aegisthus as their king, and retaining only the *φόβος*, as towards a tyrant. The combination *δεινός τ' αἰδοῖός τε* occurs Od. viii. 22, xiv. 231. It is remarkable in this passage, that while the praise of women forms the characteristic feature of the

Odyssey, so many words and phrases should here occur which are otherwise peculiar to the Odyssey.—*ἐκνυρ*, pronounced *σφεκνυρ*, whence *socer*, and *socrus* from *σφεκνυρή*. See *New Cratylus*, p. 193 (ed. 3).

173. *μοι ἄδεῖν*. The genuineness of this might be doubted, as the word takes the digamma. Perhaps *θάνατος* *ἑαδεῖν* κακός. Hence it is that we find *εὔαδε* for *ἑαδε*.—*ὅππότε* for *ὅτε*, as in i. 399.

174. *γνωτοὺς*, relations; usually said of brothers. See xvii. 35. xv. 350.

175. *τηλυγέτην*, 'tenderly beloved,' as an only child, Lexil. p. 511; commonly explained, 'born in old age,' which obviously does not suit this case. Hermione is meant, who is said to have been an *only* child, though the Schol. mentions some traditions of a son of Helen and Menelaus, or even two sons. Homer however (Od. iv. 14) says Hermione was an only child. Doederlein thinks *τηλυγέτης* contracted from *ἀταλογέτης*, 'delicate by birth,' which is not impossible, and gives a sense that well suits *τηλυγέτος* in xiii. 470. See v. 153, and compare especially the Hymn to Demeter, 164—8, where the ideas are combined of 'delicate in constitution' and 'born of aged parents.' Dr. Donaldson (*New Cratylus*, § 344) approves of the derivation from *θάλλειν* (formerly given by Doederlein), and explains the word 'delicately nursed or cherished,' comparing ix. 143, *ὅς μοι τηλόγέτος τρέφεται θαλίῃ ἐνὶ πολλῇ*.

180. *αὐτ'*, *autem*, as frequently.—

ὥς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσῆλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ρά τότε στρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190
 δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός
 “εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστίν,
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
 εὐρύτερος δ' ὥμοισι ἰδὲ στέρνοισι ἰδέσθαι.
 τεύχεα μὲν οἳ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.

δαῖρ, δαΦήρ, a brother-in-law, as γάλως is a sister-in-law, sup. 122.—ἐμὸς κ.τ.λ., as δᾶερ ἐμῆο κυνὸς, vi. 314.—εἴ ποτ' ἔην γε, ‘since he *was* so once,’ i. e. since he is so no more. Mr. Trollope rightly describes this as “a formula expressive of regret for a lost possession; *He was mine once; would he were yet!*” See xi. 762. xxiii. 643. Dr. Donaldson (*New Crat.* § 205) renders it, ‘at least when he was so (for he is so no longer).’ Lord Derby seems to take ἔην for the first person (wrongly, however), “Lost as I am, I called him brother once.”

181. ἠγάσσατο, expressed his admiration of him, or gazed admiringly at him.

182. μοιρηγενές, *exitialis*, Doederlein; who observes that the Epic Μοῖρα is generally ὀλοή, of a disastrous character. Perhaps nothing more is meant than ‘born or destined to rule,’ since kings were supposed to have a fate above that of ordinary men.

183. δεδμήατο, ‘were subjected to you,’ viz. ὅτε βασιλεὺς ἐγένου. He speaks as an Eastern potentate, whose ideas were τὰ βαρβάρων δοῦλα πάντα πλὴν ἐνός.—κοῦροι, see ii. 562. iv. 316.

184. Φρυγίην, Phrygia proper, eastward of the Troad. Cf. xvi. 719, ὅς Φρυγίῃ ναίεσκε, ῥοῆς ἐπὶ Σαγγαρίοιο.—αἰολοπώλους, Schol. εὐκινῆτους ἵππους

ἔχοντες. So αἰόλος ἵππος, xix. 404. This would seem to refer to riding rather than driving. There seems no reason why ‘piebald’ horses should not be meant.

187. στρατόωντο. See on iv. 1 and 378.

188. καὶ γὰρ ἐγὼν, i. e. καὶ ἐγὼ γάρ.—ἐπίκουρος, see on iv. 316.

189. ἦλθον, ἐπῆλθον, came in hostile array against Troy. See ii. 814. Probably this passage was connected with the story of the arrival of the Amazons subsequently as allies to the Greeks, as related in the Cycclus. They were said also to have invaded Athens, Aesch. Eum. 655.—ἀντιάνειραι, Schol. αἱ ἴσαι ἢ ἐναντίαι τοῖς ἀνδράσιν. See vi. 186. Virg. Aen. i. 494, ‘audetque viris concurrere virgo.’ In Pind. Ol. xii. 16, στάσις ἀντιάνειρα must mean a sedition which sets man against man.

190. πόσοι—ὅσοι. He refers to πλείστους sup. 185.

193. μείων. The name *Ulysses* means ‘shorter,’ ὀλίγων. See inf. on 208.

196. κτίλος, properly ‘tame,’ τιθασὸς, *cicur*, here means ‘a ram,’ perhaps one tamed to bring up wild herds,—‘a leader of the flock.’ In Pindar, Pyth. ii. 17, ἱερεὺς κτίλος is what we call a ‘domestic chaplain.’ Schol. ὡς πρῶτος καὶ χειροῆθης κριὸς ἀφηγούμενος τῆς ποιμνῆς. Bentley

ἀρνεῖω μιν ἐγὼ γέ ἑῖσκω πηγεσιμάλλω,
ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων."

τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
"οὔτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἡὔδα
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες
ἥδη γὰρ καὶ δεῦρό ποτ' ἤλυθε διὸς Ὀδυσσεύς, 205
σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.

(see *New Cratylus*, p. 225) proposed to read αὐτὰρ ψιλὸς ἔων ἐπιπωλεῖται στίχας ἀνδρῶν, with the not very sapient remark, "nondum vidi arietem virorum ordines moderantem." See xiii. 492. The comparison in the next verse, according to some, is between the dark wool of the ram, contrasted with white fleeces, and the conspicuousness of Ulysses as a leader among the rest of the Achaeans. But πηγεσιμάλλω rather means 'thick-fleeced,' as some of the ancients explained it. (Schol. L. εὐπαγεῖς μαλλοὺς ἔχοντι). Compare xii. 451. As an epithet of a wave, and a stout well-compacted horse, πηγὸς may mean 'thick,' 'large-sized,' especially as τροφὴ κῦμα, xi. 307, and indeed κῦμα itself, from κυεῖν, imply the idea of *gradual nurture* and growth in bulk. See on ii. 397. ix. 124. But the form πηγεσιμαλλος is difficult to explain. Perhaps it was originally πηγέτι μαλλῶ, 'with thick fleece,' like ἀργέτι δημῶ, Hes. Theog. 541. Cf. Aesch. Eum. 45, ἀργῆτι μαλλῶ.

198. πῶν, 'a flock,' a word altered to a post-Homeric dialect. Original root ποF (or ποκ, the Κορρα, with a sound like ποσ or ποε), whence πόκος, *pecus*, ποιμήν, and ποία, 'food for sheep,' 'grass.'

201. κραναῆς περ. Alluding to the scant supply of τροφή, implied in τράφη. The Schol. cites Od. iv. 605.—περ means 'though,' not 'very.'

203. Ἀντήνωρ. See sup. 148.

204. τοῦτο ἔπος, viz. that Ulysses had μήδεα πυκνά. This is illustrated by v.

208, 212, and by the style of his eloquence, 216 seqq.

205. καὶ δεῦρο, here, to Troy, *also*, i. e. besides other places. Or καὶ may mean 'on another occasion also,' a friendly instead of a hostile one. "They (the Grecian forces) then proceeded to Tenedos, from whence Odysseus and Menelaus were despatched as envoys to Troy, to re-demand Helen and the stolen property. In spite of the prudent counsels of Antenor, who received the two Grecian chiefs with friendly hospitality, the Trojans rejected the demand, and the attack was resolved upon." Grote, i. p. 245. This story may have been enlarged upon in the ἔπη Κύπρια.

206. As ἀγγελίη τινὸς, like λόγος τινος, means 'a message about a person,' (cf. xii. 74. Thucyd. viii. 15, quoted by Trollope, ἀγγελία τῆς Χίου,) so ἔνεκα here governs ἀγγελίης, and not σεῦ, as those grammarians supposed who regarded ἀγγελίης as a substantive = ἄγγελος. See xiii. 252. Buttmann, Lexil. p. 16, seems to think this should rather have been σῆς ἔνεκ' ἀγγελίης, but the other is certainly good Greek. Spitzner discusses this question learnedly and lucidly on xiii. 252, and decides against a nominative ἀγγελίης, to which Buttmann evidently inclines; and Doederlein subscribes to his opinion.

207. Schol. τὸ φιλεῖν ἐνίοτε ἀντὶ τοῦ ξενίσειν τίθησιν. ("Loved," Lord Derby.)

208. φυὴν, the personal appearance. The name Ὀδυσσεύς, the more ancient form of which is *Olixes*, means 'the dwarf,' Ὀλίζων (ὀλίγος), or 'the lesser.'

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐζομένω γεραρώτερος ἦεν Ὀδυσσεύς,
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἧ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,

See *Varronianus*, p. 142. *New Cratylus*, § 167. Supra, 193, and ii. 717.

209. ἀλλ' ὅτε κ.τ.λ. 'But when they had met the Trojans in full assembly, above them (all) as they stood Menelaus held up his broad shoulders.' Others, 'when they (the two) were standing,' &c. It is better to refer the plural *στάντων* to the whole multitude, than to the two parties compared with each other: to show this perhaps he changes to *ἄμφω ἐζομένω*, 'when they both sate down,' in the next verse. The Schol. compares, for this nominative absolute, x. 224, *σύν τε δὲ ἔρχομένω*, καὶ τε πρὸς δὲ τοῦ ἐνόησεν.—*στάντων* depends on *ὑπὲρ* in *ὑπείρεχεν*.

211. γεραρώματος, 'of more kingly dignity,' sup. 170. γερατώματος (as from *γερεῖν*) occurs Ar. Ach. 286.

212. ὕφαινον κ.τ.λ. 'when they began to weave words and counsels for all,' i. e. addressed themselves to the task of haranguing and advising the people generally. [*ἔφαινον* Bekk. ed. 2.]

213. ἐπιτροχάδην. The meaning of this is variously explained 'cursorily,' 'running rapidly over the subject,' (cf. Plat. Phaedr. p. 237, A, ἵν' ὅτι τάχιστα διαδράμω τὸν λόγον,) 'concisely,' and 'vehemently,' with hostile and angry attack, viz. as one personally aggrieved. So Doederlein, who compares Od. xviii. 26, *ὥς δ' ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει*. Perhaps 'volubly' or 'fluently' is the simple idea; *running on*, or even *rattling on*, as we say of ready speakers, just as a wheel runs over a road without stopping at every stone. He might speak *παῦρα*, a short speech, and yet fluently and rapidly, as far as it went.—*μάλα λιγέως*, very distinctly, with a very clear voice. Root *liq*, as in *liquidus* (i. 248).

215. οὐδ' ἀφαμαρτοεπής, not wander-

ing in his words away from the subject, but speaking ever to the point, *καίρια λέγων*.—εἰ καὶ, 'even though he was born after the other.' Though a younger man, he did not fall into the common vice of young orators. See xiii. 824. Od. xi. 511. Bekker reads *ἦ καὶ*, with nearly all the old copies and the grammarians; but it is difficult to see how it can be defended, as Spitzner admits.

216. ὅτε ἀναΐξειεν, *quotiens surrexisset*, 'when he had risen to speak.' So Ar. Ach. 638, *ἐπειδὴ τοῦτό τις εἶποι*. Inf. x. 11, *ὅτε ἀθήσειεν—θαύμαζεν πυρὰ πολλά*. Ibid. 489, *ὄντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη, τὸν δ' ἀγανὸς ἐπέεσσιν ἐρητύσασκε*. xvii. 463, *ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν*, and *ibid.* 732. The more common use is, that an imperfect, not an aorist, should follow; and perhaps *στάσκειν* may be so regarded, as from *στάω*. At all events, the forms in *—σκε* are frequentative, or *iterative*. (*New Crat.* § 386.)

217. κατὰ χθονὸς, 'down on the ground.' A rare use of the genitive. Theocr. vii. 135, *κατὰ κρατὸς δονέοντο*, 'down on the head.' Hes. Theog. 498, *τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυδείης*. See inf. xxi. 172, xi. 358, *καταείσατο γαίης*. The notions of starting from one point and arriving at another are correlative; and this perhaps explains the identity of construction.

218. ἐνώμα. 'He did not wield or move his staff backwards (over his shoulder), or directed towards the ground in front of him, but kept it still and immoveable, like a man who knew nothing.' This shows that *action* in oratory was thought the life and soul of a striking address.

ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὖτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος ἦη
 καὶ ἔπεα νιφάδεσσι ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειεν βροτὸς ἄλλος.
 [οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.]"
 τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίός 225
 " τίς τ' ἄρ' ὃδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡὺς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;"
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν,
 " οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηίφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐν γνοίῃν καὶ τ' οὔνομα μυθησαίμην" 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,

219. ἀστεμφὲς, Schol. ἀμετακίνητον. Root στεμφ, στεμφ (στέμφυλον), 'to move by shaking' (our word *stamp*). Hesychius recognizes both ἀστεμφὴς and ἀστεμφής. See ii. 344, ἔχων ἀστεμφέα βουλὴν.

220. ζάκοτόν τιν', 'some wild fanatic,' Newman. Rather, 'sulky,' because he kept his eyes on the ground.—ἄφρονα αὖτως, a mere dullard or simpleton. ('Mad, or void of sense,' Lord Derby.)

221. μεγάλην, 'loud.' When he warmed with his subject, and began to pour out words thick and fast, like snow-flakes in winter, he had none to compete with him in eloquence. Among his many accomplishments, Ulysses was distinguished for oratory, and hence he is chosen for the important mission to Achilles, ix. 180.—ἔπεα, i. e. καὶ Φέπεα — *FeFikóta*. Pliny, Ep. i. 20. 22, 'Nec vero, cum haec dico, illum Homericum ἀμετροεπῇ probō, sed hunc καὶ ἔπεα κ.τ.λ., non quia non et ille mihi validissime placeat, παῖρα μὲν, ἀλλὰ μάλα λιγέως, si tamen detur electio, illam orationem similem nivibus hibernis, id est, crebram et assiduum et largam, postremo divinam et caelestem volo.'

224. οὐ τότε κ.τ.λ. A verse mani-

festly interpolated, or rather, due to another recension in place of the preceding. The digamma is violated in both εἶδος and ἰδόντες. Perhaps the verse was composed in consequence of ἐρίσσειε not suiting the sense so well as ἤρισε. The emphasis is on εἶδος, which has reference to φνῆν in 208. 'We did not then admire his *appearance* so much as his oratory.' Doederlein renders ἀγασσάμεθα 'we did not then feel vexed at' his slovenly and careless manner. But the Schol. gives ἐθαυμάσαμεν. Mr. Newman, "No longer did Ulysses' form with admiration fill us." Lord Derby, "Then little reck'd we of his outward show."

226. τίς τ' ἄρ'. See i. 8. xii. 409.—ἡὺς, sup. 167.

227. ἔξοχος, in the literal sense of ἐξέχειν, projecting beyond, or higher than. So in ii. 480. xii. 269.—ἡδ' εὐρέας ὤμους Spitzner, which was probably the reading of Zenodotus, and has a better sound.

230. θεὸς ὥς. See sup. 2.

231. ἡγερέθονται. See on x. 127. ii. 304.—Κρητῶν ἀγοί, see ii. 650—2.

236. That Helen should now first ask

Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἧ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς,
 ἧ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἅ μοι ἔστιν."
 ὧς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαεινόν
 κῆρυξ Ἰδαῖος ἥδὲ χρύσεια κύπελλα,
 ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.
 "ὄρσεο Λαομεδοντιάδῃ. καλέουσιν ἄριστοι 250
 Τρώων θ' ἰπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδίον καταβῆναι, ἔν' ὄρκια πιστὰ τάμῃτε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο. 255
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται

after her two brothers is a difficulty raised by the ancient critics, perhaps only to be solved by the 'ballad theory' propounded on 168 sup.

238. *μοι μία*. Doederlein regards this as = *ἡ αὐτή μοι*. Nothing is hinted about the egg of Leda, which was perhaps a figment of later Cyclic writers. See Eur. *Hel.* 258. It is not unlikely that 237 was interpolated from *Od.* xi. 300.

240. *δευρω*. A metrical change from the pronunciation *δευρομεν* &c.—*νῦν αὖτ'*, *nunc autem*.—*καταδύμεναι*, sup. 36.

242. *αἴσχεα*, 'thereproaches,' cf. vi. 351.

244. *ἐν πατρίδι γαίῃ*, at Therapnae. The cultus of Castor and Pollux as gods is perhaps later; Homer does not recognize them as immortal, though they are not elsewhere mentioned in the *Iliad*. In *Od.* xi. 299—304 we find the story of their alternately being alive and dead. That cultus was perhaps Spartan in its origin, and connected with element-worship. The brothers were said to have been slain

in the fight with Idas and Lynceus, on which see Theocr. *Id.* xxii.—*κάτεχεν*, see ii. 699.

245. The narrative now reverts to 103—6.—*ὄρκια*, the victims by which the oaths were to be ratified; cf. 269.—*ἀνὰ Φάστυ*, as if in solemn procession to the Scaean gate, where the king was.

246. *καρπὸν ἀρούρης*. Wine seems to have represented the fruit offerings (as the victim did the blood offering), independently of its use in the libation.

250. *ὄρσεο*. See iv. 204. *Λαομεδοντιάδῃ*, as if from the crude form *Λαομεδοντ*. See on ii. 763.

251. On this verse see inf. 417.

252. *καταβῆναι*. This is used in respect of Priam's abode in the acropolis, though he was still perhaps (cf. 263) at the Scaean gates (sup. 145).

257. *ναίοιμεν*. This optative represents *ναίετε* in the similar passage, sup. 74, where see the note.—*νέονται, νοστήσουσι*.

"Αργος ἐς ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."

ὥς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἐταίροις
ἵππους ζευγνύμεναι τοὶ δ' ὀτραλέως ἐπίθοντο. 260

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῳᾶς καὶ Ἀχαιοῦς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ῶρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοί
ὄρκια πιστὰ θεῶν ξύναγον, κρητῆρι δὲ οἶνον
μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχεναν. 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλῶν τάμνεν τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.

259. ῥίγησεν, shuddered at the danger his son was about to incur. Hector on the contrary ἐχάρη μέγα, sup. 76.—ἐκέλευσε δέ, 'but still ordered,' in spite of his fears, &c.

261. ὀπίσσω, at the back of the car, i. e. to the ἄντυξ or circular ring projecting behind on each side of the stepping-board. See inf. 311 and on v. 262. (Those who think the ἄντυξ was in front, explain ὀπίσσω very unsatisfactorily.)

262. Ἀντήνωρ. He went along with Priam on account of his having entertained some of the Greeks at his house, sup. 207. He had been with him at the Scaean gate, sup. 148.

263. ἔχον, 'drove.' The regular Homeric word. See v. 240. viii. 139.

264. μετὰ Τρῳᾶς, i. e. ἐς Τρῳᾶς, ὥστε εἶναι μετὰ Τρώων. (Not "between," Lord Derby, which is expressed in 266.)

266. ἐστιχόωντο. See inf. on 341. 'They solemnly marched' seems here the sense.

269. ὄρκια, the victims by which the treaty was to be made: the *objects* by which the oaths were sworn. Hence ὄρκια ταμῖν, *foedus icere*, to slay such victims. See Lexil. p. 439.—ξύναγον, 'brought together,' viz. those from Troy and those from the ships, sup. 116—20.

270. μῖσγον. As the treaties were

ἄκρητοι, made with unmixed or pure wine, this must mean that the wine brought by both parties was mixed together, to be then tasted and poured in libation. Hence in contracting friendships the phrases κίρνασθαι φιλίαν, νεοκρὰς φίλος, &c., and from the usual absence of water (perhaps to symbolize the strength of the bond), we may explain ὕδαρὸς φιλότης, 'a weak and watery friendship,' in Aesch. Ag. 771.

272. ἄωρτο, 'was suspended.' Plup. pass. of αἶρω. Anciently ἄερτο, or ἄορτο, representing, when the long vowels came in, ἄηρτο and ἄωρτο. Thucydides has ἄηρτο in i. 130. The perfect passive ἤρμαι is contracted from ἤερμαι. We have παρήρθη inf. xvi. 341. See xix. 253, where this verse occurs, and Theocr. xxiv. 43, ὃ οἱ ὕπερθε κλιντῆρος κεδρίνω περὶ πασσάλῳ αἰὲν ἄωρτο. Buttmann, Lexil. p. 136, assumes the ω to be radical, and the active perfect of αἶρω to be ἤωρα, the passive ἤωρμαι. Ἀείρω doubtless took the digamma, ἀφέλω. This is further shown by the form ἡερέθονται for ἀφερέθονται. In fact, ε and ο are always euphonicaly convertible. Hence the ο in μετήορος, παρήορος, μετέωρος, ἀπήωρος, presents no difficulty.

274. νεῖμαν, viz. the tufts of hair, per-

τοῖσιν δ' Ἀτρείδης μεγάλ' εὔχετο, χεῖρας ἀνασχών. 275
 “Ζεῦ πάτερ Ἰδθηεν μεδέων, κύδιστε μέγιστε,
 ἡέλιός θ' ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 ὑμεῖς μάρτυροι ἔσθε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' εἴοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὔθι μένων, εἴως κε τέλος πολέμοιο κιχέω.”

haps including a taste of the wine. The ceremony is remarkable: each chief takes a lock of hair as an equivalent to touching the head of the living victim, while he calls on Ζεὺς ὕπατος, the Elements, the *χθόνιοι* generally, including the Furies, Pluto and Proserpine, the avenging demon *Ὀρκος* (Hes. *Opp.* 801, *Theog.* 400), to witness and preserve the oaths.

277. *ἐφορᾷς καὶ ἐπακούεις*, ‘oversee and overhear.’ So both *ἐπόπτης* and *ἐπηκόος* are used of those who are personally witnesses, e.g. Aesch. *Prom.* 307. *Cho.* 967.

278. *καμόντας*, ‘departed.’ Literally, ‘enfeebled,’ ‘powerless;’ a euphemism for the dead, who were thought to be deprived of active vital energy, but not of consciousness: i.e. to remain in a kind of semi-existence. See *Lexil.* p. 372.—*τίνυσθον*, ‘punish,’ has the first syllable long by the *ν* being pronounced double, as in *ὀπαριννός*, &c. The dual is used because Pluto and Proserpine are primarily meant. Aeschylus calls these powers *βαρύτιμοι*, ‘heavily punishing,’ in a passage much resembling this, *Suppl.* 23.—*ὅτις* (*ὅστις*), = *ἐάν τις*.

280. *φυλάσσετε*, ‘be guardians of,’ or

cause them to be faithfully kept.—*πιστά*, sc. *ὥστε εἶναι*.

285. *ἀποδοῦναι*. The infinitive depends on *ὄρκια*, ‘the oath that they shall repay’ &c. (Some wrongly supply *κελεύω*,—see Arnold.)

287. *ἣ τε πέληται*, *quae sit etiam inter posteros*, i.e. which may remain valid with posterity,—which shall be accepted in all time as a full acquittance of the claim. The subjunctive is nearly equivalent to the Attic future. See inf. 460.

288. *ἐμοί*. Agamemnon, who presides over the ceremony, speaks of the fine being paid to himself rather than to Menelaus, simply as the chief of the expedition who claims the right of arranging the terms. *Schol.* ὥς τῷ μὲν ἀδελφῷ τῆς Ἑλένης, αὐτῷ δὲ τῆς ποινῆς ὀφειλομένης.—*τιμὴν*, *ποινήν*.

289. Note *εἰ ἂν οὐκ ἐθέλωσιν* = *ἐὰν μὴ ἐθέλωσιν*.

290. *αὐτὰρ κ.τ.λ.*, ‘then I even after him will fight for the ransom, remaining here on this very spot until I have obtained an end of the war.’ The *Schol.* notices the simplicity of the conditions, and that Helen is not placed as a stake in the hands of a third party.

ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῶ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
οἶνοιν δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
ἔκχεον, ἡδ' εὔχοντο θεοῖς αἰειγενέτησιν.
ὦδε δέ τις εἵπεσκεν Ἀχαιῶν τε Τρώων τε.
“Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὥς ὃδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖν.”
ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν.
“κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί.
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν 305
ἄλφ, ἐπεὶ οὗ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μὴν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”
ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310

295. *δεπάεσσιν*, ‘with their cups,’—the κύπελλα of v. 248.—*ἔκχεον*, they poured out libations on the ground. See on vii. 480.

297. *τις*, some one who recited the form of words to be used. Or perhaps, as Lord Derby has it, “and thus from Trojans and from Greeks Arose the joint petition.” Cf. inf. 319.

299. *πημήνεια*. Note the construction (by attraction) for *ὅποτεροι ἂν πημήνωσιν*, ‘whichever party shall have done harm (to the other) beyond (contrary to) their oaths’ &c. See sup. 107.—*ὑπὲρ ὄρκια, παραβάντες τοὺς ὄρκους*, cf. iv. 67.

301. *δαμεῖν*, ‘be ravished;’ as a virgin is called *ἄδμης* &c. A savage form of oath, with all the characteristics of a rude antiquity. Compare iv. 35, vi. 58. There was another reading *μιγεῖν*.

302. *οὐ πω*. He did not *yet* ratify the oath,—was not yet disposed to grant the prayer, that utter destruction should come on those who first violated the truce; for, as Paris was withdrawn from the fight (inf. 380), the perjury of the

Trojan Pandarus in shooting at Menelaus (iv. 122 seqq.) was not allowed to fall *at once* on the Trojan party, though Agamemnon predicts that Zeus will accomplish the vengeance due *some day*, καὶ ὅψέ, iv. 161.

id. *κραίηνω* is a lengthened form of *κράινω*, as *πειράηνω* of *πείρω*, ἀκράντος of ἔκραντος. The aorist imperative *κρήνην* is formed on the principle of assimilating vowels and diphthongs in juxtaposition. See i. 41.

306. *οὐ πω* would here seem the same as *οὐ που*, ‘I shall not, perhaps, have the courage,’ &c. It is difficult to explain it as ‘not yet.’ Hesych. πῶ, ποῦ. So also in xii. 270, ἐπεὶ οὐ πω πάντες ὁμοῖοι ἄνδρες ἐν πολέμῳ, and xvii. 190.

308. *Ζεὺς μὴν που*. Zeus doubtless knows (though I do not, &c.). This point alone is clear to his mind, and induces him to withdraw from the spectacle, that one or the other will fight to the death.

310. *ἐς δίφρον*. Victims killed for purposes of this kind were not eaten, but were carried away and either buried

ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἔκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεύς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὀπότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 “Ζεῦ πάτερ Ἰδθην μεδέων, κύδιστε μέγιστε, 320
 ὀπότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὲς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἴσω,
 ἡμῖν δ' αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι.”
 ὣς ἄρ' ἔφαν, πάλλιν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἄψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330

or thrown into the sea. Schol. ἔθος γὰρ ἦν τὰ ἐπὶ ὄρκιοις γιγνόμενα ἱερεῖα τοῖς μὲν ἐγχωρίους γῇ περιστέλλειν, τοὺς δὲ ἐπὶ ἡλυδας εἰς τὴν θάλασσαν ῥίπτειν,—ἡ δειξὼν ἀποφέρει τοῖς ἐν ἅστει. See xix. 267.—ἄρνας in this passage clearly takes the F. See sup. 103.

311. ἡνία τείνεν. As he entered the car from behind, he drew the rein, then tied to the ἄντυξ, ready to his hand, so as to have the horses at once under his control. See sup. 261.—βήσετο, for ἀνεβήσετο.

314. The μονομαχία, or third part of the book.

315. διεμέτρεον. Either to assign a limit, beyond which a retreat would be a defeat, or to keep either combatant from approaching too near his own line. Schol.—*campum dimensi*, Aen. xii. 116.

317. ὀπότερος ἀφείη, *uter prior mitteret*. This should be ἀφήσοι according to the usual idiom. The indirect aorist optative should mean *misisset*. The verse may have been a later addition.

318. ἡρήσαντο, εὐξάντο. Some of the old critics read ἡρήσαντο θεοῖς, *idē* χεῖρας

ἀνέσχον, and so Heyne, Bekker (ed. 2), and Trollope. There is nothing objectionable in ἡρήσαντο used absolutely.—*τις*, cf. sup. 297.

321. ὀπότερος. In saying this, they knew well that Paris was really to blame, and thus they virtually prayed for his death. That he was detested by his own citizens appears from 454 inf.—τάδε ἔργα, τάδε πράγματα, this war.—ἔθηκεν, as *τιθέναι* and *τίθεσθαι φόνον*, μάχας, &c., in the tragic writers, e.g. Eur. Suppl. 960, Iph. A. 1418 (quoted by Mr. Trollope).

325. ἄψ ὀρώων, viz. that he might not seem to act with partiality in the matter.

326. οἱ μὲν, the men on both sides.—κατὰ στίχας, in rows, sup. 113.

327. ἀερσίποδες, high-trotting. Supply ἦσαν, or ἐρύκοντο, as in x. 407. The Schol. supposes that the impatient lifting of the feet, in horses detained against their will, is described.

329. One can hardly doubt that this verse was interpolated.

καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἶο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε. 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην ἐτύκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὥς δ' αὐτῶς Μενέλαος ἀρήιος ἔντε' ἔδυνεν.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόοντας
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.
 καὶ ῥ' ἐγγὺς στήτην διαμετρήτῳ ἐνὶ χώρῳ
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προῖη δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή
 ἀσπίδ' ἐνὶ κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος, ἐπενξάμενος Διὶ πατρί 350
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,

331. ἐπισφύρια, usually rendered ‘clasps over the instep,’ are more accurately explained by the Schol. ‘the hollow plates enclosing the ankle-bone on each side above the foot.’ Which agrees with Hesych. τὰ καλύπτοντα τὰ σφυρά. These lines recur xi. 17—19.

333. ἥρμοσε, ‘it fitted.’ See xvii. 210.

334—5. Zenodotus rejected these two verses, as the Schol. Ven. records.

336. κυνέην, a cap of skin, *galeam*, but covered with metal outside. Perhaps εὔπτικτον, ‘well folded’ or ‘doubled,’ to protect the head. But the more elaborate helm (see on x. 258) may here be described. The Trojan armature, if this passage is to be trusted, appears to have differed little or nothing from the Greek.

339. ὥς αὐτῶς. Either ‘with similar armour,’ or simply, ‘armed himself likewise.’

340. ἐκάτερθεν, Schol. ἐξ ἐκατέρας, as if it were ἐκατέρωθεν, ‘each on his own

side.’ Perhaps from ἕκας and ἄτερθεν, ‘far apart from,’ as ἀνέκαθεν or ἀνέκας from ἀνὰ and ἕκας. Cf. Od. vi. 263. xxii. 181.

341. ἐστιχόωντο, ‘walked with measured step,’ *incedebant*. Cf. sup. 266.

343—5. Probably spurious. They do not improve the narrative; the verbal διαμετρητὸς (cf. sup. 315) seems a post-Homeric form (ix. 526), and the metre of 345 is un-Homeric (vid. v. 189). See a similar interpolation in xii. 288, compared with inf. 417; viii. 71.

346—8. Repeated in vii. 249, 50, and 259. Note the construction βάλεν κατ' ἀσπίδα Ἀτρεΐδου. Cf. inf. 356.—χαλκός: χαλκὸν Spitzner and Trollope, with Heyne. Aristarchus preferred the nominative.

351. πρότερος. An appeal to Zeus Ἐννιος against the party who began the wrong, ἥρξεν ἀδικίας.—ἔοργεν, ἔφοργεν, Epic perfect of root *Fery* (*work*), = ἔρδω or ῥέζω.

δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”

ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ ἔϊσση.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
ἔγχος· ὃ δὲ κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ’ ὦμωξε ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλωώτερος ἄλλος. 365

352. This line is probably spurious, and the Schol. says it was rejected, the epithet *δῖος* being not well applied by Menelaus to the rival who had carried off his wife. It may be merely a common-place, or poetic title.

353. *ἐρρίγησι*, from the secondary present *ἐρρίγω*, like *δεδοίκα*, *πεφύκω*, &c. — *ξεινοδόκον*, a host. Aesch. Ag. 392, *οἷος καὶ Πάρις ἐλθὼν ἐς δόμον τὸν Ἀτρεΐδαν, ἥσυχυε ξενίαν τράπεζαν κλοπαῖσι γυναικός*. Violation of hospitality was the gravest crime in the eyes of Eastern races, and the respect for it was in fact a result of, not an exception to, their general treachery, like the reverence for an oath; the vices raised the virtues into social necessities.—*ὃ κεν*, *ὃς ἂν*, ‘who may have afforded hospitality.’

357. *δίᾳ*. See iv. 135; xi. 435, where this distich occurs, and vii. 251, where the six lines are repeated.

359. *διάμησε*, ‘it cleared away, cut a rent in, the tunic (or frock) close above the hip.’ Schol. *λαπάρα δὲ ἐστὶν ὁ κενὸς τῶν ὀστέων τόπος ὃ ὑποκάτω τῶν πλευρῶν κείμενος*. On *ἀμάω* and its compounds see *New Cratylus*, § 218, where the author contends that the primary idea is ‘to lay low,’ ‘to level,’ from the same root as *ἀμαλός*. Thus, he says, *διαμᾶν* is ‘to penetrate a surface lying flat or level over something they wished to get at’ (p. 406).

360. *κλίνθη*. This necessarily describes a previous act; ‘but he (seeing

the lance coming) had bent aside, and so escaped death.’

362. *ἀνασχόμενος*, *ἐαυτὸν* or *τὸ ξίφος*. See xxiii. 660.—*φάλον*. This, as explained by Buttmann, Lexil. p. 522—3, was the curved ridge or elevation on the top of the helmet, in which was inserted the plume. It was in fact intended both to add to the height, and to save the crown of the head from fatal blows. The root is *φαλ*, which appears in several words implying a conspicuous patch (usually on the head), as in *φαλακρὸς* (our *bald*), *φάλαρος*, a white-faced ram or dog, *φαληρίς*, a bald coat, *φάλαρα*, the head-gear of a horse, *ὄμφαλος* (for *ὄμβ-φάλος*, compare *umb-o*, and our word *hump*), in *φαληριάων*, used of foaming waves, inf. xiii. 799, and in *φάλανα*, *balæna*. See on iv. 459, and Plat. Symp. init., where there is a play on the name *Φαληρέως*.

363. This verse expresses the sound of the swords striking against each other. Lord Derby, “but shiv’ring in his hand In countless fragments flew the faithless blade.” (The literal sense, “three or four pieces,” seems better; the other is an hyperbole.) Cf. Od. ix. 71, *τριχθὰ τε καὶ τετραχθὰ δῖεσχισεν ἰς ἀνέμοιο*. Whether *τριχθὰ* is an adverb, like *μίνυνθα*, or the accusative of *τριχθός* = *τρισσός*, i. e. *εἰς τρία μέρη*, may be doubted. Compare *τριχθάδιος* and *μινυνθάδιος* with *μίνυνθα*.—*διατρυφὲν*, *διαθρύπτω*, by a change in the place of the aspirate. Cf. *τρυφή*.

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χεῖρεσσι ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ῥήχθη παλάμηφι ἐτώσιον, οὐδὲ δάμασσα."

ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασειῆς,
ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοῦς· 370
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης·
καὶ νύ κε εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἣ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο· 375
κενὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐυκνήμιδας Ἀχαιοῦς
ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι
αὐτὰρ ὃ ἅψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380

366. τίσασθαι. Cf. sup. 28.

367. ἄγη, i. e. *ἑλκε*, or *χεῖρεσσ' ἐλάγη*. Cf. iv. 214.—*ῥήχθη* (from *ἄισσω*, properly active), 'sped,' "was vainly darted," Mr. Newman.

370. *ἐπιστρέψας*, turning him towards the Achaeans and away from his own friends. ("Wrenching round," Lord Derby.)

371. ἄγχε κ.τ.λ. 'But he was all but choked by the embroidered strap beneath the tender part of the throat, which had been tied tight under his chin as the fastener of his casque.'—*πολύκεστος*, Schol. *πολυκέντητος*, ἐκ δὲ τοῦτου ὁ ποικίλος δηλοῦται διὰ τὰς ῥαφάς. Cf. *ἤκεστος*, vi. 94, and on xiv. 214.—*τρυφαλείης*, as explained by Doederlein (but see on xiii. 578), means a cap with a projecting peak (sup. 362) pierced with a hole for the purpose of seeing through, something like the *visor* in medieval armour, and hence called *αὐλωπίς*. It was called *ἀμφίφαλος*, v. 743, when it had such a peak projecting both before and behind, and *τετράφαλος* when it had also ear-laps or cheek-pieces, xxii. 315; but the plain cap without any of these appendages was *ἄφαλος* or *καταίτυξ*, x. 258.

375. *ἱφι*, *ἑφί*, vi, 'slain by violence.' The best leather was made from the hide of slain oxen, the worst from those which had died by disease, *δέρμα μοχθηροῦ*

βοὸς, Ar. Equit. 316. Hence in Hes. Opp. 541, shoes are ordered to be made of the hide *βοὸς ἱφι κταμένοιο*, and in Od. xiv. 24, *δέρμα ἐὺχρόες* is leather of a good healthy colour. Propert. v. 10. 22, 'praebebant caesi baltea lenta boves.' The sense here virtually is, 'who broke for him the chin-strap, strong as it was.' Thus we are to understand that it was not an accidental breakage.—*κτάμενος*, like *κτίμενος*, *βλήμενος*, *χύμενος*, *οὐτάμενος*, is an intransitive aorist of *κτάω* or *κτῆμι*, whence *ἔκταν*, *ἔκτα*, like *οὐτά*. See v. 21.

376. *κενὴ*, i. e. *κενή*, iv. 181.

378. *κόμισαν*, 'took it up.' Cf. ii. 875. Mr. Newman, 'But his comrades dear regained it.' The Greeks are meant; the Trojans would rather be said *κομίσασθαι*, 'to recover it.'—*ἐρίηρες*, valiant, trusty; also *ἐρίηρος*, iv. 266, said to be from *ἄρω*. But see on i. 572. viii. 332. sup. 47.

379. *ἅψ*. Not for *πάλιν*, *denuo* (Arnold), but 'back from the act of throwing the helm,' which would require that he should turn towards the Greeks. This form is the same as *abs*, from the shorter form *ἄπ* (as in *ἄππέμψει*, Od. xv. 83). Perhaps we should here read *αὐτὰρ ὃ γ' ἅψ κ.τ.λ.*

380. *ἔγχει*. He appears to have had two spears, as was usual for a hoplite; since one had been thrown in vain sup. 368; or he had both a javelin and a lance.

ρεία μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κηώνεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε. τὴν δὲ κίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρηὶ δέ μιν εἰκυῖα παλαιγενεὶ προσέειπεν,
 εἰροκόμῳ, ἧ οἱ Λακεδαῖμονι ναιεταοῦσῃ
 ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκειν.
 τῇ μιν εἰσαμένην προσεφώνεε δι' Ἀφροδίτῃ.
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθέμεν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἢ ἐχοροῖο νέον λήγοντα καθίζειν.”

381. The *ἄρα* has probably superseded the digamma, *Φήρι*, from *Ἀφῆρ*. See xxi. 549. 597.—καδ δ' εἶσ', καθεῖσε, 'set him down in his fragrant perfumed chamber.'—κηώεις, καφφόφεις, or καφ-φίεις, root καφ, as in καίω, καύσω, κῆλον (κᾶλον and κῆλα, i. 53) for κάφελον, &c. Doederlein derives it from an imaginary noun κηός, *cavum* (κῆτος, = κηφος?). See on ii. 581, and on vi. 288. xii. 280.—αὐτὴ δ' αὖθ', *ipsa autem*, &c.

384. ἄλις. The connexion of this word with ἄλης, 'crowded,' is evident. See ii. 90.

385. *ἑάνος*, when used as a substantive, has the *α* always short; as an adjective, always long. This fact has induced Buttmann, in his long discussion on the word in the *Lexilogus*, to assume two distinct roots, *ἐννυμι* and *ἑάω*, the latter giving the sense of 'pliant.' This theory is very unsatisfactory. The word is probably contracted from *Φεσανός* (root *Fes* = *vest*), which became *ἑάνος* (*Φεανός*), *εἰάνος*, by dropping the *σ*, and *ἑάνος* or *εἰανός* (*ἑφανός*) by doubling the *ν* in pronunciation (one of the commonest Epic licences). Compare for the termination *ρίγεανός*, *ἡπεδανός*, *ἑδ-ανός*, *σφεδ-ανός*. Doederlein thinks *εἰάνος* is for *ἑάνιος*, which is not unlikely in itself. As for the word, which is but rarely used, e. g. v. 734, xviii. 613, being long or short, adjective or substantive, that is probably accidental. Compare *ἐνδυτὸν*, 'put on over an under garment,' to

which a similar notion of a fine and elegant attire, *σεμνὴ ἐσθῆς*, is attached.

386. γρηὶ, for γραφφ-ι. See on v. 138.—παλαιγενεὶ, *πρεσβυτέρῃ*. It is so used in Hymn. in Dem. 113, *τίς πόθεν ἐσσι γρηῦ. παλαιγενέων ἀνθρώπων*;—*εἰροκόμῳ*, for *ἐριοκόμῳ*, by the hyperthesis of *ι*, as in *εὐειρος* (Soph. Trach. 675, Ajax 297), for *εὐέριος*, *εἰροπόκος* inf. v. 137. It means 'a wool-carder.' Inf. 388 *εἷρια* is for *ἔρρια*, so pronounced.

388. ἦσκειν. For ἦσκειν (*ἄσκειν*), 'used to dress.' The contracted third person singular of the imperfect does not usually take *ν* *ἐφελκυστικῶν*, except in *ἦν* for *ἔε* and *ἦδει* for *ῆδεε*. (Lord Derby seems to have taken it for the pluperfect.)

ἰδ. μιν, i. e. she, Helen, had the greatest affection for her, the old matron. Schol. *μιν, τὴν γραῦν*.

389. *εἰσαμένη, ἐφ-ισαμένη*. The old aorist *Εἰσασθαι* meant 'to make oneself like,' see sup. 122.—*μιν, sc. προσεφώνεε*, as above v. 386. See ii. 795.

391. *κείνος ὃ γε*, 'yonder is he,'—as if she pointed to the spot. See xix. 344, *κείνος ὃ γε προπάροιθε νεῶν ὀρθοκραϊράων ἦσται*.

ἰδ. δινωτοῖς, turned in a lathe, viz. the legs of it.

392. κάλλει. As if he had just left the company of the goddess, who was able to confer personal beauty, as Athena did on Ulysses in the Odyssey, vi. 230, and elsewhere.—*τόν γε*. See ii. 3.

ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν. 395
καί ρ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
“δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν ;
ἦ πῇ με προτέρω πολίων ἐν ναιομενάων 400
ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;
οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τῶνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης ; 405
ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέφειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον οἷζυε καὶ ἐφύλασσε,
εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
κείσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη— 410
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω

396. ἐνόησε, recognized, viz. appearing through the guise of an old woman. The Schol. says some critics rejected from 395 to 417. But it is added, that demi-gods often had that peculiar power of discernment, e.g. in xiii. 68. See also i. 199.

400. προτέρω, πορρωτέρω πολέων, yet further on into cities. So in the formula γῆν πρὸ γῆς, the πρὸ = πόρρω, and in πρὸ ὁδοῦ γενέσθαι, 'to be far on in one's journey.'

402. καὶ κείθι, καὶ ἐκεῖ, 'if there also you have some favourite youth to whom you have promised a fair bride.' Mr. Newman, "if there too thou some darling hast of voice-dividing mortals."

403. οὔνεκα κ.τ.λ. 'Because Menelaus wishes (according to the terms of the treaty, sup. 285) to take me back as his wife, therefore have you come with crafty intentions (to draw me closer to Paris)?' This gives a sufficiently clear sense. Doederlein places only a comma at ἀνθρώπων, v. 402, and makes the sense to be this: 'Will you take me yet further, and give me to some favourite of yours, because Menelaus is the victor? Is *that* the reason that you have come here with your wiles?' &c.

406. Perhaps θεῶν δ' ἂπο εἶκε (Feike)

κελεύθου, 'leave your present walk among the gods, and retire from them.' The phrase εἶκειν ὁδοῦ often occurs, nowhere ἀποείκειν, as Doederlein remarks. An ancient variant was ἀπόειπε κελεύθους, but the Schol. Ven. rejects it as of no authority, and explains, after Aristarchus, τῆς δὲ εἰς τὰς θεοὺς ὁδοῦ εἶκε καὶ παραχῶρει, μὴ βαδίζουσα εἰς αὐτοὺς.

408. περὶ κείνον οἷζυε, undergo cares and troubles about him. Hesych. οἷζυε· κακοπάθει, μόχθει.

409. δούλην, i.e. παλλάκην, as in Od. xiv. 203. The captive slave-girl is contrasted with the κουριδία ἄλοχος, or 'lady-wife.' This is said with great bitterness.—ἢ ὃ γε. Compare for the repetition of the pronoun Od. ii. 327. Hes. Opp. 221. So σὺ δέ, in vi. 46, x. 238.

410. κείσε, to Paris. She thinks it would be unpardonable at once so openly to violate a treaty which had assigned her to Menelaus. Schol. ἔδει γὰρ αὐτὴν τῷ νικήσαντι ἐπεσθαι.

411. πορσανέουσα Spitzner, who observes that πορσαίνω and πορσύνω were indifferently used, but seems to think that the poets preferred the future πορσανέω to πορσυνέω. Aeschylus however has ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι, Suppl.

πάσαι μωμήσονται, ἔχω δ' ἄχ' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη
 "μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τῶς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλα φίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι."

ὥς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἑανῶ ἀργῇτι φαιινῶ
 σιγῇ, πάσας δὲ Τρώας λάθην ἦρχε δὲ δαίμων. 420

αἱ δ' οὔτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἣ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα 425
 ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθῳ.

516. For λέχος πορσύνειν (Schol. εὐ-
 τρεπίζειν), see Od. iii. 403. vii. 347. It
 is a euphemism for συγκαθεύδειν.

412. ἄχρα ἄκριτα, 'endless woes.' So
 ἄκριτοι μῦθοι in ii. 796 are explained
 ἀναρίθμητοι.

414. μεθείω (μεθέω, μεθῶ) σε, 'give
 you up,' 'remit my care of you.' Schol.
 ἐαθῆναι ποιήσω καὶ μισσηθῆναι.

417. Doederlein thinks, with some
 reason, that this is an interpolated verse;
 ἀμφοτέρων should rather mean 'between
 you and Paris.' It was the office of the
 goddess to excite love or hatred in mar-
 ried people; but the Trojans and Greeks
 had long been at enmity. Or ἔχθεα (al.
 ἔχθεα and ἔλγεα, Schol.) may mean,
 'dislike of you.' Verses of this kind,
 contrasting Trojans and Achaeans by
 name, appear often to have been added
 by rhapsodists for the sake of explicit-
 ness. See sup. 127. 131. 251. 343, and
 on iv. 333.

ib. σὺ δέ κεν κ.τ.λ., 'and then you
 perhaps may perish by a wretched death.'
 —ὄλῃαι, i. e. ὄλῃ, in Attic would be
 ὄλοιο. The κεν makes it necessary to
 disconnect the verb from the preceding
 μῆ.

419. κατασχομένη (aor. 2 med.) is
 used passively, as Od. xiii. 2, κληθμῶ δ'
 ἔσχοντο. Eur. Hippol. 27, καρδίαν κατ-
 ἔσχετο ἔρωτι δεινῶ. Pind. i. 10, τεαῖς

ρίπαῖσι κατασχομένη, 'possessed by.' Cf.
 inf. xxiii. 397, θαλερὴ δέ οἱ ἔσχετο φωνή.
 Here it is explained καλυψαμένη, as
 sup. 141. How a person can be said
 κατέχεσθαι πέπλῳ is not very clear.
 Compare however xvii. 644, ἥρι γὰρ
 κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι. Per-
 haps, as we have in Od. xxi. 65, ἅντα
 παρειῶν σχομένη λιπαρὰ κρήδεμνα, and
 in Hes. Theog. 574, καλύπτρην δαιδαλέην
 χεῖρεσσι κατέσχεθε, we should read βῆ
 δὲ κατασχομένη ἑανὺν ἀργῇτα φαιινόν,
 'holding down close to her face.'

420. σιγῇ. As if awed to silence by
 the threat.—λάθην, viz. because muffled
 in her robes, and perhaps disguised by
 the goddess.

424. δίφρον ἐλοῦσα. Zenodotus ob-
 jected to this menial service on the part
 of the goddess, and read αὐτὴ δ' ἀντίον
 ἵξεν Ἀλεξάνδροιο ἄνακτος, omitting 423
 —6. The goddess however was perhaps
 still in the guise of the old woman; and
 we find Athena holding a torch for
 Ulysses, Od. xix. 34 (Schol.).

427. ἡνίπαπε, 'chided,' ii. 245. Why
 this reproach? Paris had not shown
 any cowardice in the conflict. Perhaps
 she wished to show (see sup. 140) that,
 for the present at least, she really pre-
 ferred Menelaus. Her refusal to visit
 Paris, v. 410, may have arisen from her
 sense of honour in respect of the treaty.

“ ἤλυθες ἐκ πολέμου· ὥς ὤφελες αὐτόθ’ ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ’ εὐχέ’ ἀρηιφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι
 ἀλλ’ ἴθι νῦν προκάλεσσαι ἀρηιφίλου Μενέλαον
 ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ’ ἐγὼ γε
 παύεσθαι κέλομαι, μῆδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμιζέμεν ἣδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ’ ὑπ’ αὐτοῦ δουρὶ δαμῆης.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν ξὺν Ἀθήνῃ,
 κείνουν δ’ αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἴσι καὶ ἡμῖν. 440
 ἀλλ’ ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ’ ὦδέ γ’ ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ’ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσω δ’ ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”
 ἦ ῥα, καὶ ἦρχε λέχοσδε κιών· ἅμα δ’ εἵπεν ἄκοιτις.
 τὼ μὲν ἄρ’ ἐν τρητοῖσι κατεύνασθην λεχέεσσιν,

430. εὐχεο, you used to boast.

432—6. These lines were rejected by the Alexandrian critics, as prosaic and contradictory. They are good verses however, if rightly understood. The advice to challenge Menelaus again is ironical; the advice to avoid meeting him is sincere.—ἴθι νῦν, *i nunc*, as the Romans said by a similar formula.

436. δαμῆης, δαμέης (perhaps δαμέης), as *τραπέιομεν* below for *τραπέωμεν*, *τραπῶμεν*. Aristarchus read δαμείης, others δαμείης and δαμασθῆς. See on ii. 33.

438. ἐνιπτε. The addition of *θυμὸν* makes it doubtful if this can mean ‘blame.’ Rather, ‘do not hurt my feelings by reproaches.’ Doederlein refers it to *ἰάπτειν*, which is not very probable. Perhaps from *ἵπτω*, *laedo*, whence *ἵψας*, i. 454.

439. ξὺν Ἀθήνῃ, by the aid of the goddess, i. e. not by any prowess of his own.

440. αὖτις, ‘on another occasion.’—ἐγώ, sc. νικήσω.

441. *τραπέιομεν*, Schol. *τερφθῶμεν*. And so the word is generally taken, as by transposition for *ταρπέιομεν*. Thus *φιλότῃτι* will simply mean ‘with love.’ On the other hand, *λέκτρονδε τραπέιομεν εὐνηθέντες*, in *Od. viii. 292*, seems rather to mean *τραπῶμεν εἰς φιλότῃτα εὐνηθέντες*, sc. *ἐν εὐνῇ κείμενοι*. Another variety of the phrase occurs *inf. xiv. 314*, *νῶϊ δ’ ἄγ’ ἐν φιλότῃτι τραπέιομεν εὐνηθέντε*. A simpler sense would result from *εὐνηθῆναι*.

445. Κρανάη. Schol. *ταύτην πρὸ Ἀττικῆς εἶναι φασιν. οἱ δὲ τὰ Κύθηρα, οἱ δὲ ἐν τῇ νῦν λεγομένῃ Ἑλένῃ*. “More probably the island *Kranae (Marathonisi)* in the Laconic gulf, before *Gythium*.” Arnold. This allusion presupposes some pre-existing poem on the rape of Helen.

448. *τρητοῖσι*, ‘smooth,’ ‘polished,’ Doederlein. Generally explained, ‘made of open-work,’ or ‘perforated’ for the sacking. See *Od. xxiii. 198*.

Ἀτρεΐδης δ' ἂν ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
 εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἄρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἷ τις ἴδοιτο
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἄρηιφίλου Μενελάου
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται." 460
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

449. ὄμιλον. Schol. τὸν Τρωικόν.—
 θηρὶ, like a beast scenting his prey, or
 rather, when it has escaped from him.

452. δεῖξαι. Because Aphrodite had
 concealed and removed him, sup. 380.

453. οὐκ ἐκεύθανον. 'They were not
 for concealing it, should any one chance
 to have seen him.' Virtually the same
 as οὐκ ἂν ἐκεύθανον, εἰ ἴδοντο. The ab-
 sence of the *F* in ἴδοιτο is to be noticed.

454. ἀπήχθετο, viz. Paris. See on v.
 321.

456. Τρῶες καὶ Δάρδανοι. For ety-
 mological speculations on these names,
 see *New Cratylus*, § 92. In Homer, the
 Δάρδανοι seem rather to be the περίοικοι
 of the city of Troy. See ii. 816. 819,
 xx. 216, from which it would seem that
 Dardania on the slopes of Ida was older
 than Ilios built on the plain. The Dar-
 dani are probably described in Eur.
 Rhes. 275 as the ἀγρώσται οἱ κατ' Ἰδαίον
 λέπας οἰκοῦσιν αὐτόρριζον ἐστὶαν χθονός.
 The Dardanian line of princes was the

oldest. See xx. 213 seqq. Col. Mure, i.
 p. 340. Grote, i. p. 239.

457. φαίνεται, 'appears by the result,'
 viz. because Paris has disappeared, and
 his adversary still awaits him at his
 post.

458. Ἑλένην καὶ κτήματα. The re-
 storation of both was stipulated in the
 compact, sup. 70 and 255. In v. 286
 mention had further been made of the
 τιμὴ, or fine for the rape, and nearly in
 the same verses.—πέληται, see sup. 287.
 Doederlein seems wrong in supplying
 ἐοικυῖα from ἔοικε, "quae etiam poste-
 rorum iudicio aequa sit." Spitzner,
 "Eam poenam solvant Troes, quae a po-
 steris etiam pari flagitio commisso sit
 solvenda."—ἀποτινέμεν, 'pay,' or 'forget
 not to pay,' infinitive for imperative.
 Zenodotus read ἀποτίνετον.—ἔκδοτε,
 'surrender;' a word properly used of
 giving up captives or suppliants to a
 claimant.

ΙΛΙΑΔΟΣ

4.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐφονοχόει· τοὶ δὲ χρυσεόισι δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων.

5

1. This Book had anciently two titles, "Ὁρκων σύγχυσις, 'the violation of the oaths of truce,' and 'Ἀγαμέμνωνος ἐπιπώλησις, 'the visit of Agamemnon to his troops.' The solemn pledge having been ratified between the armies, iii. 298 seqq., with an imprecation on the head of him who should first break it, the economy of the poem required that the treachery should be on the side of the Trojans, though the responsibility of the act is in part shifted from them by the divine agency employed.

ib. ἡγορόωντο. Schol. ἐδημηγόρουν. So i. 73, ἀγορήσατο καὶ μετέειπεν. ii. 337, παισὶν εὐκότες ἀγοράσθε. *Ibid.* 788, οἱ δ' ἀγορὰς ἀγόρευον. So also viii. 230. Properly, ἀγορᾶσθαι is to be a member of, or to take part in an ἀγορὰ or popular council, as μητιᾶσθαι in a μῆτις or consultation, xii. 17, στιχᾶσθαι in a row or file, inf. 432, στρατῶσθαι in a στρατός, inf. 378. Cf. Soph. Trach. 601, ἔως σὺ ταῖς ἔσθωθεν ἡγορῶ ξένας. Aristarchus explained it by ἡθροῖσθαι. So Lord Derby, "the gods were gathered." Perhaps there was a variant ἡγερέθοντο.—παρ Ζηνί, 'in the palace of Zeus.'

2. μετὰ δὲ, 'but among them.' σφισι (for αὐτοῖς) depends on ἐφονοχόει. This common-place about Hebe (who is but

seldom (v. 722. 905) mentioned in the Iliad) might well have been omitted; the simple verse would have been more dignified, χρυσέῳ ἐν δαπέδῳ, Τρώων πόλιν εἰσορόωντες. The double augment may be thought to indicate a later interpolation. Zenodotus read ἐφονοχόει. If the passage is ancient, it was ἐφονοχόει.

3. χρυσεόισι. The υ in this adjective appears to be common, as it is in the tragic writers. Here it seems short, though long in the preceding line. See xiii. 24. 36.

4. δειδέχατο, 'pledged.' Schol. ἐφιλοφρονοῦντο, ἐδεξιοῦντο. See ix. 224. From δεικνύμαι, not δέχομαι, as appears from ix. 196, τῷ καὶ δεικνύμενος προσέφη, Hymn. εἰς Ἀπολλ. Δήλ. 11, δεικνύμενος φίλον νιδόν. There was also a form δεικανάω, as in xv. 86, οἱ δὲ ἰδόντες πάντες ἀνήξαν καὶ δεικανόωντο δέπασσιν. Like δέχατο for δεχ-ντο, δει-δέχατο is vocalized from δειδεκ-ντο, but the χ seems here to be euphonic. The custom of pointing to the party addressed explains both this word and the cognate δεξιόσθαι. See *New Cratylus*, § 292.

6. παραβλήδην, 'with invidious comparison,' viz. between Hera's apathy in behalf of Menelaus, and Aphrodite's zeal for Paris. So Doederlein (with one of the Scholiasts). Others render it, 'glance-

“δοιαί μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ’ Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.
 ἀλλ’ ἦ τοι ταὶ νόσφι καθήμεναι εἰσορώσαι
 τέρπεσθον· τῷ δ’ αὖτε φιλομειδῆς Ἀφροδίτη 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.
 ἀλλ’ ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ’ ὅπως ἔσται τάδε ἔργα,
 ἧ ῥ’ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
 ὄρσομεν, ἧ φιλότητα μετ’ ἀμφοτέροισι βάλωμεν.
 εἰ δ’ αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,

ing at her indirectly,’ ‘allusively,’ or ‘by a side-way attack,’ (i. e. talking at her rather than to her,) alleging Hymn. ad Merc. 56, παραίβωλα κερτομέειν, and Apoll. Rhod. ii. 448, ὥς τῷ γ’ ἀλλήλοισι παραβλήδην ἀγόρευον. Mr. Trollope oddly explains it by *vicissim*. Hesych. ἀπατητικῶς, παραλογιστικῶς, ἐξ ἀντιβολῆς παραβάλλοντες.

7. ἀρηγόνες. See v. 511. There is a little irony, ‘professed helpers of,’ &c. — Ἀλαλκομενηὶς, v. 908. This epithet is said to have been given to the goddess as being worshipped at Alalcomenae in Boeotia; but it is clearly an attribute of a power prompt to aid, ἡ ἀλάλκουσα τῷ μένει, ὃ ἔστι βοηθοῦσα Hesych. and Schol. Mr. Trollope thinks the antithesis with Ἀργεῖη favours the local interpretation, which was also an ancient one, Strabo, ix. p. 233, and Schol. Probably *Alcmena* (*Alcmena* in Plautus) is another form of the word; and *Alcestis* involves the same root.

9. ταί, emphatic. ‘Hera and Athena sit apart (from Menelaus) and amuse themselves with idly looking on.’—On the above speech of Zeus Mr. Grote (i. p. 565) makes these remarks:—“If the proceedings of the combatants on the plain of Troy, between the first and the eighth book, have no reference either to Achilles or to an Achilleis, we find Zeus in Olympus still more completely putting that hero out of the question, at the beginning of the fourth book. He is in this last-mentioned passage the Zeus of the Iliad, not of the Achilleis. Forgetful of his promise to Thetis in the first book, he discusses nothing but the question of continuance or termination of the war, and manifests anxiety only for the sal-

vation of Troy, in opposition to the miso-Trojan goddesses, who prevent him from giving effect to the victory of Menelaus over Paris and the stipulated restitution of Helen—in which case of course the wrong offered to Achilles would remain unexpiated. An attentive comparison will render it evident that the poet who composed the discussion among the gods at the beginning of the fourth book, has not been careful to put himself in harmony either with the Zeus of the first book or with the Zeus of the eighth.”

10. τῷ δὲ, viz. Paris.—παρμέμβλωκε, παρίσταται, for παραμεμλόηκε (i. e. μεμλόηκε, μολεῖν). Some recognize a form βλώσκω, and others refer it to μέμβλωμαι = μέλωμαι. See xix. 343. xxiv. 73. On the euphonic insertion of the β, see *New Cratylus*, § 217.

11. If αὐτοῦ, not αὐτῷ, be right, it is an irregular genitive after ἀμύνει, the usual syntax being ἀμύνειν τινί τι or τινά. So Spitzner: while Doederlein renders it *ipsius*, and construes it with κῆρας. Some of the grammarians wrongly took it for αὐτόθι.

12. διόμενον, ‘expecting.’ The death of one or other of the combatants was one term of the agreement for a truce; but this term is not now fulfilled. See iii. 321—3.

14. ἡμεῖς δὲ κ.τ.λ. ‘All we have to do is, to consider how this action is to end,’ whether as a drawn contest or a decisive defeat; whether it is a case for renewed fighting, or for a lasting peace.—μετ’ ἀμφοτέροισι, viz. both Greeks and Trojans.—ὄρσομεν, perhaps aorist, xxiii. 210.

17. εἰ δ’ αὖ πως. An old variant was αὐτως. Aristophanes read εἰ δ’ αὖ τῶς.

ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὐτὶς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."

ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20
πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.

ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει
Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25

πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἡδ' ἀτέλεστον,
ἰδρῶ θ' ὅν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειροῦσθ, Πριάμῳ κακὰ τοιοῦ τε παισίν.
ἔρδ' ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30
"δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
τόσσα κακὰ ρέζουσιν, ὅ τ' ἀσπερχές μενεαίνεις
Ἴλῖον ἐξαλαπάξαι, ἐνκτίμενον πτολίεθρον.
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρά
ὦμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35

The passage is not easy: Spitzner renders it, 'sin autem forte omnibus hoc placuerit, Troja habitaretur,' which is scarcely a logical sentence. Probably this is a third proposal; 'or again, if perchance *this* is generally acceptable to you, why then let Troy stand and Menelaus take back his bride.' For this use of the optative compare iii. 74, where see the note. The *αἰ* may however mean 'peace as opposed to war.' And if, on the other hand, this latter should by any means appear pleasing to *all*' (πᾶσι emphatic), 'then the city of King Priam may continue inhabited,' &c. (Zeus, of course, knew that it would *not* be pleasing to Hera and Athena.) If a full stop be placed after βάλωμεν, οἰκέοιτο might be taken as equivalent to οἰκέοιτο ἂν. But perhaps we should place a comma, and read (with one good MS.) ἥτοι κεν Φοικέοιτο κ.τ.λ., thus connecting the clause with the preceding ὅπως, i. e. φραζώμεθα, ὅπως ἂν οἰκέοιτο. Spitzner insists on ἦ τοι μὲν—δέ, as the Homeric idiom.

20—25. These verses occur inf. viii. 457 seqq., where see the notes.

26. ἄλιον θεῖναι, viz. by proposing to let Troy remain as before, sup. 18.

27. ἰδρωσα. Connected by the aspirated digamma (σF) with *sudor*.—ἵπποι, viz. in riding among my Argives and rousing them to vengeance. So λαὸν ἀγειρόντες in xi. 770, said of Nestor and Ulysses. Of the horses of Hera, as a war-goddess, we read little: cf. v. 720. 775. The Schol. records their legendary names, Γλαῦκος καὶ Πυρία, which probably mean 'evening grey and fiery morn,' as she was an elemental goddess (the sky).

29. ἐπαινέομεν, ἐπαινέσομεν, like ἀντιδῶ for ἀντιάσω, ἐξανύω for ἐξανύσω, xi. 365. So inf. 56.

32. ὅ τ', ὅτι, διότι. Cf. i. 244. 412.—ἀσπερχές, Schol. ἄγαν ἐσπευσμένως.

35. βεβρώθοις, a reduplicated present, like πεφύκω, δεδοίκα, &c., = βιβρώσκοις. 'I suppose if you were to enter Troy and make a meal on the raw flesh of Priam and Priam's sons, you might perchance (not otherwise) satiate your anger.' Compare xxii. 347, ὦμ' ἀποταμνόμενον κρέα ἐδμεναι. Cannibalism is no new thing in the world, as many legends of antiquity prove, and as modern science seems now willing to admit. In practice it has generally been exercised against *enemies*. Accius Labeo is said to have translated this line, *crudum*

ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις, μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 10
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἔασαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσιν πόλῃς ἐπιχθονίων ἀνθρώπων,
 τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη 50
 "ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃς,
 Ἄργος τε Σπάρτη τε καὶ εὐρυνάγυια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι
 τάων οὗ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 [εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55

*manduces Priamum Priamique pisin-
nos.*

38. γένηται, i. e. σκεπτόεν μὴ γένηται. 'Let not *this* dispute of ours hereafter become a great subject of contention between us both.'

40. πόλιν, Argos or Mycenae. ἐμφαίνει δὲ τὴν τῶν Ἑρακλειδῶν κάθοδον, Schol.

42. διατρίβειν, to put off by delays, διαφέρειν. This use occurs in the *Odyssey* several times, e. g. ii. 201 and 404.

43. δῶκα, viz. τὸ αὐτὸ ποιῆσαι.—ἐκὼν, spontaneously, without compulsion. Schol. Ven. λέγει δὲ ἐκὼν μὲν, ἐπεὶ μὴ ἐβιάσθη ἀλλὰ εἶξεν, ἀέκοντι δὲ θυμῷ, ἐπεὶ μὴ προέβλετο ἀλλ' ἀπροαιρέτως τὴν πόλιν προῖεται τῇ γαμετῇ.

44. The γὰρ explains ἀέκοντι.

46. περὶ κῆρι. Here, as *inf.* 53, Spitzner regards περὶ as governing κῆρι, whereas modern scholars have generally explained it by περισσῶς, and edited πέρι. The genitive τάων seems to require some such sense as μάλιστα. In 53 περὶ κῆρι more naturally combines.

47. Perhaps interpolated from vi. 449. As the Schol. observes, citing xx. 306, Priam was not the favourite of Zeus.

50. βοῶπις. Those who consider the ancient connexion between the Pelasgic Hera and the Indian Io, will admit that this disputed epithet may originally have meant 'cow-faced,' and afterwards have come to be a received attribute of the 'cow-goddess,' rather than a complimentary epithet like 'large-eyed.' Applied to ordinary mortals (as iii. 144, vii. 10), it would merely mean 'goddess-like.' Lord Derby renders it "stag-eyed Juno."

54. πρόσθε κ.τ.λ. 'None of these do I stand up in defence of, nor grudge you the possession of.'

55. εἴ περ—τέ. 'For even if.' This is the regular Homeric use of these particles. See vii. 117. x. 115. *inf.* 160. 261.—οὐκ ἀνώ, *nil efficio*, 'I fail in my object.' Or rather, perhaps, (see on xi. 365,) for οὐκ ἀνύσω. So οὐκ ἦνυτοι in Eur. Bacch. 1100, μὴ—καὶ μηδὲ ἀνύσσης, Hes. Opp. 395.—οὐκ εἰῶ, object to, protest against. These two lines,

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἡ πολὺν φέρτερος ἐσσί.]
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν ὅθεν σοί,
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισι ἀνάσσεις.
 ἀλλ' ἴ, τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγὼ σὺ δ' ἐμοί, ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κεν Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσιν πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”
 ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “ αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ' ὥς κεν Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71
 ἄρξωσιν πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.
 ὥς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 οἶον δ' ἄστέρ' ἔηκε Κρόνου πάϊς ἀγκυλομήτεω, 75

the Scholiast says, were rejected, because they negative the concession just made. There is doubtless a bitterness in adding, that whether she allows it or not, it makes little matter,—that, in fact, it is an extorted and not a voluntary concession.

58. καὶ γὰρ ἐγὼ, i. e. καὶ ἐγὼ γάρ.

59. πρεσβυτάτην. We have here a double sense, 'oldest' and 'most dignified,' like πρέσβειρα in Ar. Ach. 883 and Eur. Iph. T. 963.—Hesiod, Theog. 454, makes the order of birth from Kronos to be Ἰστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον.

62. ὑποείξομεν, συγχωρήσωμεν.

66. πειρᾶν, 'to make every effort that,' &c.—ὑπερκύδαντας is a somewhat obscure form. If for ὑπερκυδέηντας, it should be accented ὑπερκυδᾶντας, if not written ὑπερκυδῆντας, like χρυσὸν τιμῆντα in xviii. 475. The ancients, as Spitzner observes, referred it to κυδαίνω. As a participle, it would of course be irregular except from a neuter verb ὑπερκύδημι

(like γηράντεσι from γήρημι (γηράσκω) in Hes. Opp. 188), which could hardly exist. It would seem to be an adjective formed on the analogy of Αἶας, Αἶαντος, Ποῖας, Ποῖαντος, &c. Hesych. ὑπερκύδαντας· ὑπερέχοντας τῇ δόξῃ, ὑπερενδόξους γενομένους.—ὑπερκυδέοντας· λίαν ἐνδόξους.

67. πρότεροι. It was the interest of Hera that her enemies the Trojans should be in the wrong. See inf. 235. ὑπὲρ ὄρκια, i. e. παραβαίνοντες ὄρκους, or παρ' ὄρκους, stepping beyond or over the limits and boundary of an oath, ὄρκος being connected with ἔρκος. See iii. 107, and ibid. 299.—δηλήσασθαι, i. e. βλάψαι, ἀδικῆσαι, merely governs Ἀχαιοὺς.—Plato objects to this passage, as derogatory to the justice of the gods, Resp. ii. p. 379 fin.

75. Vulg. ἄστέρα ἦκε. Bekker (ed. 2) gives ἔηκε, i. e. ἐφῆκε, as Bentley and Heyne read. This comparison of an exploding fire-ball is compared by Doederlein with Hymn. ad Apoll. 262, ἄστέρι

ἢ ναύτησι τέρας ἢ ἐ στρατῷ εὐρέι λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται
 τῷ εἰκνὶ ἥϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόοντας
 Τρῳάς θ' ἵπποδάμους καὶ ἐυκνήμιδας Ἀχαιοὺς. 80

ὦδε δέ τις εἶπεςκε ἰδὼν ἐς πλησίον ἄλλον.
 “ἦ ῥ' αὖτις πόλεμος τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85

ἢ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὅμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ εἴ που ἐφεύροι.
 εὔρε Λυκάονος νῖδον ἀμύμονά τε κρατερόν τε
 ἔστεῶτ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ροάων.

ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα.

“ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος νιὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95

εἰδόμενος μέσῳ ἡματι, τοῦ δ' ἄπο πολλὰ
 Σπινθαρίδες πτωῶντο.

80. See on iii. 417, and for the next line on iii. 297.

82. ἦ ῥ' αὖτις. They thought it was a portent ominous either of good or of evil, and did not recognize the descent of the goddess, who at once assumed the form of a man.

87. Λαοδόκῳ. He is not again mentioned in Homer.

88. διζήμενῃ. Schol. εἰκότως εἰκασθεῖσα ἀνδρὶ καὶ τὰ ἀνδρῶν ποιεῖ.

89. εὔρε, &c. See inf. 327, v. 169, 355, xi. 197, 473, xv. 239, and ii. 169. Zeno-dotus, omitting 89, read Πάνδαρον ἀντίθεον διζήμενῃ, εὔρε δὲ τόνδε. The truce would be broken, which it was the object of the goddess to effect, if the Trojan ally Pandarus would shoot at some Grecian. Mr. Trollope cites Virg. Aen. v. 496, 'Pandare, qui quondam, jussus confundere foedus, In medios telum tor-sisti primus Achivos.'—ἀμύμονα, 'a skilful archer.' See on viii. 273. "Strong and of courage unreprieved," Lord Derby.

90. ἔστεῶτα. Compare ii. 170, inf. 328.

91. Αἰσήποιο. Schol. ὁ Αἰσηπος ποταμὸς τῆς ὑπὸ Ἰδῆν Λυκίας. See ii. 825, xii. 21.

94. τλαίης. This is said, because Pandarus well knew that he would thereby break the treaty. "The assault of Pandarus on Menelaus, if it can be reconciled through the common expedient of ascribing the act to divine instigation, with the poet's principle of exempting the heroes of the Iliad from the baser vices, is certainly the nearest approach to a violation of that principle in the poem. It tends, consequently, still further to lower the character of the Dardanian warriors as compared with their Hellenic rivals." Col. Mure, Crit. Hist. i. p. 281; whose beautiful and just remarks on the whole of this "little epic poem on a feat of archery" should also be read in vol. ii. p. 72.

95. Τρώεσσι, 'at the hands of,' or (as Doederlein prefers), 'in the opinion of the Trojans.' In either case the idiom is the same as *ἐξῆός σοι τιμῆς*, &c. See

ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 εἴ κε ἴδῃ Μενέλαον ἀρήιον Ἀτρεὺς υἱόν
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
 εὖχεο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς ἐς ἄστν Ζελείης."

ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθην.
 αὐτίκ' ἐσύλα τόξον ἐύξοον ἰξάλου αἰγός 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
 βεβλήκει πρὸς στῆθος· ὃ δ' ὕπτιος ἔμπεισε πέτρῃ.

ix. 303. The sense is, 'venture this, and you will win,' &c.

100. Μενελάου. For the genitive, depending on the notion of *at* or *straight towards* an object, see xxiii. 854, ἧς ἄρ' ἀνώγει τοξεύειν.

101. λυκηγενεῖ. The real meaning of this epithet is lost in a very remote antiquity. Apollo was the god of *light* (λυκ); he was the wolf-king, λυκείος, λύκειος, λυκοκτόνος, probably in his early attribute of νόμιος or shepherd-god; and he was worshipped with especial honour in Lycia (wolf-land). The last interpretation is the most generally received, Pandarus himself being a Lycian; and 'Lycian-born' is more intelligible than either 'light-born' or 'wolf-born.' There seems to have been an old form λύκαν, whence *Lycæon* (*New Cratylus*, § 228), Λυκάμβης and Λυκάβας, and Apollo Λυκηγενής would thus be the θεὸς πατρώος of Pandarus. In ii. 827 this is shown, Πάνδαρος ὃ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. So the worship of Zeus Lycæus of Arcadia was connected with wolves, Plat. Resp. viii. p. 565 fin. Perhaps the hero Λύκος (Ar. Vesp. 389) was another form of the wolf-god. See Mure, vol. i. p. 162. Here the offering of *lambs* indicates a desire to propitiate the wolf-god.

103. Ζελείης. The ζ was pronounced *j* or *sh*. See ii. 824.

104. ἄφρονι. For Menelaus was under the care of the gods, inf. 127.

105. ἐσύλα, he uncased, stripped of its cover.—ἐύξοον, well scraped, smooth (root ξεF, 'shave').—ἰξάλου αἰγός, made

from the horns of an ibex or wild goat (ἄγριον αἶγα, iii. 24). The etymology is uncertain. Hesych. ἰξάλου· πηδητικοῦ, ὀξέος· ἀπὸ τοῦ ἰξαι (ἀίξαι?) καὶ τοῦ ἄλλεσθαι. Probably it involves the root *Fal*, *salio*. Several names of animals have a quasi substantive appended, as σὺς σιάλος, σὺς καπρὸς, σὺς χλούνης, βοὺς ταῦρος, xvii. 389, αἶγες τράγοι, Herod. iii. 112.

106. τυχήσας, as if from τυχεῖω, whence also τετυχηκώς, xvii. 748. Doederlein explains 'having fallen in with it.' But the Schol. well observes that the incident shows Pandarus' great skill with the bow. He had hit the animal 'under the breast' because he shot it from below, when it had stood with its head and neck projecting over a rocky crag. Lord Derby renders it "true to his aim." So τόν τ' ἐτύχησε βαλὼν, xv. 581.

107. δεδεγμένος, *cum exceperisset*, a technical term for a hunter. So ἐκδέχεσθαι, Soph. Phil. 123; *excipere aprum*, Hor. Od. iii. 12. 10. 'This is to be distinguished from δέγμενος, which appears to be a present participle, and was also (see Schol. Ven. on ix. 191) written δέχμενος = δεχόμενος, i.e. δοκέων, though Theocritus, imitating perhaps this passage, Id. xxv. 228, so uses it, δεδεγμένος ὀππόθ' ἵκοιτο, 'waiting for its arrival.'—ἐν προδοκῇσιν, in a hiding place, Schol. ταῖς ἐνέδραις. The πρὸ gives the notion that the hunter can see far in front without being seen.—βεβλήκει, a true pluperfect.—ἐκβαίνοντα, 'as it was in the

τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήιοι νῆες Ἀχαιῶν
 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρεὺς υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν ὀιστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς ἐς ἄστν Ζελεΐης.

act of leaving the rock where it stood.' —*ὑπίος*, 'on its back,' killed dead at once, and falling *on* the rock, not from it.

109. *ἐκκαϊδεκάδωρα*, 'of sixteen palms in measure,' viz. each of them, from root to tip; about five feet. So *δεκάδωρος ἄμαξα*, Hesiod, Opp. 424. (The poet may however mean, that this was the length of the two together when made into a bow. But we have seen the horns, perfectly straight, of an ibex, nearly or quite five feet long each.)

110. *ἀσκήσας*, 'having dressed them,' or, perhaps, ornamented them with incised patterns.—*ἤραρε*, 'had fitted them together,' viz. by the lower ends, into each of which a stick would be inserted.—*λειήνας*, 'having scraped and smoothed down the excrescences.' — *κορώνην*, the hook or bent tip to receive the bow-string. Lord Derby, "These deftly wrought a skilful workman's hand, And polished smooth and tipp'd the ends with gold."

112. *τανυσσάμενος*, after he had strung it, he carefully set down one end of it on the ground, while his companions held their shields in front of him. Schol. Ven. *πρὸς τῇ γῇ ἀνέκλινεν αὐτὸν πρότερον ἐντέλνας τῇν νευράν*. The object of this was, that the enemy might not see the preparations that were being made.

114—5. Perhaps interpolated. The repetition of *ἀρήιος* and *υἱός* in the second line is weak, and the distich is not wanted to the narrative.

116. *σύλα πῶμα*, 'took off the cover,' or lid. Lord Derby seems here to be in

error, "his quiver then withdrawing from its case."

117. *ἀβλήτα*, 'un-shot,' i. e. never before used.—*ἔρμα*, 'the cause and source of dismal pains.' The ancient grammarians objected to the use of both these words (and not without reason) as un-homeric, and therefore rejected the verse. Mr. Newman says, "I venture to treat *herma* as equivalent to Lat. *germen* and *gemma*." It cannot be doubted that *ἔρμα* and *σπέρμα* are as truly the same words as *sew* and *sow*; *sero*, *serui*, and *sero*, *sevi*; and that the root, as also in *ἐρεῖν* and *sermo*, is *Fer* with the aspirated (= *wh* or *hw*) digamma, *σFer* = *εῖρ*, *σπερ*, *ser* or *swer*. The idea in all the derivatives without exception is that of *stringing together in a row*, as words in speaking, stitches in sewing, seeds in planting, stones for a break-water, reef, or ballast. Hence *έρματα* for props, probably of stones, in i. 486, for 'ear-rings' in xiv. 182. Mr. Darwin remarks (Journal, p. 149), 'making necklaces and bracelets is a taste common to all savage nations, as well as to the most polished.' Similarly, *ἐρερος* and *servus*, as well as the name *Hermes*, may refer to the driving captives, or ghosts to Hades, tied or strung in a row. The root *σFer* exists quite unaltered in our word *swear*, which involves the notion of *binding* by an oath. The supposed connexion of the word with *ἐρδω* or *ἐρεῖδω* is wholly fanciful. Where it means 'a support,' as *έρμα πόλῃος* in xvi. 549, it is from the notion of stones propping a ship. See ii. 154.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλωτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός 125
 ὄξυβελῆς, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
 ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
 ἥ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνω·
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.

122. γλυφίδας, the notch of the arrow, which is held upon and drawn back with the bowstring. (Properly, perhaps, the two points on each side of the notch.)

123. τόξῳ σίδηρον. He drew the arrow so far that the iron point of it rested on the bow. The string was pulled towards him and the bow thrust from him as far as the length of the arrow would allow.

124. κυκλωτερὲς ἔτεινεν, when he had stretched it so that it took a semicircular shape. Schol. τείνας κυκλωτερὲς ἐποίησεν. *Donec curvata coirent Inter se capita*, Virg. Aen. xi. 860, speaking perhaps hyperbolically. Or it may refer to the C shape of the bow, on which see iii. 17.

125. λίγξε, apparently from λίγγω, seems to have the same root as λιγύς. The bow *twanged*, and the string gave a sharp shrill note. So Pind. Isthm. v. 34, βαρυθόγγιο νευρᾶς. Propert. v. 3, 66, 'subdulus et versis increpat arcus equis.' Lord Derby renders the passage very neatly: "At once the sinew and the notch he drew; The sinew to his breast, and to the bow The iron head; then when the mighty bow Was to a circle strain'd, sharp rang the horn, And loud the sinew twang'd, as tow'rd the crowd With deadly speed the eager arrow sprang." If this passage be of genuine antiquity, it is probable the poet wrote νευρὴ μέγα Ἰαχε, Ἄλτο δ' οἰστός.

126. μενεαίνων, as if the arrow were a living thing, possessing a will of its own. Compare xi. 574, δοῦρα—λιχαιόμενα χροὸς ἄσαι.—ὄξυβελῆς, perhaps 'sharp-pointed'; compare βελόνη.

127. οὐδὲ, for ἀλλ' οὐ, as frequently in Homer, 'yet not,' &c.

128. ἀγελείη, an ancient epithet of uncertain meaning, perhaps wrongly derived from *λείαν ἄγειν*. Compare however *Ληϊτίς* in x. 460.—ἐχεπευκὲς, 'sharp' (i. 51). See Lexil. p. 319. (But what is the meaning of the first part of the compound? And was it not *φεχεπευκὲς*? Cf. *περιπευκὲς*, xi. 845. *ὄξυπευκὲς*, Aesch. Cho. 629.)

130. ὥς. Perhaps for ὅσον, as there is a comparison of the tender care of the goddess with that of a mother for her child, as well as of the distance to which a fly is driven off when it immediately returns to the attack. Doederlein quotes Od. xvii. 344, κρέας (τόσον) ὥς οἱ χεῖρες ἐχάνδανον. But τόσον ἀπὸ χροός may mean 'just so much (namely) from the surface of the body.'

131. As ἡδὺς properly takes the F, it is likely that μυῖαν was pronounced as a monosyllable, *μivan*. [ὃ Φηδεῖ Bekker, ed. 2.]—λέξεται, ὅταν λέξηται, 'when he reposes in sweet sleep.'

132. αὐτ' for αὐτε, which implies one place as opposed to the other. But perhaps we should read αὐτ', viz. αὐτὸ, τὸ βέλος.

133. σύνεχον, viz. τὸν θώρηκα. Hence ζωστήρ τοῦ θώρηκος in Herod. ix. 74. The cuirass consisted of two curved plates, encasing back and breast, and held together by the ζωστήρ, or ζώνη, an outer belt buckled by clasps in front, ὀχῆς. Into this belt the arrow first entered, ἐνέπεσε, and at the very point where it was fastened, ἀρρήσσι, going through both it and the cuirass below, and also through the μίτρη, a kind of

ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς οἰστός·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψεν χροά φωτός,
 αὐτίκα δ' ἔρρεεν αἶμα κελαινεφές ἐξ ὠτειλῆς. 140

ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνῃ
 Μηρονὶς ἢ Κάειρα, παρήιον ἔμμεναι ἵππῳ·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἵππῃες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατήρϊ τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
 εὐφυέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

ῥίγησεν δ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς.
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος· 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς εὔοντας,

woollen flap or apron covered with flexible plates outside (ἔσωθεν ἐριώδης, περὶ δὲ τὴν ἐπιφάνειαν χαλκῇ οὖσα, Schol.), and reaching up some little way under the cuirass.

136. ἡρήρειστο, 'it was driven home,' ἐρείδω. See iii. 358.

138. πλείστον, 'principally protected him; yet it passed right through even this.'—ἔρυτο, from ῥύομαι, here probably the imperfect, for ἐρύετο. Hesych. ἔρυτο· ἐρύσατο, ἔσωσεν, ἐφύλαξεν. The idiom is like ἀμύνειν τί τι·—εἷσατο, see v. 778.

139. ἀκρότατον, the mere surface.—ἐπέγραψεν, 'grazed.' See on v. 138, and compare xiii. 553. It will be noticed that, though the wound was superficial, it was in an extremely dangerous part, near the femoral artery.

140. ὠτειλή, properly a gash or sword-wound, is objected to by the Scholiasts in the sense of a puncture from an arrow. Hence some rejected both this and inf. 149.

141. ἐλέφαντα. The commentators remark on the antiquity of staining ivory red. We see it to this day in the ivory chessmen from India, and their imitations.—μίηνῃ, 'has stained.' *Indum ebur violaverit sanguineo ostro*, Aen. xii. 67.

Κάειρα, for Καέρια, the original feminine of Καῆρ (Καῖρῃ), Κάρ.—παρήιον, a cheek-piece, παραγναθίδιον, Schol. Lord Derby, "Thus haply when the hand of some fair maid, Lydian or Carian, stains with crimson dye The ivory cheek-piece of a warrior's steed, By many a valiant horseman coveted, As in the house it lies, a monarch's boast, The horse adorning, and the horseman's pride."

143. ἐν θαλάμῳ, in the inmost part of the house, cf. Od. ii. 338.—ἡρήσαντο, ἐπεθύμησαν (ἀράομαι). Either the value of the material or the difficulty of the art was great.—βασιλῆϊ δὲ κ.τ.λ., 'but it is stored by in reserve for a king,' not to be worn by an inferior.

146. μιάνθην, ἀντὶ τοῦ μιανθήτην, Schol.—εὐφυέες, 'well-formed,' agreeing with μηροῖ. The word occurs xxi. 243; and the line, if genuine, indicates the considerable effusion of blood.

149. μέλαν, dark and venous, as from a deep wound. Schol. So perhaps xi. 829, 845. But cf. 140.

151. νεῦρον, the string by which the arrow-head was tied to the shaft.—ὄγκους, the barbs.—ἐκτὸς, outside the surface of the skin, though buried in the belt, &c.

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσι νύ γ' ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χεῖρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὴν πῶς ἄλιον πέλει ὄρκιον αἵμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἐκ δὲ καὶ ὁπὲρ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμῶν ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύσῃ ἐρεμνὴν αἰγίδα πᾶσιν
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνόν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

155. φίλε. The ι is long, as also in φίλαι and φίλατο, from the pronunciation φίλλε.—θάνατον κ.τ.λ. ‘I see now that it was death to you when I concluded the truce,’ viz. in putting you forward to fight single-handed. Though the challenge had been made by Paris, and accepted by Menelaus, iii. 68, 100, Agamemnon himself had ratified the terms of it, ib. 275. Hesych. προστήσας· προαγαγών.

157. ὥς, = ἐπεὶ, ‘for now,’ &c.—καταπάτησαν, have trampled on the treaty, by the treachery of Pandarus, for which they are generally responsible.

158. ἄλιον, vain, unregarded by the gods. Hesiod represents Ὀρκος as a daemon, avenging perjury.—σπονδαί κ.τ.λ., cf. ii. 341.—ἐπέπιθμεν, ἐπεπιθέμεν, i. e. ἐπεπιθόμεν, as if from πίθημι. Hence πέπεισθι in Aesch. Eum. 569, πεπιθήσω inf. xxii. 223, and πεπιθών.

160. εἴ περ—τε, ‘even if.’ See sup. 55.—ἐτέλεσσεν, ‘accomplishes vengeance on the perjured.’ The aorist shows the sentence to be general, as in what follows. The application is obvious:—If Menelaus should die of his wound, Agamemnon feels certain that the treachery of the Trojans will be punished, even

though late, by the favour of Zeus being withdrawn from them, and the city being captured.—ἀπέτισαν, viz. οἱ παραβάντες.—τελεῖ, perhaps the present rather than the future, which would better suit a special denunciation.—σὺν μεγάλῳ, i. e. κακῷ or μισθῷ.

162. σφῆσιν, the same as ῥῖσιν, but with the digamma expressed and converted, σφῆσιν.

164. ὅταν ὀλώλῃ, an irregular idiom for ἡνίκα ὀλεῖται, or perhaps shortly put for ἔσται ἡμῶν, ὅταν ὀλώλῃ Ἴλιος, ἐν ᾧ Ζεὺς ἐπισείσει, &c. This however less suits vi. 448—9. Compare Theocr. xxiii. 33, ἥξει καιρὸς ἐκεῖνος, ὁπάνικα καὶ τὸ φιλάσεις. Ib. xxiv. 85, ἔσται δὲ τοῦτ' ἅμα, ὁπάνικα νεβρὸν ἐν εὐνῇ Καρχαρόδων σίνεσθαι ἰδὼν λύκος οὐκ ἐθελήσει.

166. ὑψίζυγος. The metaphor is from the high seat of the officer or steersman raised on the ζυγὸν or cross-bit of a trireme. Hes. Opp. 18, θῆκε δὲ μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων κ.τ.λ.—ἐπισσεύσῃ, i. e. ἐπισείσει. Cf. 164.—ἐρεμνὴν, overshadowing, σκοτοποῖον, Schol. See on ii. 417, v. 738, xv. 230, xvii. 593. A figurative way of saying that the anger of Zeus will fall on the Trojans.

- εἴ κε θάνης καὶ πότμον ἀναπλήσῃς βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίμῳ Ἄργος ἰκοίμην
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης,
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖν Ἑλένην. σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορούντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
 'εἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 ξὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.'
 ὧς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.'"
 τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
 "θάρσει, μηδέ τί πω δειδίσσῃς λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185

170. ἀναπλήσῃς, fill up to the brim, complete, the term of life. Cf. viii. 34, κακὸν οἶτον ἀναπλήσαντες.

171. ἐλέγχιστος. From a positive ἐλεγχύς, whence ἐλεγχέες inf. 242. Similarly χεῖριστος from χερεὺς, or χερὺς, κῦδιστος from κυδὺς, ἄριστος from ἀρεὺς, κράτιστος from κρατύς (Od. v. 49). In most cases the original forms of the positive have become obsolete, or taken a new form (see *New Cratylus*, § 167), as αἰσχρὸς, κυδρὸς, contracted from —ερὸς (like γαμβρὸς from γαμερὸς), or ὀλίγος for ὀλιγύς. Compare αἰσχος, κῦδος, with ἥδος. We have πρέσβος, πρέσβιστος (also πρέσβυς), μήκιστος, ἔχθιστος, and κράτιστος (inf. vii. 155) by the side of μήκος, ἔχθος, and κράτος. From αἰσχὺς and κρατύς we have the diminutives (as μικὺς, μικκύλος) in the names Αἰσχύλος and Κρατύλος. Similarly, ὕψος, ὕψιστος, and the name Ὑψεύς, but the adjective ὕψηλός. So we have vestiges of ἐλαχὺς in νῆσος λάχεια (= ἐλαχεῖα) in Od. ix. 116, and in δελφίαν ἐλαχυπτερόγαν, Pind. Pyth. iv. 17. Both βελτίων and βέλτερος imply a lost word βελτύς, or βέλτης (perhaps for βελέτης, 'a darter'), the same, possibly, as the much-disputed words *better* (for *beller*), *best* (for *bestest*).

172. αὐτίκα γάρ. (And return I must,

and that at once;) for, &c. This verse is in a manner parenthetical.

175. ἀτελευτήτῳ κ.τ.λ., with a work unaccomplished. So Soph. Antig. 556, ἐπ' ἀρρήτοις λόγοις, 'with words unsaid.' Eur. Ion 228, ἐπ' ἀσφάκτοις μῆλοις.

178. ἐπὶ πᾶσι, in all his schemes. For χόλον or κότον τελέσαι cf. i. 82.

180. καὶ δὴ κ.τ.λ. 'And now, as ye see,' &c.

181. κεινῇσιν, *kenais*, viz. without Menelaus, as being dead, or without spoils from Troy. There is irony in the epithet ἀγαθόν. Lord Derby, "And bootless home with empty ships hath gone, And valiant Menelaus left behind."

182. χάνοι εὐρεῖα, gape wide, viz. to swallow me. Schol. εὐρύ μοι χάσμα γῆς γένοιτο. Propert. v. 1, 149, 'Vel tremefacta cavum tellus diducat hiatum.' Virg. Aen. iv. 24, 'Sed mihi vel tellus optem prius ima dehiscat.' A formula of saying, 'then I care not how soon I die and vanish from sight.'

184. δειδίσσῃς, 'alarm.' Schol. ἀντὶ τοῦ μὴ εἰς φυγὴν παρακάλει διὰ τοῦ ἐμοῦ θανάτου.—πῶ, see on iii. 306.

185. ἐν καιρίῳ, in a fatal or mortal part. So τέλος κατακαίριον, xi. 439.—πάροιθεν, ξέσθιν, opp. to ὑπένερθεν.

εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
" εἰ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.
ἔλκος δ' ἰητῆρ ἐπιμάσσεται, ἥδ' ἐπιθήσει 190
φάρμαχ' ἃ κεν παύσῃσι μελαινάων ὀδυνάων."

ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα
" Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρεὺς υἱόν, 195
ὃν τις οἰστεύσας ἔβαλεν, τόξων ἐν εἰδῶς,
Τρώων ἥ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος."

ὥς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθῃσεν ἀκούσας,
βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα. τὸν δὲ νόησεν 200
ἔστεῶτ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἱπποβότοιο.
ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.
" ὄρσ' Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,

186. παναίολος, flexible in all its parts, or perhaps, spangled all over, like αἰολο-μίτρη. The ζῶμα was worn under the belt, and was a band or short frock (τὸ ἀπὸ λαγόνων ἄχρι κνημῶν ζῶμα, Schol. on v. 133), perhaps felt.

187. χαλκῆες. The μίτρη therefore was furnished with plates or chain mail. See sup. on 133. Hence ζῶμα φαεινόν, Od. xiv. 482, quoted by the Schol. on this verse.

190. ἐπιμάσσεται, ἐπιμαίνομαι, shall probe or manipulate.

191. παύσῃσι = παύοι in Attic, 'such as are likely to stop,' 'such as perchance will stop.' Supply ἔλκος, or τὸν βεβλη-μένον. For the styptics used by leeches see xi. 816.

191. Ἀσκληπιοῦ υἱόν. See ii. 731, and on xi. 518.—τόξων ἐν εἰδῶς, viz. judging from the nature and position of the wound.—φῶτα, the same as ἥρωα, probably from the same root *Fḥr*. See i. 268. In xvi. 378, φῶτες simply means 'fighters.'—ἀμύμων, which in Homer generally means 'handsome,' here signifies one whose skill none can disparage or call inadequate.

197. πένθος, 'mourning.' He still fears the wound may prove fatal, as sup. 155. The less usual sense is simply 'a grief.'

199. κατὰ, 'over,' 'through,' as sup. 126, ii. 47.

200. ἥρωα, like φῶτα in v. 194, for ἄνδρα, κατ' ἐξοχὴν.—ἔστεῶτα, cf. ii. 170, sup. 90.

202. Τρίκης. In ii. 729 it is Τρίκκη.

204. ὄρσο, for ὄρεσο, like τίθεσο (Ar. Pac. 1039). An old medial form was ὄρεμαι = ὄρνημαι. Compare ὀρούω, ὥρορα, ὀρίνω. But inf. 261, ὄρσεν is for ὄρρεσο, the imperative of an aorist, formed like βῆσέτο, δύσετο, where the ancient identity of the aorist and the future are clearly seen, as in οἶσε, 'bring,' ἄξε, σάωσε, &c. See iii. 103, viii. 505.—Ἀσκληπιάδη, member of the clan of Ἀσκληπιάδα, or professed physicians. 'Son of Aesculapius,' like παῖς Ἀπόλλωνος Aesch. Suppl. 263, was a general term for a medical man, sup. 194, ii. 731,—the μαθηταὶ ἱατρικῆς οἱ ἐκγονοὶ οὓς Ἀσκληπιδὸς κατελίπετο; Plat. Resp. x. p. 599 C.

ὄφρα ἴδῃς Μενέλαον ἀρήιον Ἀτρείος υἷον, 205
 ὃν τις οἰστεύσας ἔβαλεν, τόξων ἐν εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος.”

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν,
 βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 κυκλός, ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἡδ' ὑπένερθεν 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδώς
 πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 ὄφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220

209. κατὰ, 'through,' as sup. 199; ἀνὰ, 'along the whole length of,' as inf. 251. The former indicates the direction, the latter the space traversed.

211. βλήμενος, an aorist intransitive, like κτάμενος, χύμενος. Cf. βλήσθαι sup. 115, βλεῖω, xiii. 288.—ἦν, to the place where he was, *ubi versabatur*.

212. κυκλός, 'into a circle.' See on xvii. 392. Aristarchus read κύκλος = ἐν κύκλῳ.—δ' κ.τ.λ. the apodosis, 'at once in the middle of them the divine man (Machaon) stood by his side,' i.e. he suddenly, as it were, took his place amongst them, they being too much engaged to notice his approach. Some make the apodosis at αὐτίκα δ', and take ἰσόθεος φῶς for Menelaus. (So Lord Derby.)

213. ἀρηρότος. See sup. on 133.—αὐτίκα, i.e. he lost not a moment in performing the most important operation.

214. πάλιν ἄγεν (Fag), Schol. εἰς τοῦ-πίσω ἀνεκάμθησαν, the sharp barbs were bent back and twisted. This is added to show the force with which the arrow had stuck in the tough belt. Doederlein joins πάλιν with ἐξελκομένοιο, and renders ἄγεν 'were broken.' So ἐν χεیرهσσιν ἄγῃ ξίφος, iii. 367. To 'draw out again' seems a feeble Anglicism. The Schol. Ven. takes ἄγεν for

ἤχθησαν (ἀγειν), to be construed with πάλιν, 'were brought out again,' 'returned back.'

217. ἔμπεσε, had entered. Cf. 134.

218. ἐπ' ἄρ' ἥπια. Rather perhaps ἐπὶ Φήπια, as καὶ Φήπιος ἔστω Od. v. 8. These drugs were called ἐπίπαστα, powdered or sprinkled on, Theocr. xi. 2. Cf. xi. 846, and ib. 830.—ἐκμυζήσας, 'after sucking out.' μυζᾶν is connected with μέειν, to close the eyes or lips, and with μύζειν, to make a moaning sound. See on this verse Plato, Resp. iii. p. 408 A.

219. οἱ—πατρὶ, Aesculapius. Cf. xvii. 196, αἱ οἱ θεοὶ οὐρανίῳ πατρὶ φίλῳ ἐπορον.—τά, 'the virtues of which,' Schol.—Χείρων. As the name ('Handy') implies, this semi-mythical character seems to have been a sort of prehistoric hermit, who devoted himself to doing good to the wild mountaineers, by settling their disputes and healing their maladies, as well as humanizing them by music. For this reason he is called δικαιοτάτος Κενταύρων, and is represented as teaching Achilles the lute and the science of medicine, xi. 832. And it was because Jason had been Chiron's pupil in this latter art, that he obtained that name παρὰ τὸ ἰᾶσθαι, Pind. Pyth. iv. 119. Compare Ἰασῶ, the attendant goddess on Aesculapius, Ar. Plut. 701.

τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσουντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν 225

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιώωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,
τῷ μάλα πόλλ' ἐπέτελλε παρὶσχόμεν ὅπποτε κέν μιν
γυνὴ λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.

“ Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψεύδεσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός, 235

222. κατέδυν, ‘donned,’ *‘got into their armour.’* So Τρώων καταδύναι ὅμιλον, x. 231, κατέδυν κλυτὰ τεύχεα, vi. 504. The Greeks had scarcely cared for their patient when the Trojans are seen to approach. Without a moment’s hesitation they resume arms, which they had laid aside during the late *μονομαχία*, and Agamemnon, casting off his care for his brother’s wound, is ready at his post. All this, the Schol. observes, draws the reader’s attention to the character of Agamemnon. But 224 seems feeble, and may have been interpolated. Cf. v. 254. 476.

226. ἵππους. His own chariot and horses he left under the care of Eurymedon, and visited the ranks on foot to exhort them.—ἔασε, ‘resigned,’ though as a general he was accustomed to that more dignified position. For the present he acts as the foot-soldier, going in and out through his troops.

228. Eurymedon was also the name of Nestor’s charioteer, xi. 620. One might suspect this verse was spurious, but that charioteers’ names are sometimes compounded of μέδων, as Αὐτομέδων, Ἀλκιμέδων, xvii. 467—8. The name Πτολεμαῖος, which does not occur again in Homer, is perhaps open to some suspicion.—Πειραΐδαο, son of Peiraeus.

229. παρὶσχόμεν, to have them ready

at hand for his use.—ὅπποτε κεν refers to the actual words of the order, *παρὶσχέ μοι ὅποταν λάβῃ κ.τ.λ.* A later writer would have said *ὅποτε λάβοι*.

231. ἐπεπωλεῖτο, went about amongst the ranks. Hence one of the titles of the present book, *Ἀγαμέμνονος ἐπιπόλησις*.

232. Perhaps ὃν μὲν σπεύδοντα *Ἴδοι* κ.τ.λ. Compare ii. 198, and inf. 240 and 516 with ii. 188. Schol. *ἐνεργούντας*, ‘actively engaged.’

234. μὴ πῶ τι. Arnold makes *μὴ πῶ* = *μὴ πως* (see iii. 306), and *τι* the accusative after *μεθίετε*. The sense rather is, ‘Do not as yet remit your courage in fighting,’ i.e. continue firm a little longer. *μὴ τι* is a formula of urgent expostulation, as in Aesch. Suppl. 386, *μὴ τί ποτ’ ὄν γενοίμαν ὑποχείριος*. Ib. 422, *μὴ τι τλῆς τὰν ἱκέτιν εἰσιδεῖν*. Eur. Ion 719, *μὴ τί ποτ’ εἰς ἐμὰν πόλιν ἵκοιθ’ ὁ παῖς*. Soph. Trach. 383, *ὕλουντο, μὴ τι πάντες οἱ κακοί*. For *μεθίεσθαι* with a genitive see inf. 351, xi. 841, xii. 268.

235. There are two ancient readings, *ἐπὶ ψεύδεσσι*, ‘after lies,’ from *ψεύδος*, and *ἐπὶ ψευδέσσι*, ‘for liars,’ from *ψευδής*, i.e. *ψεύστης*. In the latter, which Aristarchus preferred, the *ἐπὶ* virtually combines with *ἀρωγός*, *οὐκ ἐπαρήξει Ζεὺς τοῖς ψευδομένοις*. Schol. *οὐ τοῖς ψεύσταις Τρωσὶ βοηθεῖ ὁ Ζεὺς*.

ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χροά γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν." 240
 οὓς τινας αὖ μεθιέντας ἴδοι στρυγεροῦ πολέμοιο,
 τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν.
 " Ἀργεῖοι ἰόμωροι ἐλεγχείες, οὗ νυ σέβεσθε ;
 τίφθ' οὕτως ἔστητε τεθηπότες ἤνυτε νεβροί,
 αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή. 245
 ὧς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὖπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ' εἴ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων ;" 250
 ὧς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν.
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

236, 7. οἳ περ is the relative of τῶν αὐτῶν,—‘the very party who—of them assuredly the vultures shall eat the tender flesh’ (*eorum ipsorum*, not *eorundem*).—ὑπὲρ ὄρκια, see sup. 67, iii. 299.

238. The identity of αὐτε with the Latin *autem* may here be noticed. It is used when something new, or further, or contrary, is mentioned,—lit. ‘we then,’ ‘we after that.’—ἀλόχους, ‘their wives,’ viz. as captives. This is contrasted with αὐτῶν, ‘of the men themselves.’ The promise is held out to the Greeks as an inducement to fight bravely. Some read ἡμεῖς δ’ αὐτ’. See iii. 67. Aristarchus omitted the δέ.

240. Perhaps ὄντινα δ’ αὖ μεθιέντα *Fidoi*, as suggested sup. 232.

242. ἰόμωροι, ‘vain brawlers.’ This obscure epithet, which others interpret ‘arrow-fighters,’ Doederlein *nigris crinibus nitentes*, from ἵον and μαρμαίρειν, occurs only here and in xiv. 479. There are two similar compounds, ἐγχεσίμωρος, ii. 692, and ὑλακόμωρος, an epithet of dogs, Od. xiv. 29. If μῶρος primarily meant *mad*, *fatuus*, like μάργος, we shall obtain a fair sense for the two last epithets, and equally so for *συναμωρεῖν*, ‘to be mischievously mad,’ ‘to act with *μωρία*, or licentiousness.’ Mr. Gladstone refers ἰόμωρος to ἰᾶ, *vox*; and it would thus mean ‘insanely shouting.’ This

sense best suits the context in xiv. 479, ἰόμωροι ἀπειλάων ἀκόρητοι. Many words in Homer refer to the war-whoop; see on iii. 167. v. 628. The word appears to take the *F*.

ib. ἐλεγχείες, i. e. αἰσχροί. See sup. 171.—οὐ σέβεσθε, have you no σέβας, no αἰδῶς, in your hearts?

243. ἔστητε, for ἔστήκατε, an older form than ἐστήκατε. Those who write ἔστητε must regard it as the plural of ἔστην.—τεθηπότες, in stupid amaze (root *ταφ* = *θαπ*).—πεδίοιο, cf. ii. 801, ἔρχονται πεδίοιο.—ἐπεὶ οὖν, iii. 4.

247. ἢ μένετε. ‘Are you waiting till the Trojans get close to your naval camp, in order to see whether Zeus will then protect you?’—εἴ κεν ὑπέρσχη = εἴ ὑπερέξει, an *opem praestiturus* *sib.* Cf. v. 433, ὑπείρεχε χεῖρας Ἀπόλλων. Aesch. Theb. 201, πόλεος ἔν’ ὑπερέχοιεν ἀλκάν. Inf. ix. 420. xxiv. 374. The epic use of εἴ κεν may be illustrated by ἔσσεται ἡμαρ, ὅταν ποτ’ ὀλόωλ’ Ἴλιος, i. e. ἡνίκα ὀλείται, sup. 161.—εἰρύαται, Schol. εἰλ-*κυσμένα* εἰσίν.

251. ἐπὶ Κρήτεσσι, ἐπῆλθε, ‘came next upon,’ or *at*, &c. See ii. 645, iii. 230, inf. 273.—ἀνὰ οὐλαμον, ‘along the close ranks.’ The word has the *F*, and seems connected with εἰλεῖν, like οὔλος, ‘crisp,’ ‘felted’ (our word *wool*), and οὔλε, *salve* (our *well*).—δαῖφρονα, ii. 23.

οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συνὲ ἐκκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησε ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν.

“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κερῶνται. 260

εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοί
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 ἔστηχ' ὥς περ ἐμοὶ, πῖεῖν ὅτε θυμὸς ἀνώγη.
 ἀλλ' ὄρσευ πολεμόνδ' οἷος πάρος εὐχέαι εἶναι.”

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤα 265

“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοὺς,
 ὅφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχεναν
 Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ὥς ἔφατ', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

253. ἐνὶ προμάχοις, sc. ὦν, i. e. ὥτρυνε πρῶτας φάλαγγας, Μηριόνης δὲ πυμάτας. (Meriones was the charioteer of Idomeneus, also his squire or lieutenant, ii. 651.)

257. περὶ, ‘beyond,’ governs Δαναῶν. —ἀλλοίῳ ἐπὶ ἔργῳ, ‘in business of a different sort.’ Schol. τῇ προεδρίᾳ, τῇ συμβουλῇ. Agamemnon reminds Idomeneus that in war, as in every thing else, and even in the banquet, he has always had the place of honour, and the privileges of a chief conceded to him. Cf. inf. 343, xii. 311, xvii. 250. This is virtually an appeal to his gratitude, and obedience to Agamemnon’s wish.

259. γερούσιον, Schol. τὸν τοῖς ἐντίμοις διδόμενον. See *New Cratylus*, § 297.—ὅτε περ, for ὁπόταν.

261. εἴ περ—τε. ‘For even if (sup. 55) the other Greeks have (only) their allotted portion to drink, yet *your* cup

stands always full, as mine does, to take a draught whenever your humour inclines you.’—δαιτρὸν (δαίω), a measured portion of meat or drink given to the ordinary guests. Schol. πλήρη τὰ ποτήρια τοῖς ἐν τιμῇ ἔκειτο, τοῖς δὲ ἄλλοις πρὸς μέρος ἐνεχέιτο. So δαιτρεύειν, to distribute booty, xi. 688.

264. ὄρσευ. See sup. 204. Lord Derby, “Up then to the fight, And show thyself the warrior that thou art.”

266. ἐρήηρος, trusty, valiant (root *Fh̥p*, *vir*, Erse *fear*, ‘a man;’ see *New Cratylus*, § 332). This word seems another form of ἐρήρης. See i. 572, iii. 47.—κατένευσα, κατήνεσα, ‘promised,’ i. 521.

269. ἐπέε. Fighting with them is now fair play, since they have been the first to break (συγχέειν) the treaty.—σὺν γ’. The *γ* belongs to ἐπέε, giving the sense of *siquidem*.

τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν εὐντι μελάντερον ἤντε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆιον ἐς πόλεμον πυκινὰι κίνυντο φάλαγγες
 κυάναει, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησε ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ Αἴαντ' Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶι μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετε ἱφι μάχεσθαι.
 εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290
 χερσὶν ὑφ' ἡμετέρησι ἀλουσά τε περθομένη τε.”
 ὧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

274. κορυσσέσθην, were engaged in arming themselves.

275—8. For this simile of a black mist (translated Aen. xii. 451 seqq.) see v. 864.—ἡντε, a confusion between μέλαν ἡντε and μελάντερον ἡε, according to Doederlein. Spitzner takes μελάντερον for ‘blacker than usual,’ and ἡντε in the usual sense of ‘as.’—λαίλαπα, a storm of wind and rain.—ἰωῆς, the rushing sound, xi. 308, x. 139, περί φρένας ἤλυθ' ἰωῆ, or rather ἤλθε Φιωῆ.

280. τοῖαι, such in respect of darkness and of regular progressive motion. Probably 282 is an interpolation, the object of which was to bring out the comparison with the dark cloud. “Black masses, bristling close with spear and shield,” Lord Derby.—πόλεμον, i. e. μάχην, a common Homeric use, e. g. xvii. 736.

283. τοὺς μὲν, sc. αἰζηοὺς εἰς μάχην ὁρμωμένους.—σφέας, the two Ajaxes.

286. σφῶι οὐ τι κελεύω, as τί με ταῦτα

κελεύετε, Od. vii. 153. Cf. ibid. i. 278.—ἔοικε, εἰκός ἐστι. Cf. xix. 79.

287. Vulg. αὐτοὶ γὰρ—ἀνώγετον ἱφι μάχεσθαι. See ii. 720. v. 606. Here we must assume a present tense ἀνώγω.

289. πᾶσιν. Schol. τοῖς ἡγεμόσιν.

290. ἡμύσειε, ‘lay its head low.’ Cf. ii. 373.

293. ἐνθα, *deinceps*.—ἀγορητῆς, the speaker, and therefore leader of, &c., i. 248.

294. οὓς ἐτάρους, his own followers and vassals, whom Nestor is said στέλλειν, διακοσμεῖν, διατάσσειν, to marshal and arrange. The poet seems to have intended in what follows to give an example of prudent generalship. The passage was famed in antiquity as containing the earliest lesson in scientific military tactics. The plan proposed is obvious enough, and has probably been followed, in principle at least, in every great battle conducted by competent generals.

ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἶμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.

ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμην πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφουδρὰ ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ.
 “μηδέ τις ἵπποσύνη τε καὶ ἡνορέηφι πεποιθὼς
 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθε· 305

ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἔτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὕτως.
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

ὥς ὁ γέρων ὤτρυνε πάλαι πολέμων ἐν εἰδῶς. 310
 καὶ τὸν μὲν γήθησε ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ γέρον, εἴθ' ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.

295. ἀμφι, ‘under the special command of,’ ‘drawn up round’ Pelagon, &c. Cf. iii. 146, οἱ δ' ἀμφὶ Πρίαμον.

299. ἔρκος πολέμοιο, forming a strong fence to fall back upon, and as it were a ‘bulwark of the fight.’ “To stem the tide of war,” Lord Derby. These veterans in the rear would prevent the more timid in the middle from flying, and would form, as it were, a wall which the enemy could not break through. Some take ἐξόπιθεν to mean ‘immediately behind the front row of chariots,’ ἐν μέσῳ meaning merely ‘in the central ranks.’

301. τοὺς γὰρ κ.τ.λ. For his injunctions to these were (in the words following) to hold in their horses, and not to get confused in the crowd of combatants. Lord Derby, “and bade them keep Their horses well in hand, nor wildly rush amid the tumult.”—κλονέεσθαι, cf. xi. 148.

305. ἀναχωρεῖτω, scil. οἷος, μονωθεῖς.—ἀλαπαδνός, ii. 675.

306. ἀπὸ ὧν ὀχέων, scil. μαχόμενος. Doederlein connects this, by a presumed

hyperbaton, with ὀρεξάσθω, a syntax as harsh as it is unnecessary. The point of the advice to the ἱππεῖς is, to keep the chariots in their ranks, and not to attempt the combat on foot by leaping from them to meet an enemy.—ἐκέσθαι, as sometimes ἐλθεῖν, is used of a hostile attack, ‘to overtake,’ ‘to come at.’—ἔτερα, Schol. τὰ τῶν πολεμίων, εἰ γὰρ ἐπὶ τῶν ὁμοφύλων, εἶπεν ἂν ἄλλα.—ὀρεξάσθω, let him thrust at him with his spear, i. e. kill him with his lance from his chariot. See on ii. 543.—ἐπεὶ ἡ κ.τ.λ., i. 156.—φέρτερον, viz. than leaping to the ground.

309. Perhaps spurious; at all events, needlessly exegetical of ὦδε.

310. πάλαι, from his experience and success in former wars. Schol. εὐτύχησε γὰρ πολλαχοῦ, ὥς ἐν Ἡλιδι (xi. 670 seq.), καὶ πρὸ τούτου τοῦ Ἰλίου πολέμου. See vii. 134.

313. θυμὸς, spirit, impulse, eagerness for the fight.—ἔποιτο, would obey, follow its guidance.

ἀλλά σε γῆρας τείρει ὁμοίον· ὥς ὄφελέν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ
“ Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοισι καὶ αὐτός
ὥς ἔμεν ὥς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. 320

εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείω
ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν.” 325

ὧς ἔφατ', Ἀτρεΐδης δὲ παρῳχετο γηθόσυνος κῆρ.
εὗρ' υἱὸν Πετewō Μενεσθῆα πλήξιππον
ἔστεwτ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς.

315. ὁμοίον, Schol. τὸ ὁμοίως πᾶσι
χαλεπὸν καὶ κοινῇ ἐπερχόμενον.

316. ἔχειν, sc. αὐτὸν, τὸ γῆρας.—κουρο-
τέροισι, νεωτέροισι. There must have
been an adjective κοῦρος, connected, pro-
bably, with Κουρήτης (see on ix. 529)
and κουρίδιος, and meaning ‘fit to bear
arms,’ ‘youthful,’ like ὀπλότερος, inf.
325. The antithesis is very clear in
321. Hence ἐπίκουρος, ‘an ally,’ means
one added to, or, summoned beside, the
κοῦροι (ii. 130). That κοῦρος originally
meant ‘fighting-man’ is probable, both
from the analogy of ὀπλότερος, and from
its more common sense of ‘young noble,’
or member of a privileged fighting class.
See on i. 470. In Od. xxii. 185, κουρίζων
= νέος ὢν αἰχμήτης.

320. πάντα, sc. τὰ ἡδέα or ὀφέλιμα.
The Schol. compares xiii. 729—31. On
Ereuthalion see vii. 136. Schol. Ven.
Πύλιον καὶ Ἀρκάδες περὶ γῆς ὄρων ἐπο-
λέμου περὶ τὸ καλούμενον Ἀγκαῖον (f.
Λύκαιον) ὕρος. Νέστωρ δὲ μονομαχήσας
ἐκ προκλήσεως Ἐρευθαλίωνα τὸν ἱππο-
μέδοντος, ἡ ὥς ἐνιοι Ἀφείδαντος, ἀνέειλε.
There is a similar story of old Nestor’s
in xi. 670, &c. See also i. 260 seqq.

321. ὀπάζει, attends me. Others read
ἰκάνει, or ἐπέλγει. Cf. viii. 103.—ἔα, ἦ.
The lengthening of the final *ā* is remark-
able, perhaps before *ν* = *νν*.

322. μετέσσομαι. ‘I will take part
in the fight, but in my chariot, as being
too old for the active service of infantry.’
—For κελεύσω, ‘I will exhort,’ we should

rather expect ὠφελήσω. But the datives
seem to refer also to μετέσσομαι, imply-
ing the mode.

324. αἰχμάσσουσι, shall wield, brandish
their spears. The root of the word is
seen in the active αἰτssειν. Similarly
ἡχμασας χέρα in Soph. Aj. 97, αἰχμάσαι
τάδε Trach. 355. Intransitively, ἐνδον
αἰχμάζειν, Aesch. Pers. 752.

325. ὀπλότεροι, ‘younger,’ like κου-
ρότεροι sup. 316. The comparative, as
well as ὀπλότατος, occurring elsewhere
(Od. iii. 465), proves that an adjective
ὀπλος existed, as well as a substantive τὸ
ὄπλον. Compare ὑπέροπλος with ὀπλεῖν
and ὀπλεσθαι. So we have βασιλεύτερος
and βασιλεύτατος from βασιλεὺς, ‘a kingly
man.’ In ὄπλος the termination is prob-
ably -λος = -ρος (New Cratylus, § 266);
but the root is not so clear. May it not
be a changed form of ἄπ, as in ἄπτω?
The word would thus mean ‘fitted,’ in
the sense of ‘accounted,’ ὄπλος, and also
in the sense of ‘adapted for wear,’ τὸ
ὄπλον.

326. παρῳχετο, passed on to the next,
cf. sup. 272.—εὔρε, similarly used with-
out a copula sup. 89, εὔρε Λυκάονος υἱόν,
κ.τ.λ.—Πετewō, from Πετewός. See on
i. 1.

328. ἐστεwτα, like ἐστήκει below for
ἀργόν, standing idle. Sup. 201.—μή-
στωρες, planners or counsellors, authors
of the battle-cry. A strange expression.
Cf. v. 272. Hector is called μήστωρ
φόβοιο xxiii. 16.

αὐτὰρ ὃ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330
 ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον ξυνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν 335
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νείκεσσε ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ νιέ Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτῶσσοντες ἀφέστατε, μίμνετε δ' ἄλλους ;
 σφῶιν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἑόντας 341
 ἐστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

330. παρ, amplified by ἀμφί, ‘close to him and ranged on either side.’—οὐκ ἀλαπαδναί, not weak nor exhausted by the war; for, he adds, they had not yet heard the battle-cry. Their strength was a reason why they should fight at once, but they had stood too far off to hear the turmoil of war.—ἀκούετο, an exceptional use for ἄκουε, or rather, it should seem, for ἤκουσε. Ulysses led the Cephallenians; see ii. 631.

332. νέον ξυνορινόμεναι, recently put in general motion, i. e. just beginning to move forward in a body to take part in the war with the rest.

333—5. Either these verses or 331—3 seem interpolated. The sense should end at κίνυντο φάλαγγες, and the Cephallenians alone ought here to be spoken of. As the text stands, the movement described must be the general one of both armies; and οἱ δὲ in 333 will mean the Cephallenians. It is more probable however that the three verses 331—3, which involve an awkward repetition of ἔστασαν, are spurious. For the insertion of an explanatory verse containing Τρώων καὶ Ἀχαιῶν appears to be common. See sup. 80, iii. 417, viii. 71. We should read then, Παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί ἔστασαν, ὅππότε πύργος κ.τ.λ., i. e. δέγμεναι ὁππότε.

334. πύργος, a strong compact body; see inf. 347, xii. 333, πάπτηνεν δ' ἀνὰ

πυργὸν Ἀχαιῶν.—ὀρμήσειε, should start them, set them at, the Trojans. Doederlein and others compare xiv. 488, ὀρμήθη δ' Ἀκάμαντος. Schol. Ven. ἀντὶ τοῦ, ὡς ἐπὶ Τρώας ὀρμήσειεν.—ἄλλος, i. e. other than themselves. They were ready to follow, but unwilling to begin, on account of the truce.

336. νείκεσεν, viz. for their indolence and tardiness, as he supposed, as they were not σπεύδοντες, but ἐστῶτες.

341. μὲν τε seems to have the sense of μὲν γε, μὴν, or μέντοι. ‘Yet you surely ought, instead of holding back and waiting the advance of others, to be the first in the fight.’—ἑόντας, agreeing with the implied subject to ἐστάμεν, ὥστε ὑμᾶς &c. Compare i. 542. Spitzner gives to μὲν τε the sense of *videlicet*; ‘One would have thought that you,’ &c.

342. καυστειρῆς. See on xii. 316. Lord Derby, “Ye should be the first The hot assault of battle to confront.”

343. This is a difficult verse. Hesych. ἀκουάζεσθον τιμῆς ἀξιόσθαι. Schol. οὐ λέγει, τῆς ἐμῆς δαιτὸς πρῶτοι ἀκούετε, ἀλλὰ πρῶτοι μου ἀκούετε περὶ δαιτός. οὕτως Ἀρίσταρχος. In Od. ix. 7 ἀκουάζεσθαι ἀοιδῶ means ‘to be a listener to a bard,’ ἀκροᾶσθαι. Mr. Newman renders it, “For of a banquet both of you from me have early notice.” Lord Derby, “For ye are first my summons to receive.” Mr. Wright, “Prompt ye

ὅππότε δαῖτα γέρονσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδὲ κύπελλα 345
 οἶνου πινέμεναι μεληιδέος, ὅφρ' ἐθέλητον.
 νῦν δὲ φίλως χ' ὀρώωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεὲς χαλκῷ."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότε Ἀχαιοί
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 ὅψαι, ἣν ἐθέλῃσθα καὶ εἴ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων. σὺ δὲ ταυτ' ἀνεμῶλια βάζεις." 355

τὸν δ' ἐπιμειδίσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γνῶ χωρόμενοι· πάλιν δ' ὃ γε λάζετο μῦθον·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·

obey my summons when the Greeks Regale the elders." The natural order of the words seems in favour of the sense, 'You are in the habit of hearing yourselves called by me the two chief guests of the banquet;' 'you hear from me that you are the chiefs.' The argument is the same as sup. 257. The γὰρ gives the reason why they should be first in the fight; 'for (as the bravest) you are also called first in the feast.'

345. φίλα, sc. ὑμῖν ἐστὶ. You are pleased enough when you indulge your appetites, but you do not like fighting. There is a kind of ironical play on φίλως below; 'and now I dare say you would be equally pleased to look on, even if ten compact bodies of Achaeans (cf. 334) were to fight in front, i. e. in advance of you, and leaving you to enter the battle only the eleventh in order.' The Schol. Ven. says the critics found fault with 345—6, as unbecoming, but that they were not marked spurious in the commentaries.

346. ὅφρα, ἕως ἄν. Cf. xii. 281.

351. μεθιέμεν, μεθήμονας εἶναι, sup. 234.—ὅππότε, ὅπότεν ἐγείρωμεν. 'Only wait till we Achaeans rouse the keen god of war against the Trojans, and then you shall see,—if you choose, and if such things interest you,—how Ulysses can fight in the first ranks.' Doederlein

puts the interrogation after Ἄρηα, and takes ὅππότε like ἐπειδὴ, 'how can you fairly accuse us of remissness, when we are already engaged in marshalling and exhorting our men?' But this does not well suit the context; for in fact they were neither fighting nor making preparations to fight. Besides, μεθιέμεν refers to Ulysses and Menestheus in particular, not to the Achaeans generally.

353. εἴ κεν κ.τ.λ. He throws a doubt on Agamemnon's real wish to be present in the thick of the fight.—προμάχοισι answers the reproach at v. 341, μετὰ πρώτοιςιν ἐόντας.

355. ἀνεμῶλια (like μεταμῶνια inf. 363 for μετανεμῶλια), 'light as air,' 'vain as the wind,' ἄνεμος.

356. ἐπιμειδίσας, meeting his angry words with a good-natured smile instead of a retort. He remembered, perhaps, how he had alienated Achilles.—γνῶ, ἤσθετο, with a genitive as in Od. xxi. 36. xxiii. 109.—πάλιν λάζετο, he retracted what he had said, or expressed his regret at it. Cf. Od. xiii. 254. So πάλιν ἐρέει, inf. ix. 56.

359. The Schol. seems to have read σὲ emphatically, for he explains περιώσιον by περισσόν, πλεόν τοῦ Μενεσθέως, 'you in particular.' But it may simply mean, 'I do not blame you nor exhort you with unreasonable severity.' "Repre-

οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ·
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν."

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365
 ἔστεῳτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 παρ δέ οἱ ἑστήκει Σθένελος Καπανήιος υἱός.
 καὶ τὸν μὲν νείκεσσε ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
 οὐ μὴν Τυδέϊ γ' ᾧδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺν πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
 ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας

hendit se, quod sine causa Ulyssem objurgaverit," Doederlein; who makes νείκεω and κελεύω the subjunctives. (This however would require μή, 'let me not,' &c.) Mr. Newman's version is, "Needless to thee my banter is, and needless my addresses." Mr. Wright, "Deem not of me as lavish in rebuke, Or in command imperious."—*περιώσιον*, like *ἐτώσιος* from *ἑτός* (Lat. *fatuus*), seems to be wrongly called "*Doriee pro περιούσιος*." Plato says indeed (*Cratyl.* p. 401, C), οὐσίαν—εἰσὶν οἱ ἐσσίαν καλοῦσιν, οἱ δ' αὖ ὥσίαν.

360. οἶδα γὰρ. The γὰρ can hardly give a reason why Agamemnon should not blame Ulysses. One man would not say to another, 'I do not blame you, because you are good-natured.' Rather it is a reason why he should forget and forgive; and γὰρ therefore anticipates the following proposal, as if he had said, ἀλλ' ἄγε, ἐπειδὴ ἥπιος εἶ, ταῦτα ἀρεσσόμεθα, 'we will make up this quarrel.' The logical order is a little obscured by the adversative particles in 362.—*ἥπια δήνεα*, cf. xvi. 73.

366. ἐν ἵπποισι. Ulysses appears to have been πεζὸς (sup. 328, 9), and Agamemnon seems vexed with Diomedes and Sthenelus his charioteer for letting the

car stand idle. He is not fortunate in the parties he selects for reproof, since they are in reality the bravest, and they accordingly repel with becoming indignation the charge of remissness.

ιβ. κολλητοῖσιν, simply 'compacted,' 'put together,' *συμπήκτοις*. Some explain 'mounted with brass,' comparing *κολλητὸν* in Herod. i. 25. It is elsewhere applied to door-planks, *σανίδες*, &c. See sup. on 226.

371. ὀπιπεύεις, 'stare at,' viz. without venturing among them. Or it may mean, 'survey (from your chariot) the open ways between the lines,' as if you were meditating a safe retreat through them.—*γεφύρας*, Schol. τὰς διόδους τῶν φαλάγγων.

372. οὐ μὴν. Cf. 341.—*Τυδέϊ*, emphatic, as opposed to *Τυδέος υἱέ*,—'the father did not do so, if the son does.'—*φίλον*, *σύνηθες*.—*πτωσκάξειν*, 'to skulk,' *καταπτώσσειν* sup. 340.

373. πρὸ φίλων, sc. ὁρμώμενον. Doederlein compares πολὺν προθέεσκε, xxii. 459.

374. μιν. Perhaps οἱ ἐξ Ἰδοντο. Cf. inf. 534. sup. 240.—*πονεύμενον*, *ποιπνύοντα*, *πονεῖν σπείδοντα*.—οὐ γὰρ, i. e. the event happened before I can remember.

376. ἄτερ πολέμου. He entered Mycenae, of which Thyestes was then king

ξείνος ἄμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων,
 οἷ ῥα τότε στρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποίην,
 ἔνθ' αὐτ' ἀγγελίην ἐπι Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κινήσατο Καδμεΐωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξεινός περ ἐὼν ἵππηλάτα Τυδεὺς
 τάρβει, μῦθος ἐὼν πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390

not as invading it, but to ask for allies against Thebes. There was a variant *κείνος* for *ξείνος*. "Hospitem (*ξείνον*) Tydeum Mycenae intrasse ex eo patet, quod nullis stipatus militibus venisse dicitur," Spitzner. According to the Schol. Ven. he was sent as an ambassador with Polynices by his father-in-law Adrastus, and afterwards by the Argives in the same capacity to the Thebans. The legend about Tydeus, hardly applicable as a narrative on the present occasion, may have been added from one of the ancient ballads, such as the Thebaid. There is an allusion to the story however in xiv. 119.—*λαὸν ἀγείρων*, collecting troops for the expedition. See xi. 770.

378. *στρατόωντο*. On *στρατῶσθαι* see sup. 1. (Elsewhere *στρατοῦσθαι* occurs, Agam. 132.) Cf. iii. 187.

380. *οἱ δὲ*, the people of Mycenae. Agamemnon makes an excuse for aid not having been granted to Tydeus on that occasion, by saying that Zeus discouraged the people, or turned them from their purpose, by bad omens. Schol. *Θυέστης μὲν οὖν προθύμως ἐδίδου, σημεῖα δὲ αὐτὸν ἐκώλυσε φαῦλα*. Compare ii. 353.

382. *οἱ δὲ*, Polynices and Tydeus.—*πρὸ ὁδοῦ, πόρῳ ὁδοῦ*, Schol. *ἐμπροσθεν τῆς ὁδοῦ*, far advanced on their journey to Thebes.

383. Ἄσωπὸν. "This must have been within the Peloponnesus, and not the river of Boeotia." Trollope: who appears wrongly to take Ἀχαιοί for the

people of Achaea in the Peloponnesus; whereas the Achaeans proper, or people of Phthiotis, are meant, neighbours of the Thebans. The verse however is possibly an interpolation.

384. *ἀγγελίην ἐπι*. Spitzner has *ἐπι*, i. e. *ἐπέστελαν Τυδέα ἀγγελίην*, 'sent Tydeus on an embassy,' like *ἐξεσίην ἐλθεῖν* xxiv. 235. He doubts the construction *ἐπι ἀγγελίην*, 'for a message.' Others assumed a nominative *ἀγγελίης* (iii. 206), which is still less satisfactory. Schol. *πλησιάζαντες τοῖς Θηβαίοις οἱ Ἀχαιοὶ ἐπεμψαν τὸν Τυδέα πρὸς αὐτοὺς, ἐντευξόμενον (to negotiate) δηλονότι αὐτοῖς τοῖς Θηβαίοις περὶ ὧν ἐνόμιζον ἐγκαλεῖν οἱ Θηβαῖοι*.

385. *Καδμεΐωνας*. Probably the nobles especially are meant by this term.

387. *ξείνος περ ἐὼν*. Schol. *καίπερ πολέμιος ὑπάρχων*. But above, v. 377, *ξείνος* was in apposition to *ἄτερ πολέμου*. In Latin, both *hostis* and *hospes* had these contradictory meanings, i. e. both meant a stranger, and thence respectively an enemy or a friend. Tydeus was at war with Thebes, and might naturally have feared treachery, as a *ξείνος* or alien. But he fearlessly challenged the Kadmeans to a wrestling-match, and though *μικρὸς δέμας*, short in stature, he beat them all.—*πάντα*, sc. *ἄεθλα*. For the custom alluded to, of having games after a banquet, the Schol. compares Od. viii. 100, *νῦν δ' ἐξέλθωμεν καὶ ἄεθλων περὶήσωμεν*.

οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 ἅψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν
 υἱός τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης.
 Τυδεὺς μὴν καὶ τοῖσιν ἀεικέα πότμον ἐφήκεν·
 πάντας ἔπεφν', ἓνα δ' οἷον ἦ οἰκόνδε νέεσθαι
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱόν
 γείνατο εἰο χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω.'"

ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.

τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
 "Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι.

391. *χολωσάμενοι*, vexed at being beaten by a stranger.—*ἄρ'*, perhaps *ἅψ* οἱ κ.τ.λ.

392. *λόχον εἶσαν*. That he might not report to the Argives the weakness of the Thebans, says the Schol. More probably, they had respected his character as a *κῆρυξ*, but treated him as an enemy when beyond their confines.—*κούρους*, chosen young fighting-men of the best families. See sup. 316.

396. *μὴν* = *γε μὴν*, or *μέντοι*.—*καὶ τοῖσιν*, viz. beside defeating the *Καδμείωνες* in the contest.—*ἀεικέα*, discreditable, because many succumbed to one.

397. *ἦν*, *mittebat* or *dimittebat*. This seems the meaning of the imperfect: he slew all except one, whom he wished to send back to report the disaster. Thus the next line will mean, 'Maeon accordingly (*ἄρα*) he sent on his way, obeying portents from the gods.' The story is told with a brevity which implies that it was described more in detail in some other ballad.

400. *χέρηα*, 'inferior.' It might be pleaded against the genuineness of the passage, that the author of it has mistaken the Homeric *χέρηα*, *χέρηες* (from *χερεὺς*, 'a handcraftsman,' *βάν-αυσος*), for a true comparative, governing a genitive. See on i. 80, and on xi. 395, where *πλέες* for *πλέονες* is

an indication of error; also on ii. 1. In Od. xiv. 176, *καὶ μιν ἔφη ἔσσεσθαι ἀνδράσιν οὐ τι χέρηα πατρὸς ἐοῖο φίλ* κ.τ.λ., the second line is probably interpolated. Ibid. xv. 324, *οἶά τε τοῖς ἀγαθὸν παραδράωσι χέρηες*, the word may mean *οἱ φαῦλοι*, not *οἱ φαυλότεροι*. Here might be the genitive after *γείνατο* 'this son he has begotten of himself poor hand at fighting, but better a speaker.' The grammarians (see Spenser's note) read *χέρεια* or *χέρηα*, supposing the word to be syncopated from *χερεῖονα*, which is a manifest impossibility. It might be added, that the article in *τὸν υἱόν* seems also a later addition.—*ἀγορῇ δέ τε*, 'but in council in same degree superior.' For *δέ τε* see 593. The Schol. quotes Eur. Sup. 902, where Tydeus is praised for being *οὐκ ἐν λόγοις δεινὸς (λαμπρὸς)*, ἀλλ' ἀσπίδι.

403. *υἱὸς Καπανῆος*, Sthenelus, v. 3. The inferior undertakes the reply, while the superior is silent through respect to the king. The relation of *αἰδώς* *εὐγένεια* was familiar to the Greek mind.

404. *μὴ ψεύδεο*, a somewhat blunt proof, though perhaps not as uncourteous as in our idiom.—*σάφα*, *αληθῶς*, as frequently, e. g. Soph. Trach. 387.

405. *ἡμεῖς*, sc. Diomedes and myself.—*μέγ' ἀμείνονες*, not, as you imply (372), inferior.

ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοί 415
 Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ἦ ῥα, καὶ ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,
 δεινὸν δὲ βράχε χαλκὸς ἐπὶ στήθεσσι ἀνακτος 420
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεί κῦμα θαλάσσης

406. καὶ εἵλομεν, even captured, viz. in the war of the Epigoni. They, he implies, only invaded it, and that without success. The next verse is, perhaps, a subsequent addition. Ἄρειον, if it agrees with λαὸν, is both weak in itself and out of place; and τεῖχος Ἄρειον is a strange expression for a city wherein Ares was worshipped. The lengthened syllable before ἀγαγόνθ' is also rather unusual. The Schol. Ven. took ἄρειον for the comparative, sc. τοῦ ἐν Τροίᾳ. (He adds that 407—9 were rejected by the critics.)

408. καὶ Ζηνὸς ἄρωγῇ, ‘and by the aid of Zeus.’ The dative of the instrument.

409. κείνοι, our fathers in the former expedition, who failed because they did not, like us, attend to the warnings of the gods.—ἀτασθαλίησιν, their acts of insolence and impiety, viz. in going against the warnings of the gods. Cf. Eur. Suppl. 157. Thes. οὐκ ἦλθες, ὥς ξοικεν, εὐνοίᾳ θεῶν. Adrast. τὸ δὲ πλεόν, ἦλθον Ἀμφιάρεω γε πρὸς βίαν. Thes. οὕτω τὸ θεῖον βραδύως σ' ἀπεστράφη.

410. μὴ ἔνθεο. The Attics would have said μὴ ἐνθῇ, as the Schol. remarks, quoting (probably from Ar. Thesm. 870) μὴ ψεύσον, ὦ Ζεῦ. Cf. μήπω καταδύσσο, xviii. 134.

412. τέττα, perhaps an exclamation of impatience, like our *tut-tut*; and so Schol. ἐπίρρημα σχετλιαστικόν. Others refer it to an old word *tata*, i. e. *pater*. (Martial, i. 100, ‘Mammas atque tatas habet Afra.’) See on ix. 607. There is the same uncertainty about πόποι, which is perhaps a sound like τοιοῖ, πόπαξ, &c. Others think that, like ἡθεῖε, τέττα is a respectful remonstrance of a younger to a senior.—ἐμῷ, pronounced μεῷ, as in i. 565. ix. 57. 426.

415. τούτῳ μὲν γάρ. The argument is, that since the chances of blame and grief for reverses are about equal to those of glory, Agamemnon cannot fairly be blamed for inciting his troops to the fight, since either way his interests are most nearly concerned. Lit. ‘for *him* glory will attend, if the Achaeans shall have taken and sacked sacred Ilium, and *him* on the other hand grief, if the Achaeans be destroyed.’

421. ὑπὸ, might have secretly possessed the heart even of a brave man. But this line may have been added.—ὀρνυμένου, moving to the contest, ὀρμώντος, Schol.

422—8. A justly celebrated and beautiful simile, eloquently rendered by Lord Derby:—

ὄρνυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥήγνυμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλδς ἄχυν·
 ὧς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πολεμόνδε. κέλευε δὲ οἷσι ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν— 430
 σιγῇ δειδιότες σημάντορας. ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώοντο.
 Τρῶες δ', ὧς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχὲς μεμακῦiai, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὧς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·

“As by the west wind driv’n, the ocean waves

Dash forward on the far-resounding shore,

Wave upon wave; first curls the ruffled sea

With whit’ning crests; anon with thund’ring roar

It breaks upon the beach, and from the crags

Recoiling flings in giant curves its head

Aloft, and tosses high the wild sea-spray:

Column on column, so the hosts of Greece

Pour’d, ceaseless, to the war.”

See Col. Mure, Crit. Hist. vol. ii. p. 67—9.

423. ὄρνυται, ‘rises (and breaks) upon the beach.’ The poet next specifies more exactly where it rises and where it breaks; so that ὄρνυται must be regarded as a *prægnans locutio*.—The point of the simile, as the Schol. remarks, is the regular order, not the sound of the waves; though σιγῇ in 431 perhaps merely means that they did not talk.—μὲν τε, sup. 341.

425. ἄκρας. The projecting rocks or headlands catch the wave before it breaks, and just as it begins to curl at the top; and hence the spray is dashed over them.—ἄχυνην, ἀφρόν.

427. ἐπασσύτεραι, ‘in close succession.’ See i. 383. viii. 277. Though derived from ἄσσον (ii. 58) this adjective

is not, perhaps, a true comparative, but formed like νωτέρος, σφέτερος, πότερος, ἀγρότερος, δεξιτέρως, ἐκάτερος. Or shall we speculate on a positive ἄσσυς, on the analogy of θαμὺς, ταρφὺς, making a comparative ἄσσύτερος, like ὀξύτερος?

428—32. These lines read like an interpolation. An antithesis was sought for between the silent Greeks and the noisy Trojans.

429. οἱ δ’ ἄλλοι. The generals alone spoke; the rest, viz. the troops generally, obeyed in silence.—ἀκὴν, like ἀκίαν, and perhaps ἦκα, quietly, voicelessly. See Lexil. in v., and on i. 33.

433. Τρῶες δὲ, without a verb, but resumed in ὧς Τρώων ἀλαλητὸς in 436. The Greek lines moved and were silent the Trojans stand, like ewes being milked, and utter loud confused cries.—πολυπάμονος, wealthy (πάσμαι). So ἀφνειὸς μήλοισι, Hes. Opp. 120.—ἐν αὐλῇ, in the farm-yard or enclosure in front of the house.—ἀμελγόμεναι, ‘while they are having the white milk drawn from them.’

435. ἀζηχὲς, insatiable, incessant; cf. xv. 25. xvii. 741. The etymology of the word is uncertain; some say for ἀδιεχὴς. The bleating of the ewes in answer to their lambs produces at once a confused and a differently-toned noise.—μεμᾶ-κῦiai, ‘bleating,’ like λέλᾶκα, Od. xii. 85, σέσᾶρα, Hes. Scut. 268, &c. We have μεμηκῶς in x. 362, λεληκῶς in xxii. 141.

436. ὧς, viz. in equally varied tones.—οὐ γὰρ κ.τ.λ., cf. ii. 804. On ἴα = μία,

οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἣ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἣ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἳ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινοὺς σὺν δ' ἔγχεα καὶ μένέ' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν ξυμβάλλετον ὄμβριμον ὕδωρ

but connected with ἴ, *hic*, see *New Cratylus*, § 154. inf. xiii. 354. In ix. 319, ἐν δὲ *Ἡῇ* τιμῇ, we clearly have the digamma, as in xxi. 569. Dr. Donaldson would write the word ἴα, not ἴα. Here perhaps we should read οὐ *ἴα* γῆρυς.

438. πολύκλητοι. Hesych. ἀπὸ πολλῶν ἐπικεκλημένοι τόπων βοηθοί.

439. τοὺς μὲν, the Trojans, who are ever favoured by Ares, a god hostile to the Greeks. In the following lines, which are admirable for the grandeur both of diction and of figure, Strife is called the sister of Ares, but, as the Schol. explains, ἀδελφὴ οὐ τῇ συγγενείᾳ ἀλλὰ τοῖς τρόποις. Otherwise, she would hardly assist the opposite party. It may however be questioned if 440—5, or at all events 444, 5, formed part of the original poem. Virgil has borrowed the idea and almost the words for his description of Fame, *Aen.* iv. 176.

442. ὀλίγη. At first she rears her head but to a small height; afterwards she sets or fixes her head in the heaven, and at the same time walks with her feet on the earth,—*ingrediturque solo et caput inter nubila condit*, *Virg. Aen.* iv. 173.—ὀλίγη, viz. as (in the moral sense) serious quarrels arise from trifling incidents.—ἐστήριξε, here active; Eu-

ripides, imitating this passage twice, makes it intransitive, *Hippol.* 1207, *κῦμ' οὐρανῷ στηρίζον*, and *Bacch.* 1082, *πρὸς οὐρανὸν—ἐστήριξε φῶς σεμνοῦ πυρός*.

444. ὁμοῖον, like on both sides, with the additional idea of *evil* attaching, as *sup.* 315.

445. στόνον. The spirit of hatred, rivalry, and strife increases the slaughter. Cf. iii. 62, *ὀφέλλει δ' ἀνδρὸς ἐρώην*. Also *Hes. Opp.* 14.

446, 7. This distich, with v. 450, are quoted in *Arist. Pax* 1273—6 with some differences, οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, Σὺν ῥ' ἔβαλον ῥινοὺς τε καὶ ἀσπίδας ὀμφαλόεσσας.

447. ῥινοί, leathern bucklers, are probably distinct from ἀσπίδες, which had metallic plates.

449. ἐπληντο, came in contact or collision with, a form of aorist as if from *πλημι* = *πελάζω*, like *ἐβλήμην* from *βάλλω*.

452. κατ' ὄρεσφι, the same as *κατ' ὄρεων*. See xi. 493. v. 88.

453. μισγάγκειαν, a place where two gorges or valleys meet. *Schol. Ven.* and *Hesychius*, τόπον κοῖλον ἐνθα ὁμοῦ συμμίσγεται τὸ ὕδωρ ἀπὸ διαφόρων τόπων. The word does not elsewhere occur. The dual suggests the parallel between two streams and two armies, and the verb

κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
ὥς τῶν μισγομένων γένητο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
ἔσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον
τόν ῥ' ἔβαλεν πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβεν κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
ἔλκε δ' ὑπέκ βελέων λελημένος ὄφρα τάχιστα 465
τεύχεα συλήσειε. μίνυνθα δέ οἱ γένεθ' ὄρμη·
νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ

itself is adapted to the *συμβολή* or conflict of the forces *mixing* (456) in the fray.

454. *κρουνῶν ἐκ μεγάλων*. The size of the springs suggests the loudness of the sound, as the Schol. observes. Thus *δοῦπον* will be the noise of the cataract. One might suspect this line was added, and that a river swollen by rain, and rolling boulders down its channel, was intended. The mention of the *κρουνῶν* rather interferes with the notion of the rain-flood; nor is it quite clear what is meant by *ἐντοσθε χαράδρης*. Two streams in winter (or storm-fed) unite in one bed, a deep ravine, and run along it with the noise of a roaring torrent. Virgil has copied this very fine simile, *Aen.* ii. 307. xii. 523.

455. *τηλόσε*, 'to a distance.' We say, 'from a distance.' Schol. *εἰς μακρὰν ἀφικνουμένων ὁ ψόφος ἀκούεται ἕμεινον δὲ τηλόθι γράφειν, καὶ πρὸς τὸν ποιμένα ἀποδιδόναι*.

456. *ιαχὴ* (F), the shouts of the assailants: *φόβος*, the terror of those attacked: so Spitzner. Cf. xii. 144.

457. Hesych. *κορυστής*· ἀγαθός, ἢ ὀπλίτης. The former sense = ἄκρος (unless he mistook *ἔσθλυν* as a synonym). Here it is explained 'armed,' 'helmeted.' See on ii. 1. Perhaps it rather meant *ταγὼν*, *σημάντορα*, an officer, one who marshals, *κορύσσει*, his troops. Or is the true meaning 'gigantic,' as might be inferred from his falling like a tower, v. 462? This would well suit *δύω Αἴαντε*

κορυστά, xiii. 201.—*Τρώων ἄνδρα* is of course the syntax.

459. *πρῶτος*, not repeated from 457, but meaning *first*, i. e. before a blow had been given by the adversary.—*φάλον*, the raised ridge or crest of the helmet, or rather, the metallic plate carrying the crest. See on iii. 362. xi. 41.

462. *ὥς ὅτε*. The same as *ἥντε*, on which see ii. 87.—*ἥριπε*, see v. 308.

464. Ἀβάντων, the Euboeans, who were called *Χαλκωδοντίδαι*. Cf. Thucyd. i. 15. Elephenor is mentioned sup. ii. 540, where this verse occurs.

465. *λελημένος*, "in haste to strip His armour off," Lord Derby. The Schol. Ven. expressly joins *λελημένος ὄφρα τάχιστα*, and so Bekker and Spitzner punctuate the passage, which might also mean 'he tried eagerly to drag away the body in order that he might despoil it.' Cf. v. 690, *ἀλλὰ παρήϊζεν, λελημένος ὄφρα τάχιστα ὥσαιτ' Ἀργείους*. Hesych. *προθυμούμενος, καὶ ἐνθερμος ὢν*. Cf. xii. 106, *βάν ῥ' ἰθὺς Δαναῶν λελημένοι*. It is called the perfect of *λιλαίωμαι*, of uncertain etymology.—*ὑπέκ*, 'from under,' 'from out of the reach of,' a common use. Mr. Trollope says "the compound verb denotes the *descent* of the weapons."

467. Agenor, a son of Antenor (xi. 59), seeing Elephenor dragging off the body of Echeolus, kills him with his lance just as he stooped to spoil it of the armour.—*παρ' ἀσπίδος*, 'from one side of'

πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτῃσε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 ἔνθ' ἔβαλ' Ἀνθεμίωνος υἷὸν Τελαμώνιος Αἴας,
 ἥϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι.
 τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζόν 480
 δεξιόν· ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὃ δ' ἐν κονίησι χαμαὶ πέσεν, αἵχειρος ὥς,
 ἣ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ 485

(not 'near,' Arnold).—οὔτῃσε, sc. (αὐτὸν) πλευρά.—ξυστῶ, *hastili*, 'spear-shaft.'

470. ἔργον. Here, as in a few other places, generally doubtful, the digamma is omitted, e. g. Hes. Opp. 28. 382. As this passage is common-place, and contains also the rare word ἐδνοπάλιζεν, which occurs only in Od. xiv. 512 in a different sense, τὰ σὰ ῥά κεα δνοπαλίξεις, 'you shall shake,' it is probable that 470—2 are interpolated. The combination ἔργον ἀργαλέον is a tautology, the latter word pertaining to Φάργον.—Hesych. ἐδνοπάλιζεν, ἀνῆρει, ἀνέτρεπεν, ἐφόνευεν, ἐσκόλυεν. See on xvii. 279.

473. υἷόν. Pronounced ἐφόν. See i. 505. v. 612. vi. 130. vii. 47.—ἥϊθεον θαλερὸν, "a stalwart stripling," Lord Derby. Compare the name Scamandrius, vi. 402.

476. μῆλα ιδέσθαι, sc. for them, the parents, to visit their flocks.

477. οὐδὲ, ἀλλ' οὐ, as frequently.

480. πρῶτον. Schol. ἐν τοῖς προμάχοις δηλονότι πρῶτον.

482. ὥς. Perhaps *Fως*, as sup. 471, οἱ δὲ λύκοι ὥς xvi. 156. ii. 781, Διὶ ὥς περ κικεραῖνον.

483. εἰαμενῇ, the lowland, Schol. ἐν

καθύδρῳ καὶ βοτανῶδει τόπῳ. It is probably formed, like δεξαμενῇ, 'a tank,' from the settling down of the soil, ἡμένη γῆ. Buttmann's view (Lexil. p. 325) is, that there was an old word ἥϊον, meaning 'a wet grassy meadow,' whence ἡϊοίς in v. 36, and that εἰαμενῇ is connected with it. (Marshes and fens were called *ea* or *eia*, or *eye* by the Anglo-Saxons: e.g. *Manea*, *Whittlesea*.)—πεφύκη, Hermann, for πεφύκει, as more consistent with the Homeric usage in similes.

484. λείη, smooth from boughs or twigs. This description of the tree, and its use for a chariot-wheel, might seem to indicate that the 'poplar' cannot be the tree meant. The wood must have been tough and flexible: that of poplars is very soft and brittle. "The comparison of the fall of Simoësius to that of a poplar-tree shows the antiquity of the practice, still common in Southern Europe, of trimming up the stem of that tree to within a few feet of the top, which, left untouched, presents the appearance of a bushy tuft. The resemblance between this tuft and the plumed helmet of the warrior here forms the main point of the figure." Col. Mure, vol. ii. p. 46.

ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς. τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξεί δουρί. 490
 τοῦ μὲν ἄμαρθ', ὃ δὲ Λεῦκον Ὀδυσσεὸς ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῇ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὃ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἷον Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρί
 κόρσῃν· ἥ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησεν δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,

486. ἵτυν, the rim or fellow of the wheel (here *ἶτυν*). See v. 724. The wheel and ἄντυξ were bent by hand; cf. xxi. 38.—ἐξέταμε, 'cuts up by the roots.' Virg. Georg. ii. 209, 'cum stirpibus inis eruit.' Cf. xii. 149. Or perhaps, 'cuts into planks,' as iii. 62.

487. ἥ μὲν τ', 'it accordingly lies to dry along the bank of a stream (where it grew).—ἀζομαι, root ἀF or ἀσF, as in *assus*, *aridus*, *asterus*, ἀζαλέος, ἄζη (Od. xxii. 184). The Schol. wrongly derives it from *a* and ζῆν. For the allusion here to the river bank, see on xi. 495.

488. Ἀνθεμίδην, son of Anthemion (sup. 473), as Δευκαλίδης is son of Deucalion in xii. 117.

489. αἰολοθώρηξ, with pliant or flexible cuirass.—Ἀντιφος, xi. 101.

492. ἐτέρωσ' ἐρύοντα. Perhaps ἐτέρη *Φερόντα*. See i. 141. sup. 467.—βεβλήκει, here for ἐβαλε, as the Schol. remarks.

496. μάλ' ἐγγύς. Schol. ἐγγύς τοῦ Λεύκου, καὶ τοῦτον ὑπερασπίζων. Rather, perhaps, to be sure of his revenge.

497. ἀμφὶ ἐ, viz. to see that no part of his body was exposed; cf. sup. 468. This act shows the habitual caution of the man.—κεκάδοντο, 'retired,' a reduplicated aorist of χάζομαι. Cf. xv. 574, where this distich occurs, and on xi. 334.

500. παρ' ἵππων, from the place where Priam's mares were breeding under Democoon's care. Schol. ἐξ ἐκείνου τοῦ τόπου ἐν ᾧ ἵπποι ἐγεννῶντο ταχεῖς, εἶπε δὲ ὅτι ἐκεῖ ἐτρέφοντο καὶ οἱ ἵπποι τοῦ Πριάμου. Another Schol. adds, οἱ δὲ, ἀντὶ τοῦ ἐφ' ἵππων. This is manifestly wrong; but Lord Derby follows it, "He, on a chariot drawn by speedy mares, Came from Abydos."

502. κόρσῃν, τὸν κροτάφον Schol., 'the temple.'

506. Ἰάχον *Φερόσαντο* δέ. Cf. sup.

ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας
 “ ὄρνυσθ', ἱππόδαμοι Τρῶες· μὴ εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὴν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠυκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
 ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρα πέδησεν.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρῃς ἀπηλοίησεν· ὃ δ' ὕπτιος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὃ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείροος, οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν. 526
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρί

467. xvii. 317. The aorist means, ‘succeeded in dragging away their dead.’

507. *προτέρω*, i.e. they made a rush, and gained a point considerably in advance of their former position. But 507—516 read very like an interpolation, introduced for the favourite purpose of keeping Achilles before the reader's mind. *Τριτογένεια* occurs inf. viii. 39. Schol. ἡ ἐπὶ Τρίτῳι ποταμῷ τῆς Λιβύης γεννηθεῖσα. See Col. Mure, *Crit. Hist.* vol. i. p. 283.

514. *πτόλιος*, the acropolis.

516. *μεθιέντας*. See sup. 210.

517. *Διώρεα*. Diorea was the leader of a body of Epeians (or Eleans), ii. 622. Cf. inf. 537.—*πέδησεν*, ἐβλαψε, stopped in his mid career, brought to a stand.

519. *βάλε*, sc. αὐτὸν *χερμαδίῳ* (not τὸ *χερμαδίον*).

520. The ἄρα is undoubtedly bad; and perhaps either ὡς *Φαινόθεν* or ὡς ἀπ'

Αἰνόθεν was the old reading. It was a town of Thrace on the Hebrus.

521. *ἀναιδῆς*, remorseless, relentless, cruel in its effects. Cf. *Od.* xi. 598, *ἀναιδέος ἔχματα πέτρης* *Il.* xiii. 139.

522. *ἀπηλοίησεν* (*ἀλοιᾶν*), laid bare, stripped from the flesh.—*ἄχρῃς*, ‘quite to them,’ cf. xvii. 599. More usually, *ἐς ὀστέον ἄχρῃς*, as *Theocr.* iii. 17, or *ἀπὸ δ' ὀστέον ἄχρῃς ἄραξεν*, inf. xvi. 324.

524. *ἀποπνείων*, not ‘fainting,’ but ‘dying.’ “Gasping his life away,” Lord Derby.

525. *οὐτα*, like *ἔκτα*, an irregular aorist as if from *οὔτημι*, analogous to *ἔθην* from *τίθημι*.

526. *χύντο*, like *βλήτο* sup. 518, *ἀπέκτατο*, xv. 437, an epic aorist in a passive sense. See xii. 470.—*χολάδες*, Schol. τὰ ἐντερα· χύντο δὲ, ὅτι μαλθακὰ καὶ ὀλισθηρά.

527. τὸν δέ, Peirous, as he was in the act of rushing away after slaying Diorea.

στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄμβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἴνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
 Θρήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔμεγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγανόν
 ὠσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμήχθη. 535
 ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὃ μὲν Θρηγῶν ὃ δ' Ἐπειῶν χαλκοχιτώνων
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ 540
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνω
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

There were variants, *ἐπεσσύμενον* and *ἐπεσσύμενος*.

532. *περίστησαν, περιέστασαν*, stood round to protect. See on xvii. 4.

533. *ἀκρόκομοι*. This costume was distinctive, and designed to give the appearance of greater height. It is common among savage or warlike people, as the chiefs of the red Indians and some New Zealand tribes. See Tacit. Germ. 38, 'horrentem capillum retro sequuntur, ac saepe in ipso vertice religatur.' Pind. Pyth. iv. 172, *δοιοι ὑψιχαῖται ἄνδρες*. Such was the Athenian *κρωβύλος*, or top-knot, Thuc. i. 6. Schol. *ἦτοι ἄκρως κομῶντες, ἢ οἱ μὴ κομῶντες ἄγαν, μήτε πάλιν ἐψιλωμένοι τὴν κεφαλὴν*. Hesych. *τὰ ἄκρα τῆς κεφαλῆς κομῶντες*. The Abantes, on the contrary, were *ἔπιθεν κομῶντες*, more like the Chinese, ii. 542.

535. *πελεμήχθη*. Hesych. *διεσείσθη*. "Animo et corpore contremuit," Doederlein, i. e. 'was made to quake.' Others render it, 'was driven back;' see v. 626. This would be superfluous after *χασ-*

σάμενος. Arnold understands, 'lost his balance and fell.' The poet probably means, he was swung back with such violence that he could hardly keep his footing. Lord Derby, "perforce he yielded." Mr. Newman, "the chief re-ceded."

536. *τετάσθην*, the pluperf. pass. dual from *τείνω*, as inf. 541, *τέταντο, τεταμένοι ἦσαν*.

537—8. Perhaps a later addition.—*ὃ δὲ*, Diorez. See sup. 517.

539. *ὀνόσαιο*, would speak lightly of, disparage.—*ὅς τις κ.τ.λ.*, 'if any one unhurt either by javelin or sword chanced to be moving round among the troops, under the safe guidance of Pallas,' i. e. unconcerned about his own safety, and therefore able to observe the conduct of others. "Then well might he his favouring fortune bless," Lord Derby, somewhat loosely.

542. *ἐρωήν*, the reach of the javelins. Schol. *τὰ φερόμενα ἀπέτρεπε βέλη*. So *δουρὸς ἐρωήν*, xxiii. 529. See i. 303. ii. 179.

ΙΛΙΑΔΟΣ

E.

*Ενθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἔν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἔσθλὸν ἄροιτο.
δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,

5

1. On the ancient title of this book, "The Valour of Diomedes," see the note on vi. 289. It contains some peculiarities both of verse and diction, and has with some reason been considered one of the less ancient episodes introduced by compilers into the poem of the Iliad.

2. Schol. τὸ μένος ἐστὶ τοῦ σώματος τὸ δὲ θάρσος τῆς ψυχῆς. Lord Derby rightly gives "strength and courage."—μετὰ πᾶσιν, 'amongst all,' as μετὰ πρώτοιςιν ἐόντας, iv. 341.

4. δαῖε, 'she (Pallas) kindled,' 'made to blaze from,' &c. The idea of a lambent light, which is here poetically exaggerated, on the heads of divinely-favoured persons, originated in a well-known electric phenomenon, (still popularly called in the Mediterranean 'St. Elmo's fire,') though it seems to have perplexed the Scholiasts. Virgil in several places alludes to it, e.g. Aen. ii. 683. x. 270. Lucetius, v. 1094, takes the more practical view; 'multa videmus enim caelestibus inlita flammis Fulgere, cum caeli donavit plaga vapore.'—The omission of the copula may be defended by iv. 89, and other passages; otherwise δαῖε δέ Φοι κόρυθός τε, or δαῖε Φοι ἐκ κόρυθος δὲ κ.τ.λ. would be an easy

correction.

5. ἀστέρ' ὀπωρινῷ (pronounced ὀπωρινῶ), Sirius. Schol. τῷ κατὰ τὸν καιρὸν τῆς ὀπώρας ἀνατέλλοντι ἀστέρι. See xi. 62. xxii. 26. Hes. Opp. 609.—μάλιστα is not to be construed with λαμπρὸν, which is used adverbially like λαμπρὸν γανώσσαι, &c., but, as Prof. Selwyn renders it, "never seen to blaze so bright As when new risen from his ocean bath."

6. παμφαίνῃσι, the epic subjunctive, which more commonly follows ὥστε. Hence Wolf and Doederlein give παμφαίνῃσι, as if the indicative from παμφαίνῃμι. This word is more commonly used as an epithet, e.g. Hes. Opp. 567, Ἀρκτοῦρος—παμφαίνων ἐπιτέλλεται ἄκροκνέφατος. It is for φα (or φαF)—φαίνω, the reduplicated root, rather than from πᾶς, which would form παμφαεῖν or παμφανεῖν = παμφαῖς εἶναι. We have also παμφανᾶω in παμφανόωσαν, &c. See inf. 619, and compare λαμπετᾶν. Hesych. παμφαίνειν' λάμπειν' στίλβειν' ἀστράπτειν.

ιβ. Ὠκεανοῖο, supply ἐξ, or perhaps λοετροῖς,—'when he tricks his beams after rising fresh and pure out of the ocean stream.'

7. κρατὸς καὶ ὤμων, i. e. κόρυθος καὶ ἀσπίδος respectively, sup. 4.

ᾠρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δῶν δέ οἱ νιέες ἦσθην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης ἐν εἰδότε πάσης.
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὠρμηθήτην,
 τὼ μὲν ἀφ' ἵππου, ὃ δ' ἀπὸ χθονὸς ὠρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προΐη δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὦμον ἀριστερόν ἤλυθ' ἀκωκή
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὃ δ' ὕστερος ὠρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
 ἵππους δ' ἐξελάσας μεγαθύμου Τυδεόος υἱός 25
 δῶκεν ἐταῖροισιν κατάγειν κοίλας ἐπὶ νῆας.

8. ᾠρσε, she incited him to go, all blazing as he was, through the midst of the enemy. Cf. vi. 363, ἀλλὰ σύ γ' ὠρνυθι τοῦτον. iv. 541, δινεοὶ κατὰ μέσσον. Schol. ἐκεῖ γὰρ ἡ μάχη τὰ τῶν πολεμιστῶν ἄνθη συναγείρει αἰέ.

9. ἦν δὲ κ.τ.λ. Cf. xvii. 575, ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος, ἀφνειὸς τ' ἀγαθός τε.—ἀμύμων, 'handsome;' see on vi. 155.

12. ἀποκρινθέντε, "parted from the throng," Lord Derby. Schol. ἀποχωρισθέντες, τοῦ οἴκειου πλήθους δηλονότι.—οἱ, against Diomedes.

13. ἀφ' ἵππου, i. e. ἀφ' ἀρμάτων, on or from their chariot; the other, Diomedes, from the ground, as being on foot.

14. οἱ, Schol. Διομήδης καὶ οἱ νέοι.

15. Φηγεὺς. He appears to have been the παραιβάτης or fighting man, Idæus the ἡνίοχος, whence he is said λιπεῖν δίφρον, v. 20.

19. στῆθος μεταμάζιον, the sternum, or front bone which combines the ribs. [We have seen a tumulus-skeleton with a partially-healed spear-hole through

the sternum; the wound is not necessarily fatal.]

20. ἀπόρουσε, ἔφηνγεν, ἀπορούσας.

21. περιβῆναι, 'to protect.' See iv. 532. xvii. 4.—κταμένοιο, 'slain,' iii. 375. xv. 437. 558.

22. οὐδὲ γὰρ κ.τ.λ. 'For, if he had, he would not himself have escaped black fate,' viz. being slain by Diomedes. Cf. vi. 130, οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος κ.τ.λ.

23. "Ἡφαιστος, viz. whose priest Dares, the father, was.—ἔρυτο, rescued Idæus. On this form (here perhaps an aorist) see iv. 138. Lexil. p. 309.—πάγχυ ἀκαχήμενος, left wholly without consolation. Doederlein derives the adverb from παχὺς, and explains it *immodice*. It seems, from the sense (= πανταχῇ), to be a lengthened or guttural form of πάνυ. In Od. xxii. 195, νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις, εὐνῇ ἐνὶ μαλακῇ καταλέγμενος, the context rather suggests the sense of κακῶς,—but the passage is ironical. See inf. xii. 67. 268.—ἀκαχήμενος, a reduplicated aorist, root ἀχ.

25. ἐξελάσας, viz. Τρώων ὁμαδοῦ.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον παρ' ὄχρεσφιν,
πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσα ἐπέσσι προσηύδα θοῦρον Ἄρηα. 30

“Ἄρες ἀρές, βροτολοιγὲ μαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ;
νῶι δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”

ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα. 35
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡιόεντι Σκαμάνδρῳ,
Τρῶας δὲ κλῖναν Δαναοί. ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40

28. ἀλευάμενον, having declined the fight, having shunned his adversary, v. 20, 1.—παρ' ὄχρεσφιν. The horses had just been driven away by Diomedes; perhaps he left the car. Schol. ἢ τῷ τόπῳ τῶν ἀρμάτων φησίν.

29. ὀρίνθη, was roused, viz. to the emotions of fear, anger, and indignation.—ἀτὰρ κ.τ.λ. The sense appears to be, that as Diomedes was now fighting, and would cause much slaughter, the two principal war-powers on each side had better leave the combatants to themselves, as Zeus had ordered the other gods to be neutral.

31. Ἄρες. The A is long in the arsis, short in the thesis; in other words, the ῥ is pronounced double in the first word, as it actually is in ἄρην (compare *Mars* with *mas*).—ἀρές, here the vocative of the adjective ἀρής, whence ἀρείων and ἄριστος.—μιαφόνε, 'blood-stainer.' The accent suggests the active sense; but Hesych. μιαφόνος· μεμιασμένος φόνος, μαινόμενος τοῖς φόνοις, μεμολυσμένος φονεύς.

32. οὐκ ἂν δὴ κ.τ.λ. A formula of gentle request, or slight exhortation. See iii. 52. inf. 456. Od. vi. 57. The subjunctive following contains a stronger appeal; commonly, but wrongly, the interrogation is placed at the end of the sentence. 'Come now, suppose we let the Argives and Trojans fight alone; but let us retire ourselves, and so avoid the wrath of Zeus.'

33. ὅπποτέροισι, 'to whichever of the two parties Zeus shall give the victory,' i. e. we ourselves being indifferent, or not caring to interfere about the matter. Or, with Lord Derby, "And see To which the sire of all will vict'ry give."

36. καθεῖσεν, made to sit down, vi. 360.—ἡιόεντι, Hesych. ἡιόνας ἔχοντι. This can hardly be the meaning, as it is a feature common to most rivers; besides, ἡῖων is *litus*, not *ripa*, i. e. the sea-shore (Lexil. p. 324). 'Earthy,' i. e. muddy, from *aia*, is Doederlein's explanation. Mr. Newman, "And on the high banks seated him that edge Scamander's valley." Buttmann (Lexil. in v.) supposes it may mean 'grassy,' from a lost noun ἡϊον, 'a meadow,' connected with εἵαμενή. See on iv. 483. So Mr. Wright, "on Scamander's grassy bank." ("Steepy banks," Lord Derby.)

37. ἐκλιναν, ἔτρεφαν, viz. in the absence of Ares, the staunch defender of the Trojan side. Cf. xiv. 510, ἐπεὶ ῥ' ἐκκλινε μάχην κλυτὸς Ἐννοσίγαιος. Schol. εἰς κλίσιν ἤγαγον καὶ κλιθῆναι ἐποίησαν.

39. Ἀλιζώνων. See ii. 856, αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον. This people were either Thracian or Paphlagonian, according to the Schol. For the accent of Ὀδῖος compare *Τυχίος*, vii. 220, *Δολίος* Od. xxiv. 222, *Χρομῖος* inf. xvii. 494, *Σχεδῖος* ii. 517, *Θρασίος* xxi. 210, and for the loss of the aspirate see on ii. 571.

40. στρεφθέντι, sc. αὐτῷ.

ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δουπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱόν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχρ' μακρῷ 45
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον
 ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες,
 υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἶμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχρ' ὀξυόεντι, 50
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα τὰ τε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαί, ἦσιν τὸ πρὶν γε κέκαστο·
 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 55
 πρόσθε ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱόν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·

44. Τάρνης. This was the old name of Sardis, according to the Schol. See on ii. 507.

46. ἐπιβησόμενον appears to be the aorist, not the future; indeed the latter construction, for μέλλοντα ἐπιβήσεσθαι, is a doubtful one. We have ἀπεβήσето in i. 428. Inf. 109 καταβήσето δίφρου, and 221 ὀχέων ἐπιβήσето. This sense also better suits ἤριπε δ' ἐξ ὀχέων next following. Schol. ἐφαψάμενον τοῦ ἄρματος καὶ μέλλοντα τελεῖωσαι τὴν βάσιν.

49. αἶμονα, 'skilled in.' Hesych. αἶμονα· ἐπιστήμονα· ἐμπειρον. The word is regarded as a form of δαίμων, δαήμων, but is probably to be referred to a different root. It occurs only in this passage, but appears also in the proper name *Haemon*. Like αἶμα, it may possibly be connected with αἴσσω.

50. ὀξυόεντι. Cf. iv. 490. xiv. 413. Not from ὀξύη, a kind of cornel-tree, but a form of ὀξύς, not unconnected with ξέω or ξύω (root ξεF, whence ξίφος

and ξόανον, and our words *shave* and *shaft*; compare ξυρὸν with ξύλον), 'to scrape away to a fine point.' Hesych. ὀξυόεσαν· εὐ· ἐξεσμένην. Id. ὀξυόεντι· ὀξεῖ, ἢ ὀξύνῳ· ὀξύα δὲ εἶδος δένδρου. Eurip. Heracl. 727, χειρὶ δ' ἐνθες ὀξύην (Trollope). On the F in ὀξύς see ii. 219.

53. χραῖσμε, supply ὕλεθρον. See on i. 566. Zenodotus wrote χραῖσμεν θανάτοιο πέλωρα.—ἰοχέαιρα, see vi. 428.

59. Τέκτονος Doederlein for τέκτονος, observing that Τεκτονίδης occurs in Od. viii. 11-1. Here (as in *Smith*) is a name derived from a trade or art. The name of the father, Ἀρμων, or 'the Fitter,' 'Joiner,' shows that he brought up the son to his own trade. As he was a carpenter and shipwright, not a metal-worker, δαίδαλα πάντα will mean all kinds of carvings and ornaments in wood.

61. ἐφίλατο. See on iv. 155. xx. 304. Pallas, as the patroness of art (Εργάνη), communicated this skill.

ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἵσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἳ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή.
 γνύξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφιε Μέγης, Ἀντήνορος υἱόν,
 ὅς ῥα νόθος μὲν ἔην, πύκα δὲ τρέφε διὰ Θεανώ, 70
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φῖ.
 τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κέφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺς δ' ἂν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Ἐναιμονίδης Ὑψήνορα δῖον,
 υἷον ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱός,
 πρόσθε ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἶξας, ἀπὸ δὲ ξέσε χεῖρα βαρεῖαν.

64. Schol. Ven. Ἑλληνικός φησι χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτιλίας, γεωργία δὲ προσέχειν, μὴ τῇ θαλάσῃ χρώμενοι ἀπολέσωσιν ἑαυτοὺς τε καὶ τὴν πόλιν. It is probable that this legend, which is connected by one Schol. with the oracle at Delphi, is post-Homeric, and perhaps the allusion to it here came from some Cyclic poet. Others refer the prediction to Helenus and Cassandra.—οἳ αὐτῷ, to Paris, not to Tecton, to whom ὅς in 62 refers. It was because οἳ αὐτῷ was wrongly taken for ἑαυτῷ, that the verse was rejected by some, as the Schol. Ven. tells us, comparing οἳ αὐτῷ in xv. 226. But the Epic εἰ and οἳ are as often *eum*, *ei*, as *se*, *sibi*.

65. κατέμαρπτε, 'was coming near,' 'was overtaking him.' The aorist would have meant, 'when he had come up with him.' The javelin therefore was thrown, not used for a spear-thrust.—γλουτὸν, the buttock, viii. 340.

70. πύκα, 'carefully,' ἐπιμελῶς. This custom of a wife suckling a husband's illegitimate children was not thought

strange. So Andromache says (Eur. Andr. 224) to Hector, καὶ μαστὸν ἤδη πολλάκις νόθοισι σοῖς ἐπέσχον, ἵνα σοι μὴδὲν ἐνδοίην πικρὸν.

71. φῖ, σφῶ, *suo* (in old Latin pronounced *suo*). See vi. 192.

72. Μέγης ἀτάλαντος Ἀρηι Φυλεΐδης, ii. 627. Cf. xiii. 692.

73. ἰνίον (*F*), the tendon at the back of the neck. See on xiv. 495. Hence (or rather, involving the same root) is our word *sinew*.

74. ἂν' ὀδόντας, sc. περῶν, 'passing through, or by the way of, the teeth, cut the tongue under the root.' The Schol. makes the syntax needlessly complex by explaining ὑπὸ τὴν γλῶσσαν διῶν ὁ χαλκὸς τοὺς ὀδόντας ἀνέτεμεν. Cf. inf. 292.

77. Σκαμάνδρου, viz. as a river-god.—ἀρητῆρ, *ierēs*, see i. 11.

80. μεταδρομάδην, 'pursuing him at full speed,' lit. 'with the pace of a pursuer.' The Schol. less correctly construes μεταδρομάδην αἶξας. So φασγάνῳ αἶσσαν, viii. 88.—ἔξεσε, 'lopped off,' see sup. on 50. Schol. τὸ ῥάδιον

αἵματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη,
ἥ ἐ μετὰ Τρώεσσιν ὀμιλέοι ἦ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικώς
χειμάρρῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν
οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων,
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζιγῶν.
ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός
θύνοντ' ἅμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,
θώρηκος γυάλον· διὰ δὲ πτάτο πικρὸς οἰστός,
ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.

τῆς ἑκτομῆς ἐδήλωσεν, ἔξεσεν εἰπὼν, οὐκ ἀπέκοψεν.

83. Hesych. πορφύρεος θάνατος· ὁ μέλας, καὶ βαθὺς, καὶ παραχώδης. Schol. λέγει δὲ πορφύρεον τὸν μέλανα, ἐξ οὗ δηλοῖ τὸν χαλεπόν. "The darkling shades of death," Lord Derby. Cf. xx. 418, νεφέλῃ δέ μιν ἀμφεκάλυψε κυανέῃ.

84. πονέοντο, toiled, exerted themselves. See ii. 409.

88. This line may be a διττογραφία for that next following. Either might be omitted, and both are certainly not required, much less the word γέφυραι in both lines. With the present verse only, the reading of the next would naturally be, τὸν δ' οὐχ ἔρκεα ἴσχει κ.τ.λ.

89. ἐεργμένοι, a reading mentioned by the Schol., is preferred by Doederlein, who compares Od. xviii. 296, ὄρμον ἡλέκτροισιν ἐεργμένον, and explains it here συνδεδεμένοι, πυκνῶς ἀραρυῖαι. But γέφυρα is used in its primary sense, not as a timber bridge, but as a dam or earth-work placed over low wet ground, either as a causeway (Thuc. iii. 51), or to keep out the water of a river. It is from

γέα (γῆ) and φύρειν, to mix solid with liquid. But ἐεργμένοι, from ἐργεῖν, cannot mean 'strongly-built,' 'secure.' It should mean 'fenced,' which gives no sense. Perhaps it should be referred to the root ἐργ (whence ἔοργα), and be rendered 'wrought' or artificially-made dams. Hesych. ἐεργμένοι· πεφραγμένοι· ἡσφαλισμένοι. Mr. Wright renders it "fenced dykes," Lord Derby "well-built bridge." Mr. Newman, "The dams and causeys hold it not, nor walls of fruitful orchards." Mr. Trollope observes that both Lucretius, i. 284 seqq., and Virgil, Aen. ii. 496 &c., have imitated this fine simile.

91. δτ' ἐπιβρίση. Compare xii. 286.

92. ἔργα, farm-buildings, xvi. 392.—κατήριπε, κατέπεσεν, the usual intransitive sense of this aorist, inf. 308.—αἰζιγῶν, Schol. ἀντὶ τοῦ ἀνθρώπων. It is a form of ἡῖθεος. See ii. 660. iii. 26.

95. Λυκάονος υἱός, Pandarus.

98. τυχῶν. Cf. τυχῆσας, iv. 106.

99. πικρὸς, 'piercing.'—διέσχε, sc. διῆστος, Hesych. διῆλθε, lit. 'held its course through.'

85

90

95

100

τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός
 “ ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἐ φημί
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσε ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν.” 105

ὧς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη Καπανῆιον υἱόν
 “ ὄρσο, πέπον Καπανηιάδη. καταβήσσο δίφρον,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.” 110

ὧς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότ' ἔπειτ' ἡρᾶτο βοῇν ἀγαθὸς Διομήδης
 “ κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶνῃ. 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δῆϊώ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη,

101. τῷ, ‘at this,’ a causal dative. The ἐπὶ may be construed either with μακρὸν or with ἄνσε. See iii. 12.

103. ἄριστος. Not that Diomedes was really ἄριστος, the bravest of all the Greeks, but that Pandarus exaggerates his success, and bids his comrades to come on now that the Greeks have had their ‘best man’ disabled. Schol. See however on vi. 98.

105. ὦρσε κ.τ.λ. If really Apollo, god of the bow, sped me on my way hither when I started from Lycia. See iv. 119. Perhaps he had received some oracle ordering him to go. Apollo himself was ‘the darter,’ and the wound is now assumed to be mortal, as if it had been inflicted by the god himself.

107. ἀναχωρήσας, retiring from the fight (which he seems to have carried on alone and on foot), he stood in front of the row of chariots, and summoned the aid of his own attendant. Sthenelus was the charioteer of Diomedes, inf. 241.—ἔστη, i. e. he did not attempt to retire altogether.

109. Καπανηιάδη. On this form of patronymic see i. 1.—καταβήσσο, the epic aorist imperative. See sup. 46. Mr. Trollope is wrong in assuming a present ἐπιβήσομαι. Like ὄρσο (for ὕρσο),

δύσετο, οἶσε, &c., it retains the σ of the future. See iv. 204.

112. διαμπερὲς, ‘by drawing it right through.’ Schol. αὕτη ἐστὶν ἡ κατὰ διωσμὸν βελουκία, ἵνα μὴ πάλιν τιτρώσκειτο ταῖς ἀκίσιν ὑποστρεφούσαις. Instead of drawing the arrow back through the wound it had made, Sthenelus pushed it through, and took it out on the other side, the shaft, of course, being cut off short. Cf. inf. 694. Doederlein thinks the word is the neuter of διαμπερὴς, which he cites from Hippocrates, p. 645, 22.

113. ἀνηκόντιζε, ‘spirted up.’ Eur. Hel. 1587, αἶματος δ' ἀπορροαὶ ἐς οἶδμα' ἐσηκόντιζον οὐρία ξένω. Ion 1155, κύκλος δὲ πανσέληνος ἡκόντιζ' ἄνω μηνὸς διχέρης.—στρεπτοῖο χιτῶνος, his mailed shirt. Schol. θώρακος κρικωτοῦ. Hesych. τοῦ ἀλυσιδώτου θώρακος· ἡ τοῦ θώρακος τοῦ ὑποδύτου (the under breastplate, viz. of leather protected by steel rings). See xxi. 31.

116. μοι πατρί. So οἱ πατρὶ in iv. 219.

117. ἐμὲ, emphatic; whereas με in the next verse is not so.—ἐλεῖν, κ.τ.λ. The order is, δός με ἐλεῖν (i. e. ἀποκτείνειν) τὸν ἄνδρα, καὶ ἐλθεῖν αὐτὸν ἐς ὀρμὴν ἐγχεος, —that he may come within spear-throw, and not keep so far away as an archer.

δὸς δέ τέ μ' ἄνδρα ἐλείν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ με φησὶν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο." 120

ὥς ἔφατ' εὐχόμενος· τοῦ δὲ κλύε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν,
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα.
“ θαρσέων νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι
ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα 125
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς.
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' εὐ γιγνώσκης ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
τῷ νῦν, εἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.”

ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδεΐδης δ' ἐξαὔτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα
ὄν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσιν
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·

119. φθάμενος. There is an accusation of stealthy action and unfair play, or at least of luck rather than of valour, in this word. Schol. καλῶς ἐπὶ τὴν τύχην, οὐκ ἐπὶ τὴν ἀρετὴν τοῦ βαλόντος ἀπήνεγκε τὴν ἀνδραγαθίαν.—δηρὸν, κ.τ.λ., see sup. 104.

121, 2. This distich occurs inf. xxiii. 771, 2.

124. For μάχεσθαι ἐπὶ τινι Trollope compares inf. 241.

127. ἔλον. The subjunctives following, and indeed the context, make it necessary here to render the aorist as a perfect. There was however an old reading γιγνώσκεις. The 'mist' meant is only the imperfection of mortal vision, which could not see through the disguise which the gods were supposed to assume when mingling with mortal men.

129. πειρώμενος. Schol. ἀπόπειραν ποιοῦμενος. Cf. inf. 220. 279.

130. ἀντικρὺ, ἀντίον. This is the only place, perhaps, where the *v* is short.

131. Ἀφροδίτη. She is jealous of her, from iv. 10. (Schol.)

135. μεμαῶς, a nominative absolute, as if the construction was continued from Τυδεΐδης, and the poet intended to say τότε μᾶλλον ὠρμήθη, cf. ii. 353. vi. 510.

137. ἀγρῷ, the dative of place.—ἐπ' ὀίεσσιν, see vi. 25.—εἰροπόκοις, see iii. 387. Schol. ἀντὶ τοῦ ταῖς ἐπαύλεσιν.

138. κραύσῃ, 'shall have grazed,' or slightly wounded. Schol. ξύση, ψάυση. Hesych. πλήξῃ. From χράω for χράφω, whence ἔχραε δαίμων, in allusion to death's dart, Od. v. 396. Inf. xxi. 369, "Ἡρῃ, τίποτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν," 'made an assault upon;' xvi. 352, ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν. A large class of words belong to this root; γράφω, primarily 'to scratch a mark,' hence 'to write;' thus ἐπέγραψε χράα φωτὸς in iv. 139 means 'grazed.' Compare xvii. 599. From the same root χράω, i.e. χροF-s, is derived, and also χροῖα, meaning the outer surface which

τοῦ μέν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει
 ἀλλὰ κατὰ σταθμούς δύεται, τὰ δ' ἐρήμα φοβεῖται 140
 αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς.
 ὥς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.
 ἔνθ' ἔλε Ἀστύνοον καὶ Ὑπείρονα ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἡδ' ἀπὸ νώτου.

is acted upon by a point. So also *χράζειν*, and perhaps *χραισμεῖν* (see on i. 566). Both *χαράσσω* and *τάρασσω* (another form of which is *θράσσω*) have a cognate sense, 'to roughen or plough up' (compare *πραχὺς*). Hence οὐ *χθόνα ταρασσοντες*, *terram solicitantes*, Pind. Ol. ii. 63. From the guttural form of the root come our words *harrow* and *harass*, both undoubtedly identical with *χαράσσειν*. Even *rough*, *grave*, *gruff*, and the Latin *raucus* and *ravus*, contain the same root. In Pindar, Ol. ii. 92, we may best explain *ἐχραον* by the notion of *imparting* by writing or inscribing on the mind. We have *χραῖνω* for *χράφνω*, 'to pass the hand over a surface,' and thus to stain or soil it. We have *γραῦς*, 'an old woman,' for *γραF-s*, from the lines or furrows in the face; and also *γραῦς* in the sense of 'foam on a goblet' (on which Aristophanes has a joke in Plut. 1206), obviously from the crisp and wrinkled outline of 'the head' in fermented liquor.

ib. αὐλῆς. The cattle-yard in front of a palace, enclosed (in some parts at least) by a *ἐρκος* or wall low enough to climb over. See ix. 476.—*ὑπεράλμενον*, the aorist, 'when he has leapt over the wall into the fold.' Here certainly the *F* has been dropped from the root (*ἄλ* or *Fal* = *sal*). Prof. Selwyn renders 136—142 thus:

"As when the king of beasts hath leapt the fold,
 Just grazed, but not subdued, by shepherd's dart,
 Who, seeing his fresh fury, slips away
 Among the sheds, and shuns the open field,
 Leaving his fleecy charge; they huddling close,
 All in a crowd stand trembling, till full fed

He leaps in haste out of the high-wall'd fold;
 So hotly 'mid his foes brave Diomed rush'd."

139, 40. These two lines might be thought rather to have been a various reading of the two following, than an integral part of the description. The simile is slightly confused; but the point mainly consists in the aroused strength and the great havoc made by the wounded lion. There would be less difficulty if αἱ μέν ἄρ' ἀγχιστῖναι, 'they then,' &c., were read in 141. (On μέν τε—δέ τε see ii. 90. iv. 341.) The meaning appears to be, 'The lion's strength he rouses (by the wound), but then he does not come close up to bring aid to his sheep (cf. ii. 238), but slinks away for safety into the sheepfold, and they (the sheep) left unprotected are put to the rout.' Doederlein makes *λέων* the subject to *φοβεῖται*, and translates *in loca aperta et immunita fugit*.

141. ἀγχιστῖναι, 'crowded in heaps,' 'close to one another,' "one on the other huddled," Mr. Wright. Cf. xvii. 361.—ἐξάλλεται, 'leaps out again,' viz. after killing many sheep in his rage.—ἐμμεμαῶς, 'with eager haste.' Hesychius explains it by *ὁμοίως*, which appears to be corrupt. (Qu. *ὁρούσας*?) Lord Derby wrongly renders it "then pounces on his prey, and leaps the fold." Cf. inf. 240.

143. ὥς μεμαῶς, see sup. 135.—μίγη, *ξυνέβαλε*. The wounded and irritated Tydides acts like the wounded lion in killing more victims than he would otherwise have done.

147. ἐέργαθεν, divided, parted. By breaking the collar-bone he caused the shoulder to drop, and to hang down as if detached from its usual position. See xi. 437. Lord Derby, "the shoulder sev'ring from the neck and back."

- τοὺς μὲν ἔασ', ὃ δ' ἄβαντα μετώχετο καὶ Πολύιδον,
 υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος,
 τοῖς οὐκ ἐρχομένοις ὃ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱε,
 ἄμφω τηλυγέτω· ὃ δ' ἐτείρετο γῆραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμόν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρά
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν दाτέοντο.
 ἔνθ' υἱᾶς Πριάμοιο δῶν λάβε Δαρδανίδαο,
 εἰν ἐνὶ δῖφρῳ ἑόντας, Ἐχήμενά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱός
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 τὸν ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος εἴ που ἐφεύροι.
 εἶρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στῇ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἠΐδα. 170

150, 1. The use of the article in ὃ γέρων (cf. i. 33. 35), of ἐρχομένοις in the sense of 'going' instead of 'coming,' the separation of οὐκ from ἐκρίνατο, and the formula κρίνασθαι ὀνείρους, 'to interpret dreams,' may suggest doubts as to the antiquity of these two verses. Compare however ii. 832. For ἐρχομαι = ἀπερχομαι cf. inf. 198. xvii. 741. Aesch. Suppl. 516, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι (ibo). Inf. vi. 365.

153. τηλυγέτω. See iii. 175. This passage conclusively shows that the word does not mean 'only son.' 'Born in the old age of the parent' seems the most probable sense. Compare xiii. 470. The lines 152—8 seem open to the suspicion of interpolation. In υἱὸν οὐ τέκετ' ἄλλον one of the old interpretations of τηλύγετος, 'last-born,' seems embodied. The unusual licence in πατέρι

δὲ, and, above all, the occurrence of 158 in Hes. Theog. 606, are further grounds for doubting the genuineness of the passage.—χηρωσταὶ are the inheritors by right of a childless man's estate: next of kin, as we call them. Schol. οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι. Hesych. οἱ μακρόθεν συγγενεῖς. He adds another explanation from the Schol. on Hesiod, ut sup. The word does not elsewhere occur in Homer, nor do Xanthus or Thüdon, as sons of Phaenops, who seems the same as in xvii. 312.

164. βῆσε ἐξ ἵππων, made to dismount from their chariots. The addition of κακῶς is unlike Homer's usual diction. See on i. 140.

168, 9. Lines repeated from iv. 88, 9.

170. μιν ἠΐδα, as sometimes εἰπέῃν τινα = προσεπείν. See on xii. 210.

“ Πάνδαρε, ποῦ τοι τόξα ἰδὲ πτερόεντες οἰστοί
καὶ κλέος ; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο γ’ εὐχεται εἶναι ἀμείνων.
ἀλλ’ ἄγε τῷδ’ ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ’ ἔλυσεν
εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
“ Αἰνεΐα Τρώων βουληφόρε χαλκοχιτώνων, 180
Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα εἴσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ’ εἰσορόων· σάφα δ’ οὐ οἶδ’ ἢ θεὸς ἐστίν.
εἰ δ’ ὁ γ’ ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὁ γ’ ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
ἔστηκ’ ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλοιο,
καὶ μιν ἐγὼ γ’ ἐφάμην Ἀἰδωνῇ προΐαψεν, 190

172. Perhaps *Favḥr*, as this word often took the initial *F*. The *γε* however is not otiose, *hic saltem*.—ἐρίζεται, ἐρίζει, Ἀττικῶς, Schol. Cf. Pind. Ol. i. 95. Isth. iii. 47.

175. ὅδε, viz. Diomedes.—κρατέει, is getting the upper hand, is having it all his own way.—ἔοργεν, iii. 351.

177. εἰ μὴ, ‘unless indeed,’ explains ὅς τις ὅδε by way of a suggestion, rather than forms a reservation of ἄφες ἀνδρὶ βέλος.

178. ἐπι, ἐπεστι, as in i. 515, ἐπεὶ οὐ τοι ἐπι δέος.—ἱρῶν, viz. on account of neglected sacrifices. Cf. i. 65.

181. δαΐφρονι, see ii. 23. Lexil. p. 210.

182. ἀσπίδι, ‘by his shield.’ The dative of the mode; cf. Aesch. Prom. 51, ἔγνωκα τοῖσδε, κοῦδὲν ἀντειπεῖν ἔχω.—αὐλώπιδι τρυφάλεια, a helm with a hole for inserting a crest, cf. iii. 372. xiii. 530. 577; according to others, ‘a vizor’d helm.’ See on xi. 353. Some considered the word changed from τριφάλεια, i. e. τρεῖς φάλους ἔχουσα. (Lexil. p. 531.)

183. σάφα δ’ κ.τ.λ. ‘Your suspicion that he is a god *may* be right: I am not sure about it: but he *looks* like Tydeides.’ The Schol. Ven. says the critics rejected this verse, as added in reference to 177. The following lines however are hardly complete without this. Aristarchus read μὲν for μιν in 181, which rather improves the sense.

185. ἄγχι. If not actually a god, he is acting by the direct assistance of one.

187. Zenodotus rejected this verse, and it is very likely spurious, as well as 189, which appears to be made up from 98. The passage reads all the better by omitting both.—τούτου, according to Doederlein, depends on ἀποστρέψας implied. But we may construe τούτου κιχήμενον, ‘just as it was reaching him’ (sup. 98), where the participle may be the present middle from *κίχημι*, like *τιθήμενον*, and govern the genitive like *τυγχάνον*.

190. It is difficult to avoid suspecting the antiquity of this verse also. Ἀἰδω-

ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην.
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δῖφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές, ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφι ἐκάστῳ δίζυγες ἵπποι 195
 ἐστᾶσιν κριὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα 200
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὕσμινας·
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολλὸν κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὧς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρα μέλλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγαιρα δὲ μᾶλλον.

νὺς does not occur elsewhere in Homer, (except xx. 61, also in a doubtful passage,) nor is it used by Pindar, but appears rather a word of the Tragic age. The present verse is not necessary to the sense, and may be a modification of ἀΐδι προΐαψεν in i. 3. The rhythm of the verse too, like that of 189, is un-Homeric. (See however ii. 395. inf. 234.)

191. κοτήεις. Cf. ἱρῶν μηνίσας, 178.

192. ἐπιβαίην, viz. for the purpose of pursuing him; or perhaps, on which to escape if pursued by him.

193. ἀλλὰ που. 'Yet, though I have none here, there are plenty standing idle at home, one of which I ought to have brought, as my father desired me.' The connexion is simple enough, though Mr. Trollope says there seems to be none. This sketch of a chief's palace, where eleven chariots stand ready for instant service, with the horses eating their corn in pairs close to each other, is not without interest. On ἐρεπτόμενοι see ii. 776. xxi. 204; on ὀλύρας, i. 449. "And near each car a pair of well-trained steeds, idly on oats and barley revelling," Prof. Selwyn.

194. πρωτοπαγεῖς, πρώτως παγέντες, δ

ἐστιν ἐξόχως, ἢ νέοι, Schol. *Primarie compacti*, Doederlein. Similarly ναὺς πρωτόπλους in Eur. Hel. 1531, is 'a first-rate sailing ship,' not one 'on her first voyage.' The word occurs again xxiv. 267.—πέπλοι, coverings to protect them. Cf. viii. 441, ἄρματα εὐ πεπυκασμένα (πέπλοις), ii. 777. Mr. Newman renders it "with curtains closed."

198. ἐρχομένῳ, for ἰόντι. See sup. 150.

200. ἀρχεύειν, sc. ἀρχὸν εἶναι, as ii. 345.—Τρώεσσι, the Lycian Trojans, or people of Tlos. See inf. 211.

202. φειδόμενος, through regard to my horses; wishing to spare their lives.

203. εἰλομένων, crowded together, hemmed within the city.—ἄδην, Schol. εἰς κόρον. He reads ἄδδην, where the δ is doubled by the pronunciation, though in other words the simple spelling is retained. See sup. 5. xi. 88. The Schol. compares κύον ἄδδεές, xxi. 481.

204. ὧς λίπον, 'thus it came to pass that I left them at home.'

205. οὐκ ἄρα μέλλον, 'were not destined, it seems,' &c.

208. ἀτρεκὲς αἶμα. The vulgarism 'blood and no mistake' would exactly

τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινῇν 210
 ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίω.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φώς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."

τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἠῦδα
 " μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἡδὲ φέβεσθαι·
 τὼ καὶ νῶι πόλινδε σαώσεται, εἴ περ ἂν αὖτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225

render this. The Schol., whom Doederlein follows, has ἀντὶ τοῦ ἀτρεκέως εἶδον αὐτό, οὐκ ἠπάτημαι. Literally, 'distinct,' 'perceptible blood,' perhaps in allusion to the red colour of some parts of the armour, to disguise the appearance of blood. Lord Derby renders it, "with true aim." Prof. Selwyn, "my shaft—hath drawn true blood."—ἔσσευα, 'I made to start,' or spirt forth. See i. 173. vi. 133.—ἡγεῖρα, 'I only roused them the more to fury.' Cf. sup. 139.

211. Τρώεσσι. These must be the people of Tros or Tlos in Lycia; on which city, rediscovered by Sir Charles Fellows, see his 'Travels in Lycia,' p. 414—16. See ii. 826.

214. τάμοι κ.τ.λ., sc. ἔπειτα θανεῖν ἐθέλω. Compare ii. 259, μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπέη.

215. εἰ μὴ κ.τ.λ. 'If I don't snap in two with my own hands and put on the fire this bow of mine.' The ἐγὼ is hardly emphatic in this formula. Compare ii. 261, εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω.—θείην, the one optative following the other by a common principle of attraction.

218. μὴ δὴ. 'Nay, speak not so,' &c.—πάρος δ' κ.τ.λ., 'no harm shall come to you or your bow before' &c., ἄλλως for

κακῶς, a euphemism. "Ere that befall, let us his valour prove," Mr. Wright. Lord Derby, "our fortunes shall not change, Till thou and I, with chariot and with horse, This chief encounter, and his prowess prove." Prof. Selwyn, "we ne'er shall mend the day, Until" &c. Construe πρίν νῶ ἐπὶ τῷδ' ἀνδρὶ ἐλθόντε ἀντιβίην κ.τ.λ. The Schol. Ven. observes that νῶ in the accusative (elsewhere νῶϊ) is only used here and in Od. xv. 475.

220. πειρηθῆναι, viz. αὐτοῦ.

221. ἐπιβήσεο, aorist imperative. See sup. 109.

222. Τρώιοι, 'descended from Tros,' i. e. the horses of king Tros. See xx. 230. inf. 265. Schol. οἱ τῷ Τρωϊ κεχαρισμένοι ἀντὶ τῆς ἀρπαγῆς Γανυμήδους.—πεδίοιο may depend on ἐνθα καὶ ἐνθα, or it may be the usual Homeric genitive of *transition through*. This distich occurs viii. 106, 7. Hesych. φέβεσθαι φεύγειν.

224. τῶ καὶ κ.τ.λ. 'They will e'en carry us both safe to the city, if on the other hand Zeus shall have given the victory over us to Diomedes.'—αἶτε, viz. contrary to our hopes. Cf. 232. The boast, as the Schol. remarks, has its nemesis in the loss of the horses, inf. 324.

ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ὄφρα μά-
 ῃ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπ-
 τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵπι-
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμ-
 οῖσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέο
 μὴ τὼ μὲν δείσαντε μαθήσετον, οὐδ' ἐθέλει-
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶι δ' ἐπαΐξας μεγαθύμου Τυδέος υἱός
 αὐτῷ τε κτείνῃ καὶ ἐλάσῃ μώνυχας ἵππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλανε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξεί δουρί.”

ὧς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.

τοὺς δὲ ἶδε Σθένελος Καπανήιος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα.

“Τυδεΐδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας. ὃ μὲν τόξων ἐν εἰδώς,
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι

226. *σιγαλόεντα*. On this word, meaning ‘bright and glittering’ (Schol. *λαμπρὰ καὶ ποικίλα καὶ θαυμαστὰ τῇ κατασκευῇ*), see *New Cratylus*, § 461. Dr. Donaldson derives it from *σίαλος*, *σίφαλος*, ‘the fat of a hog,’ and compares the Pindaric *νεοσίγαλος*, ‘spick and span,’ ‘bran new,’ *Ol. iii. 4*. Some of the ancients derived it from *σιγῇ*, as denoting the silence caused by admiration.

227. *ἐπιβήσομαι*. Aristarchus wrote *ἀποβήσομαι*, which was awkwardly explained ‘I will resign the care of.’ The sense seems to be, ‘Do you, Pandarus, take the reins and drive, and I will mount the chariot as a fighter,’ *παραβάτης*. Aeneas had invited Pandarus to mount at v. 221, while yet himself standing on the ground.

228. *δέδεξο*, *excipe*, await the enemy, viz. as *παραβάτης* or fighting man. See *inf. 238*, and on *iv. 107*. Mr. Wright,

“Or stand the onset thou—I drive the car.”

231. *εἰωθότι*. See x. 410. 493.—*ὑπὸ*, ‘under the guidance of.’

232. *φεβώμεθα*, ‘should have to flee from.’ Cf. 223.—*αὖτε*, cf. 224.

233. *μαθήσετον*, ‘go wrongly,’ ‘perform their task vainly.’ See xxiii. 510. Aesch. *Theb.* 37, *τοὺς πέποιθα μὴ ματᾶν ὁδῷ*. Schol. *ματαιοπραγῆσωσι, ματαίαν ἔχουσι τὴν προθυμίαν*. For the future (= subjunctive) with *μὴ*, see x. 330.

240. *ἔχον*, ‘drove.’ See iii. 263. viii. 139. xxiii. 423.—*ἐμμεμαῶτε* = *ἐμμεμαῶτες*, ‘eagerly,’ *sup. 142*. Mr. Trollope takes this for *ἐμμεμαῶτι*, with Heyne, which is against the natural order of the words, to say nothing of the awkward elision.

241. *Σθένελος*, the charioteer of Diomedes, *sup. 108. xxiii. 511*.

245. *ἀπέλεθρον*, Schol. *ἄμετρον, πολλὴν*. See xi. 354.

Αἰνείας δ' υἱὸς μεγαλήτορος Ἀγχίσαιο
 εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστὶ Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως
 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδον ἐστίν.
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσειτον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν,
 εἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,

247. μεγαλήτορος. Vulg. υἱὸς μὲν ἀμύμονος κ.τ.λ.

249. οὕτως θῦνε, 'so madly and impetuously rush through the ranks.'—ἐφ' ἵππων, 'towards the chariot,' not *on* it. So the Scholiasts; but it may be doubted if the sense is not really 'on the chariot,' for this exhortation virtually contains an invitation to mount. And so Mr. Wright, "Haste, and with the steeds Quit we the field, nor risk thy precious life." The refusal to mount in 255 certainly here implies an invitation to do so. Zenodotus is said to have rejected (δοκεῖ ἡθετηκέναι, Schol. Ven.) this and the following line as spurious.

252. φόβονδε, 'in the direction of flight.' It is unnecessary to supply *τρέψομαι*. 'Give not to me advice that tends to recommending flight.' He says *flight* invidiously; the advice was only *χάζεσθαι*, to 'pull in' and retire a little from the front.—οὐδὲ σέ (emphatic), 'that not even *you* will persuade me to take that course.' [οὐδέ σε Bekk. ed. 2.]

253. γενναῖον, 'honourable,' 'worthy of one well-born.' This word is not elsewhere found in Homer, and perhaps was a later use. Some explained it by ἐγγενὲς, *πάτριον*. Mr. Wright, "It is not in my father's son to quail, Or crouch

in danger's hour." Schol. Lips. οὐ τὸν ἰσχυρὸν λέγει ἐνταῦθα, ὥς οἱ παλαιοὶ βούλονται, ἀλλὰ τὸν εὐγενῆ· ἰστέον δὲ ὅτι καὶ Λύκιοι μέχρι νῦν γενναῖον ἄνδρα οὐ τὸν ἰσχυρὸν φασιν, ἀλλὰ τὸ (τὸν?) ἀπὸ γένους. Hesych. γενναῖον· τὸ εὐγενὲς, καὶ τὸ τῆς γενέσεως ἀρχηγόν, καὶ συγγενικόν.

ιβ. ἀλυσκάζοντι, 'by shrinking from the contest.' See vi. 443. Hesych. ἀλυσκάζω· πλανᾶμαι· ἐκκλίνω. ἐκφεύγω.—ἀλυσκάζειν· ἀποδιδράσκειν.

255. ὀκνεῖω, 'I feel hesitation?' ὀκνηρῶς ἔχω, Schol. Perhaps he thought it beneath his credit as a warrior to take this advantage.—ἀλλὰ, supply, '(I will not do that), but even as I am (even on foot) I will go to meet them: Pallas Athena does not allow me to retire in fear.' For this use of *τρέω* see xiii. 515.—αὐτως, Schol. Ven. καίπερ περὶς ὑπάρχων.—ἐᾶ is here a monosyllable. But there is something in the style of this distich that is singular.

258. ἄμφω. 'Both at least, even if one of them shall have fled.' Here *γοῦν* is to be noticed as a post-Homeric word.

260. πολύβουλος also occurs Od. xvi. 282. It has reference to Pallas as the goddess of wisdom.—σὺ δέ, 'then do you,' &c.

262. ἐξ ἄντυγος, from the circular

Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς.
 τῆς γάρ τοι γενεῆς ἧς Τρωί περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποιιῆν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.
 τῆς γενεῆς ἔκλεψε ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχῶν θήλεας ἵππους.
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δὺ' Αἰνεία δῶκεν, μήστωρι φόβοιο.
 εἰ τούτῳ γε λάβοιμεν, ἀροίμεθά κεν κλέος ἐσθλόν.''
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός
 "καρτερόθυμε δαΐφρον, ἀγανοῦ Τυδεὸς υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 νῦν αὖτ' ἐγχείῃ πειρήσομαι εἴ κε τύχωμι.''
 ἦ ῥα, καὶ ἀμπεπαλὼν προῖη δολιχόσκιον ἔγχος 280
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρό
 αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.

ring or curved rail at the back of the car. The custom seems to have been to fix the reins, drawn tight so as to keep the horses in check, behind, ready to the hand of the driver as he ascended the car. Hence the remark of the Schol., ἵνα δοκῶσιν ὑπὸ τινος ἄγχεσθαι. It is a common error to think ἄντυξ was a rim in front of the chariot. See inf. 728, where δοῖαι ἄντυγες means 'one on each side,' right and left of the car. The explanation of Schol. Ven. on this latter passage is perfectly correct; αἱ ἀψῖδες (semicircles) ὧν ἀντιλαμβάνονται οἱ ἀναβαίνοντες ἐπὶ τὸ ἄρμα. Rightly also he adds, ἔνθεν καὶ τὰ ἡνία ἐξάπτονται. Many paintings and sculptures exist, in which the ἄντυξ is thus represented at the hind part of the car.—τούσδε ἵππους, these horses of ours. Cf. 321.

263. ἐπαῖξαι, ἐπιθρῶσκειν, leap nimbly on to the car. So ἐπαΐσσοντα νεῶν in xiii. 687. Compare viii. 108.—μεμνημένος, duly mindful of my injunctions.

265. Τρωί, to Tros, sup. 222. (The περ belongs to ἧς.)—ποιμῆν, 'in payment

for.' Cf. Eur. Orest. 1393, Δαρδανία τλάμων, Γανυμήδεος ἵπποσύνα Διὸς εὐνέτα. See xx. 232. Mure, vol. i. p. 341. —οὐνεκα, 'wherefore (they are) the best steeds in the world.' Schol. τὸ οὐνεκα ἀντὶ τοῦ τούνεκα. But it might also mean, that Zeus gave them to Tros because they were the best horses.

268. τῆς, ταύτης, as in 265. 'Of this stock Anchises stealthily acquired (some steeds) by putting his mares to them without the knowledge of Laomedon.' Hesych. ὑποσχεῖν ὑποβαλεῖν. Virgil copies this passage, Aen. vii. 280.—θήλεας, as from θῆλυς.

270. γενέθλη, 'as a stock.' This is rather an uncommon sense: al. γενέθλης.

272. μήστωρε Spitzner, after Aristarchus, viz. 'the horses skilled in flight,' or rapidly retiring in a time of need.

277. δαΐφρον, see ii. 23. There is irony in this address, as the Schol. observes.

278. βέλος ὠκὺ, cf. sup. 99.—πειρήσομαι, sup. 129.

τῇ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός
 “ βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
 “ ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὴν σφῶί γ' οἶω
 πρὶν ἀποπαύσεσθαι πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστὴν.”

ὥς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,
 αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθρεῶνα.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανώοντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
 δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί,
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἵσην,
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι, 301
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, ὁ οὐ δύο γ' ἄνδρε φέροισιν,
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος.
 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρός 305
 ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·

283. τῷ, ‘to him,’ or ‘at him.’ The dative is not governed by the ἐπὶ, as the accent shows, and as the Schol. Ven. expressly points out, but ἐπὶ μακρὸν ἄνσε is to be construed. See on ii. 616. iii. 12.

291. ῥίνα, ‘to the nose close by the eye.’ If the lance was thrown upwards, and descended in a curve, such a wound would be possible. The point would enter the cheek and come out under the chin, ὑπ' ἀνθρεῶνος. The account however would have been more probable if the dart had been thrown from a chariot at one on the ground, instead of the converse. (Perhaps the poet means, that the direction given by Athene was not the natural one.)

292. πρυμνὴν, at the roots; opposed

to ἄκρην, at the tip. Cf. 74. 339.

293. ἐξεσύθη Spitzner and Bekker ed. 1. Aristarchus read ἐξελύθη, which is explained, but wrongly, ‘was spent.’

295. παρέτρεσαν, swerved, retired to one side. Similarly περιέτρεσαν, xi. 676. But this distich reads like an after-addition.

303. μέγα ἔργον. This seems to imply that it was a hewn stone, that had belonged to a wall or building. It was however τρηχὺς (308), opposed to ξεστὸς, cut or squared. Some would render it ‘a great feat,’ or ‘toil,’ in apposition to the sentence generally. Cf. xx. 286.

306. κοτύλην, the cup or socket, i. e. hip-joint. ‘They call it the socket’ is a phrase implying more medical know-

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἥρως
 ἔστη γνύξ ἐριπών, καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν. 310
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἐὼν φίλον υἱὸν ἐχεύατο πῆχες λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν, 315
 ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 ἣ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
 τάων ἅς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἡρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,

ledge and nomenclature than one would expect in the Homeric times. Such a wound, it may be remarked, would probably prove fatal. The cure under the care of Aphrodite is implied by the narrative.

308. ὦσε δ' ἀπὸ, 'and pushed the skin away,'—made an abrasure, as we say. —ἐριπών, 'having fallen,' Schol. *κατανεχθεῖς*. A common use of the aorist of ἐρίπω, but not as a synonym of πεσών, though Hesychius explains it by *καταπεσεῖν*. For ἐριπεῖν is *cornuere*, to fall with a sudden crash from an erect position, like a tree or a tower; whereas *πεσεῖν* would apply also to the descent of a stone.

310. γαίης, i. e. αὐτὸν ἐπὶ γαίης, he supported himself on the ground by his hand. See xi. 355, where this distich occurs. The genitive seems to depend on the idea of ἀπτεσθαι or ἔχεσθαι γῆς.

311. ἀπόλοιτο. For the syntax with the optative and indicative combined, see xvii. 70.

314. ἀμφὶ δὲ ἐν Spitzner. The forms *ῥιν*, *ῥιν*, *ῥιν*, only differ as *ἐμὸς* and *μεὸς* (*meus*), *οὖς* and *τεῖος* (*tuius*), &c. Cf. 318 inf. ἣ μὲν ἐδν κ.τ.λ., and 321.

315. ἐκάλυψεν, 'she spread as a covering.' On this primary use of *καλύπτειν* see inf. 507. viii. 331. xxi. 321.

316. βελέων seems to refer to the chance stroke of missiles; *χαλκὸν ἐμβαλεῖν*, in 317, to an enemy running up and thrusting Aeneas through with his lance.

318—431. The whole of this celebrated episode about Diomedes wounding Aphrodite, though undoubtedly ancient, has so many peculiarities of style that it may not unreasonably be regarded as an interpolation into the Iliad from a distinct ballad, either separately, or in common with the whole story of the *Διομήδεος ἀριστεία*. The word *συνθεσῖαι* occurs (in Homer) only here and in ii. 339; *Ἔννυ* only here and inf. 592; *Διώνη* nowhere else as the mother of Aphrodite, nor *Κύπρις* as the name of the goddess herself. The same may be said of the strange legend in 387. Other remarkable words, *ἅπαξ εἰρημένα*, are *ἰχώρ* in 340 and 416, *θέναρ* in 339 (especially remarkable in the genitive), *παππάζειν* in 408, *κατηπιᾶσθαι* in 417; to which may be added the un-Homeric conception in 356 of a spear leaning on mist. Moreover, *τοὺς ἐοὺς ἵππους* in 321 rather resembles the post-Homeric use of the article.

319. υἱὸς Καπανῆος, Sthenelus. See sup. 262.—*συνθεσιάων*, the plan agreed upon, viz. sup. 260 seqq.

Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασεν Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς,
 δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τῖεν ὀμηλικῆς ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ,
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως
 ὦν ἵππων ἐπιβὰς λάβεν ἡνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπεν κρατερώνυχας ἵππους
 ἔμμεμαῶς. ὃ δὲ Κύπριν ἐπώχετο νηλεὲς χαλκῷ, 330
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 τάων αἱ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὐτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐνυώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολλὸν καθ' ὅμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρί
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροῶς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλον, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἄμβροτον αἶμα θεοῖο,

323. ἐπαΐξας, scil. αὐτῶν. Cf. 263.

326. ἄρτια οἱ, sentiments friendly to himself. From this sense comes ἀνάρσιος for ἀνάρτιος, 'hostile.' Hesych. ἄρτια· ἀπρητισμένα· τέλεια· προσηρμοσμένα (referring to this passage and Od. viii. 240, ἄρτια βάζειν). "Of soundest judgment," Lord Derby.

327. νηυσὶν ἐπὶ, sc. "The dative adds the shade of meaning for *to be, to remain, there*," Arnold.

328. ὦν ἵππων. Returning to and remounting the chariot he had left behind, v. 321, while he drove off the steeds of Aeneas.

329. μέθεπεν. 'Drove his horses in quest of Diomedes,' who had preferred to fight on foot, sup. 255. Cf. viii. 126. The construction with the double accusative is remarkable. Mr. Trollope renders it *sequi fecit*. Schol. κατόπιν ἤλαυνεν. Zenodotus read, by no means elegantly, κρατερωνύχας ἵπποις. Spitzner supposes he had in view xvii. 190, ποτὶ κραιπνοῖσι μετασπών.—ἐμμεμαῶς, see sup. 142.

330. ὃ δέ. 'But he (Diomedes) had gone to attack Cypris.'—γιγνώσκων, 'knowing in his heart,' or 'being convinced that,' &c. This seems to give the reason of his attack, which however really

was the command of Pallas sup. 131. The Schol. explains, ἐγίνωσκεν ὅτι τοῦτον χάριν ἐκείνη ἐπέτρεπεν αὐτὴν τρωθῆναι.

332. κοιρανέουσιν, used absolutely, as in ii. 206. Od. i. 247; or perhaps governing ἀνδρῶν, 'who exercise authority over men in war,' viz. as Pallas over Diomedes.

333. Ἐνυώ is a shortened form of Ἐνυάλιος, for the etymology of which see on 592 inf.

334. ὀπάζων, διώκων, 'in pursuit of her.' The goddess had before retired to convey Aeneas out of the fight, sup. 318.

336. The ancient reading was perhaps ἐπιφάλμενος. But cf. 138.

337. ἀβληχρήν, weak. Schol. ἀβληχρὸν τὸ ἰσχυρόν. (Qu. τὸ μὴ ἰσχυρόν?) Hesych. ἀβληχρήν· ἀσθενῆ. id. βληχρόν· ἀσθενές. The root is perhaps βληχ = βλακ (μαλακός).—ἀντετόρησεν, Schol. διέτρησε, 'pierced through.' See on x. 267.—The Venetian Scholia (A) are unfortunately wanting from 336 to 663. Whether the compound is from ἀνὰ or ἀντί is not clear, but probably the former (compare ἀμ—πεπαλόν).—χροῶς, the partitive genitive, sc. μέρος τι.

338. κάμον, 'had made,' sc. ii. 101.

339. ὕπερ πρυμνὸν θέναρος, 'above the

ἰχώρ, οἷός περ τε ρέει μακάρεσσι θεοῖσιν 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἦ δὲ μέγα ἰάχουσα ἀπὸ ἑο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶ ἐρύσσατο Φοῖβος Ἀπόλλων
 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 τῇ δ' ἐπὶ μακρὸν ἄνσε βοὴν ἀγαθὸς Διομήδης
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτήτος.
 ἦ οὐ ἄλῃς ὅττι γυναικας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἦ τέ σ' ὁῶ 350
 ῥιγήσῃεν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."
 ὥς ἔφαθ', ἦ δ' ἀλύνουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνεμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνῃσιν μελαίνετο δὲ χροά καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηα 355
 ἤμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.

lower part of the flat of the hand.' Cf. sup. 292. *θέναρ* seems a word of the Pindaric age; cf. *Pyth.* iv. 188. It means therefore 'on the wrist.' So *χεῖρ' ἐπὶ καρπῷ* in 458, and *χεῖρα ἀραιήν*, 'the thin part of the hand,' in 425 (so *ῥινὸς ἀραιᾶς* may mean the narrow part or bridge of the nose, *Theocr.* xii. 24).

340—2. These lines, the last of which alone Wolf considered spurious, certainly read like an interpolation, and rather suggest the rationalizing philosophy of a later age, e. g. of Epicurus. The medical sense of *ἰχώρ* seems to be referred to in 341, 2, viz. the serum or watery portion of blood. Aeschylus uses the word as a synonym of *αἷμα*, *Ag.* 1455, *πρὶν καταλῆξαι τὸ παλαιὸν ἄχος, νέος ἰχώρ*. Here *ἰχώρ* is exegetical and corrective of *αἷμα* in 339. Spitzner, who, according to his wont, defends them, observes that the three lines must stand or fall together.

343. *υἱόν*. Aeneas, whom she was carrying, sup. 318.

344. *μετὰ χερσίν*, supply *λαβόν*. The two next lines are perhaps wrongly repeated from 316—7.—*ἐρύσσατο*, rescued and protected by enveloping him in a sable cloud.

347. Cf. sup. 283.—*εἶκε*, *ἀποχώρει*,

with a genitive as in *εἶκειν ὁδοῦ*, *cedere via*.

349. *ἡπεροπεύεις*. See iii. 39.

350. *πωλήσῃαι, φοιτήσῃαι*. So inf. 788. Aesch. *Prom.* 663, *ὑψεῖς ἐννυχοι πωλεῦμεναι εἰς παρθενῶνας*.

351. *ἐτέρωθι*, sc. *οὔσα*, even if you should hear of it when you are far away. "The very name only of war would make thee shudder," Arnold.

352. *ἀλύνουσα*, beside herself with the pain (*ἀλῶν* in Aesch. and Eurip.). So *ἡ ἀλύεις* (of the emotion of joy) *Od.* xviii. 333. Hesych., *ἀλύνουσα: ἀδημονοῦσα*.—*τείρετο*. Cf. xiii. 539. *Od.* iv. 411, *τεῖρε γὰρ αἰνῶς φρεσὶν ὁδμή*. Lord Derby, "Ill at ease, and sorely pain'd, The Goddess fled."

353. *ἄρα, ἔπειτα*, the usual epic sense. But *Ἴρις* should take the digamma (as from *Φερεῖν*, *ἀγγέλλειν*, cf. *Od.* xviii. 6, 7), as it does in 368. Perhaps *ἄρ'* is here inserted as inf. 451, for *ἀμφὶ δὲ Φειδάλῳ*. But these questions become more difficult when the antiquity of the passage itself is questioned, and when the violation of the digamma may be an evidence of lateness. Cf. 365.

354. This line reads rather like an addition.

355. *εὗρεν ἔπειτα*. See on iv. 89.

356. *ἡέρι*, lit. 'upon a mist,' viz. that

ἥ δὲ γνῦξ ἐριποῦσα κασιγνήτοιο φίλοιο,
 πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους.
 “ φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
 ὄφρ’ ἐς Ὀλυμπον ἵκωμαι, ἵν’ ἀθανάτων ἔδος ἐστίν. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ
 Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

ὣς φάτο, τῇ δ’ ἄρ’ Ἄρης δῶκεν χρυσάμπυκας ἵππους.
 ἥ δ’ ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν, 365
 μᾶστιξεν δ’ ἐλάαν· τῷ δ’ οὐκ ἄκουτε πετέσθην.
 αἶψα δ’ ἔπειθ’ ἴκοντο θεῶν ἔδος, αἶπὺν Ὀλυμπον.
 ἔνθ’ ἵππους ἔστησε ποδὴν ὠκέα Ἴρις
 λύσας’ ἐξ ὀχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ’
 ἥ δ’ ἐν γούνασι πῖπτε Διώνης δι’ Ἀφροδίτη, 370
 μητρὸς ἐῆς. ἥ δ’ ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν.
 “ τίς νύ σε τοιάδ’ ἔρεξε, φίλον τέκος, Οὐραυνῶνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ ;”

τὴν δ’ ἡμεῖβετ’ ἔπειτα φιλομμειδῆς Ἀφροδίτη 375
 “ οὔτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὔνεκ’ ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατος ἐστίν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 ἀλλ’ ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

enveloped him; or, ‘rested upon a cloud.’ This is the usual construction of *κεκλίσθαι* (cf. xi. 371. 593), with a simple dative; and it does not seem possible to supply, with Heyne, *τῇ γῇ*. Lord Derby, “his spear reclining by his side, And, veil’d in cloud, his car and flying steeds.” Similarly Mr. Wright. By a strange and overdrawn figure the cloud seems regarded as a solid wall or fence.—*ἵππω*, we must supply *ἐκρυφθεν*.

357. *κασιγνήτοιο*, governed by *ἵππους*.—*γνῦξ*, ‘dropping on her knees,’ either from exhaustion, or in supplication, but probably the latter is meant.

363. *χρυσάμπυκας*. Schol. *ἄμπυξ ἐκαλεῖτο χρυσὴ σειρὰ τὰς περὶ τὸ μέτωπον τῶν ἵππων τρίχας συνδέουσα*. It was also a fillet worn on the forehead of a

woman; and there is a play on this two-fold sense in Aesch. Suppl. 431. Pindar has *χρυσάμπυκα λάχεσιν* in Ol. vii. 64.

365. Possibly *παρ δ’ ἄρα Ἴρις*. See sup. on 353.

370. *ἐν γούνασι*, viz. in supplication for aid or sympathy (cf. sup. 357).

374. *ὥς εἰ*, or *ὥσει* (as Wolf writes it), is a less common use combined with a participle. But we may supply *ὥς εἰ* (ἔρεξε) *σε* (καὶ αὐτήν) *ῥέζουσιν κακόν*.—*ἐνωπῇ*, Schol. *ἦτοι ἐν ὕψει ὑδικοῦσαν*. See xxi. 510, where the same distich occurs. “Palam, ideoque convictam poenaque dignam,” Doederlein. There may be an ironical allusion to the *κρύφια ἔργα Ἀφροδίτης*. Hesych. *ἐνωπῇ*, *φανερῶς*.—*μαψιδίως*, ‘without cause.’

376. *οὔτα*. See iv. 525.

τὴν δ' ἡμείβετ' ἔπειτα Διώνη δῖα θεάων
 "τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν ὦτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλῶης, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῆ δ' ἐν κεράμῳ δέδετο τρεισκαίδεκα μῆνας.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 Ἑρμῆ ἐξήγγειλεν· ὃ δ' ἐξέκλειψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν ὀιστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Αἰδης ἐν τοῖσι πελώριος ὤκυν ὀιστόν, 395
 εὐτέ μιν αὐτός ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ ὀιστός
 ὦμῳ ἐνι στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400

384. ἐξ ἀνδρῶν, to be construed with τλήμεν, 'from, or in consequence of, men.' Schol. τινὲς συνάπτουσιν, ἢ ᾗ, δι' ἀνδρῶν ἀλλήλους κακοποιούντες.

385. Cf. Apollodor. i. 7. 4. Od. xi. 308—20. Plat. Symp. p. 190 C.

387. χαλκῆ ἐν κεράμῳ, in a brass-bound crock. Compare the similar legend of Danae enclosed in a chest, and the later one of the shepherd in Theocrit. vii. 84. Of the great antiquity of the myths here mentioned there can be no doubt, whatever may be thought of the interpolation or genuineness of the passage.

389. μητρυνή. Schol. ἡ τοῦ Ἑρμοῦ μητρυνή. Al. ἡ τούτων μ., γυνή Ἀλῶως.

390. Vulg. Ἑρμῆα. Spitzner gives Ἑρμῆ after Barnes.

391. ἐδάμνα. The imperfect of δαμνάω, formed, perhaps, from δαμάω, like νώννυμος and δίδυμος from νώννυμος and δίδυμος. We have δάμνημι inf. 893.

396. ὁ αὐτός, 'the same' (viz. Hercules), is again a doubtful idiom in the genuine early epic. We have τὴν αὐτὴν

in vi. 391, where see the note. This legend of Hades (or Pluto) and Hercules fighting is alluded to in Pindar, Ol. ix. 30—3, where the scene of the fight is laid, as here, in Pylos. From v. 35, Pindar would seem to regard the story as pertaining to the sacred mysteries, or ἱεροὶ λόγοι. The contest, as the Schol. says, was about the attempt of Hercules to carry away Cerberus. In opposing this, Hades was slain by Hercules. The account given inf. xi. 690 seqq. does not altogether agree with this. Another form of the myth, representing human strength struggling with death, may perhaps be found in the conflict of Hercules with Pluto for the recovery of Alcestis, Eur. Alc. 1140. The words of the Schol. are, φασὶν Ἡρακλέα, ἐπιταχθέντα ὑπὸ Πλούτωνος ἀνευ ἀσπίδος καὶ σιδήρου χειρώσασθαι τὸν Κέρβερον, τῇ μὲν δορὰ χρήσασθαι ἀντὶ ἀσπίδος, τοῖς δὲ βέλεσι λιθῖνας ἀκίδας κατασκευάσαι μετὰ δὲ τὴν νίκην πάλιν ἐναντιουμένου τοῦ θεοῦ, τὸν Ἡρακλέα ὀργισθέντα τοξεύσαι αὐτόν. The tradition contains a curious record

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἡκέσατ'· οὐ μὴν γάρ τι καταθνητός γε τέτυκτο.
 [σχέτλιος, ὀμβριμοεργός, ὃς οὐκ ὅθετ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκιδε θεοὺς οἱ Ὀλυμπον ἔχουσιν.]
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη. 405
 ἰήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μή τίς οἱ ἀμείνων σείῃ μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστήνη
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415
 ἦ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ'
 ἄλθετο χεῖρ, ὀδύναί δὲ κατηπιόωντο βαρεῖαι.

of the manufacture of flint arrow-heads.

401. ὀδυνήφατα, 'pain-destroying.' See inf. 531. 900. xi. 847. The drugs called ἐπίπαστα (Theocr. xi. 2) are here described.

402. καταθνητός occurs also in vi. 123. x. 440.

403. οὐκ ὅθετο (scil. Ἡρακλῆς), had no compunction: οὐκ ὥκνει, οὐκ ῥιδείτο. See on i. 181. xv. 166, τοῦ δ' οὐκ ὅθεται φίλον ἦτορ ἴσον ἐμοὶ φάσθαι. Cf. ibid. 107. Hesych. ὅθομαι ἐπιστρέφομαι, φροντίζω. Aristarchus read αἰσουλόμεργος, others ὀβριμόμεργος. Schol.

404. τόξοισι. Hercules was τόξοισι κλεινός, Aesch. Prom. 891. The club and lion-skin were later inventions. And so the Schol., οὐδέποτε οἶδεν ὁ ποιητῆς Ἡρακλέα ῥοπάλῳ χράμενον.

405. σοὶ δ' ἐπὶ κ.τ.λ., i. e. σοὶ ἐπ' ἀνῆκε τοῦτον. Against you, Aphrodite, Athene has incited Diomedes, viz. sup. 131.

407. μάλ' οὐ, οὐ μάλα δηναῖος, by no means long-lived. Schol. οὐ μάλα χρόνιος. Rather, perhaps, οὐ δηναῖος forms one idea, βραχύβιος. This adjective, which does not occur again in Homer, but was used by Aeschylus, indicates a later age.

408. παππάζουσιν, Schol. πατέρα κα-

λοῦσιν. A word apparently of a post-Homeric stamp.

411. ἀμείνων. Schol. περὶ Ἀρεος προλέγει (inf. 855).

412. Αἰγιάλεια. She was the youngest daughter of Adrastus. The father of Diomedes, Tydeus, had married an elder sister, Deipyle.—δὴν, Schol. ἐπὶ πολύ. Lord Derby, "Shall long, with lamentations loud, disturb The slumbers of her house."

413. οἰκῆας, her domestics, vi. 366. The general sense is, 'lest the wife of Tydides should lose her husband, and call up the servants at night in alarm or excessive grief.' So in Theocr. xxiv. Alemena rouses her slaves, ἀνστᾶτε, δμῶες ταλασίφρονες, αὐτὸς αὐτεῖ.

414. κουρίδιον πόσιν, her well-born lord. See on i. 114. iii. 409.

415. This weak and unnecessary verse reads like an addition. Properly, it should have followed 412.

416. ἰχῶ, as if from ἰχῶς, as ἰδρῶ for ἰδρώτα, xi. 621. See sup. 340.

417. ἄλθετο, Schol. ἰγιοῦτο. The root seems the same as in ἀλδαίνω and ἀλδήσκω.—κατηπιάν, 'to assuage,' is a remarkable word, ἀπαξ εἰρημένον. Verbs in ἄω of this kind are generally neuter, implying some state or affection.

αἶ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη. 420

“Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται ὅττι κε εἶπω ;
ἦ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
Τρῳσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,
τῶν τινὰ καρρέζουσα Ἀχαιιάδων ἐνπέπλων
πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν.” 425

ὧς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην
“οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆια ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·
ταῦτα δ' Ἀρηι θοῶ καὶ Ἀθήνῃ πάντα μελήσει.” 430

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γιννώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο daίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων

422. ἀνιείσα, δρῶσα, Schol. ἀναπέ-
θουσα. See ii. 276. The goddess, in her
attempts to coax some other Grecian
woman to go off with a Trojan paramour,
has scratched her wrist against the clasp
of her peplus in stroking her down.
There is severe irony in this. Compare
χειρὶ δέ μιν κατέρεξε in 372 sup.

423. σπένσθαι, aor. 2. inf. of ἔπομαι.
Spitzner reads ἐσπένσθαι, a perfect infinitive
analogous to ἐκτῆσθαι, rather than
an aorist. But the form is rejected by
Thiersch.—τῶν τινά, repeated from τινα
in 422. ‘Of these, I say, in stroking
one,—these Achaean ladies,’ &c.

425. ἀραιήν, see sup. on 339. Some
take this for a mere epithet, ‘slender.’
The ν in χρυσῇ here, as elsewhere, ap-
pears to be short.

430. θοῶ, nimble, swift. The root is
θεF or θοF, as we have ζεF and ζοF in
ζέφυρος, ζόφος, and σεF and σοF in

σεῖω or σεύω, and σοβέω. Hence θέω,
θεύσομαι (θέF), ‘to run,’ and θοαὶ νῆες,
‘swift ships.’ The word also means
‘pointed,’ possibly because a sharp stick
or instrument goes easily through an
object. The root is perhaps the same as
in τίθημι, the sense being ‘to set the feet
in the course.’ See on ii. 33. *New Cra-
tylus*, § 473, where the double use of
our word *sharp* is compared.

432. On βοὴν ἀγαθὸς see vi. 12.

433. γιννώσκων, ‘though with a full
knowledge that,’ &c. This is added to
show his reckless and even impious
daring.—οἱ, sc. over Aeneas.—ἴετο, ἄρ-
μᾶτο, ἐπεθύμει.

437. ἐστυφέλιξε, pushed back, repulsed
his, Diomedes’s, shield.

439. δεινὰ δ'. The δὲ marks the apo-
dosis. Doederlein thinks the famous
statue of the Belvedere Apollo may refer
to this scene.

“φράζεο Τυδεΐδῃ καὶ χάζεο, μηδὲ θεοῖσιν 440
ἴσ’ ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ’ ἀνθρώπων.”

ὥς φάτο, Τυδεΐδης δ’ ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ’ ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.

ἦ τοι τὸν Δητῷ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε

αὐτὰρ ὁ εἶδωλον τεύξ’ ἀργυρότοξος Ἀπόλλων 450
αὐτῷ τ’ Αἰνείᾳ ἔκελον καὶ τεύχεσι τοῖον,

ἀμφὶ δὲ εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοί
δῆσυν ἀλλήλων ἀμφὶ στήθεσσι βοείας,

ἀσπίδας εὐκύκλους λαισῆιά τε πετερόεντα.
δὴ τότε θοῦρον Ἄρῃα προσηύδα Φοῖβος Ἀπόλλων

“Ἄρες ἄρές, βροτολοιγὲ μαιφόνε, τειχεσιπλήτα, 455
οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην ; ὅς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῷ,

440. φράζεο, ‘mind what you are about,’ or ‘attend to my words;’ φν- λάσσου, εὐλαβήθητι.

443. τυτθόν. Schol. ἐμφαίνει τὴν ἀρετὴν Διομήδους διὰ τοῦ τυτθόν. ἐπὶ δὲ τοῦ Πατρόκλου πολλὸν ὀπίσσω φησὶν (xvi. 710), ὅπ’ οὐδενὸς γὰρ θεοῦ βοηθεῖται.

448. κυδαίνειν is here used in a remarkable sense ; not as in Hes. Opp. 38, Il. x. 69, &c., ‘to compliment,’ ‘glorify,’ but ‘to make sound,’ *κυδύν*,—a lost form of which *κύδιον* and *κύδιστος* remained in use. If any alteration were necessary, it would be easy to read *κήραινόν τε*, i. e. *ἐθεράπευον*. The gloss of Hesychius, *κηδαίνει* μεριμνᾷ, has been corrected to *κηραίνει*. The Schol. explains it by *λόγῳ παρεμυθοῦντο*, while others understand ‘restored him to his beauty,’ which is sufficiently near the mark. *Honorifice excoipere*, Mr. Trollope. “Healed his wounds, And all his pristine strength and bloom restored,” Mr. Wright. “Gave to his wounds their care, and soothed his pride,” Lord Derby.

449. It is clear that εἶδωλον here

takes the digamma, whence *ἄρ’* is rightly omitted by Bekker (ed. 2) in 451. See sup. 353. ii. 16, compared with ib. 8. This notion of the *wraith* or double of Aeneas is the same as that of Helen, invented by Stesichorus and adopted in the Helena of Euripides. It is also imitated by Virgil, *Aen.* x. 636 seqq.—*ἔκελον* (F), cf. Hes. Opp. 70, *ἐκ γαίης πλάσσε κλυτὰς Ἀμφιγυῆας παρθένῳ αἰδοίῃ ἔκελον*.

452, 3. This distich occurs xii. 425, 6. The passage from 449 (he might have said 447) to 453 Mr. Newman considers not unlikely to be spurious.

456. οὐκ ἂν δὴ ἐρύσαιο, ‘do pray draw off from the fight.’ See sup. 32.

458. σχεδόν, in close fight.—Κύπριδα, Schol. τὴν ἐρωμένην σοι.—ἐπὶ καρπῷ, ‘on the wrist.’ See sup. on 339. Comparing the Latin *carpere*, ‘to pull away little by little,’ one cannot help suspecting that *καρπός*, ‘fruit,’ is identical, though the best lexicons refer them to distinct roots. The motion of the wrist in gathering seems the primary idea. See *New Cratylus*, § 162.

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460

Τρώας δὲ στίχας οὐλος Ἄρης ὤτρυνε μετελθὼν,
εἰδόμενος Ἀκάμαντι θοῶ ἡγήτορι Θρηκῶν.

υἷασι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

“ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,
εἰς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465

ἢ εἰς ὃ κεν ἄμφι πύλης ἐνποιήτησι μάχωνται;

κεῖται ἀνὴρ ὃν ἴσον ἐτίομεν Ἑκτορι δίῳ,

Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο.

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 470

ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον.

“Ἑκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχες; :

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων

οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν·

τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475

ἀλλὰ καταπτώσσουσι, κύνες ὥς ἄμφι λέοντα·

ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.

καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μάλα τηλόθεν ἴκω·

τηλοῦ γὰρ Δυκίῃ, Ξάνθῳ ἔπι δινηέντι,

ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480

καὶ δὲ κτήματα πολλὰ, τὰ ἔλδεται ὅς κ' ἐπιδευής.

461. οὐλος, the same as ὀλοὺς for ὀλ-εF-os = ὀFλος. Hence also ὀλοφῶϊος for ὀλοFέFφιος. See on ii. 6.

466. The Schol. compares iv. 247, ἡ μένετε Τρώας σχεδὸν ἐλθέμεν κ.τ.λ.—εὐ ποιητοῖσι Aristarchus, -ῆσι Zenodotus. See on xvi. 636.

467. Vulg. ὅν τ' ἴσον, Bekker ὃν Fῖσον. Aeneas is here represented as down: but inf. 514 he is restored to his companions. It would seem that Ares did not know it was his εἶδωλον which was fought for.

468. Perhaps interpolated.

472. Schol. ἀνεδύετο γὰρ τὴν μάχην, οὐ διὰ δειλίαν, ἀλλὰ τὴν τῶν ὄρκων σύγκυτον, οὗς αὐτὸς ἐπεπρυτανεύκει.

473. φῆς, ἔφης. Schol. ὑπέλαβες· οὐ γὰρ ἂν Ἑκτορ ἐφθέγγατο τι τοιοῦτον εἰς τοὺς ζυμμάχους. Like αὐχεῖν, φάναι here implies the tacit assertion of a fact:

‘You fancied, I suppose, that without its hosts or any other allies you alone would keep the city with the aid of your relations by marriage and your brothers.’ —ἔχειν, viz. κατασχεῖν, to keep and secure it. There may be an allusion to the name Ἑκτωρ, ‘Holder,’ on which see vi. 403.

476. κύνες ὥς. See on iv. 482.—ἄμφι, when combating round, or besetting, a lion. The allusion is principally to Paris, who has left the fight. (Schol. εἰς τὸν Πάριον, ὅς ἤρπασται.)

477. ἐνείμεν, ἐνεσμεν.—καὶ γὰρ ἐγὼν, i. e. καὶ ἐγὼ γάρ.

479. δινηέντι. So Ξάνθον ρέοντα, vi. 172. See ii. 877. xiv. 434.

481. καὶ δέ, i. e. κατέλιπον δέ, as if he had said κατὰ μὲν ἄλοχον ἔλιπον.—τά ἔλδεται, ‘which he covets who is poor.’

ἀλλὰ καὶ ὧς Λυκίους ὀτρύνω καὶ μένον' αὐτός
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσιν.
 μή πως, ὧς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κῦρμα γένησθε,
 οἳ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 ἰωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."
 ὧς φάτο Σαρπηδὼν, δάκε δὲ φρένας Ἑκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμαῖζε,
 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη, 495

A general characteristic of wealth. The sense is, 'There are plenty of people I have left at home to covet my possessions.' Schol. *ἔχων, φησὶ, τὰ πρὸς ζωῆν, ὥστε μὴ μάτην ὑπὲρ ἀλλοτρίων κινδυνεύειν.*—τὰ Bekker (ed. 2) for τὰ τ'. That *ἔλδεται* takes the digamma, and that the *τε* therefore is probably added, is shown by the more common form *ἐέλδεται*.—*ἐπίδενής, ἐπίδεFFής.*

483. *τοῖον*, sc. *κτῆμα*. 'And yet I have not, like you, any property here such as Achaeans might plunder and carry off.' His own property, he says, is left in Lycia, at the mercy indeed of those who might covet it, but not in such immediate danger as Hector's, who ought much more to fight, since he has every thing to lose on the spot.

486. *ὥρεσιν*, 'their wives,' for *ἄρεσσιν*. Cf. ix. 327. vi. 516. The meaning is illustrated by iii. 301, *ἄλοχοι δ' ἄλλοισι μυγεῖεν*, cited by the Schol. The word appears to have been *ὕφαρ*, unless the *ὀ* was itself a substitute for the *F*, in which case the old word was *hīcar* (compare *hure*, *whore*), and hence *δαρίζειν* and *δαριστὺς*, 'love talk.' The alleged derivations from *αἶρω*, *εἶρω*, or *ἄρω*, are probably fanciful.

487. *ἄλόντε*. The *ἄ* is properly short, but there is no real difficulty in the *λ* being pronounced double. Doederlein proposes *ἐναλόντε*, citing Hesych., *ἐναλόντα συλληφθέντα κρατηθέντα*. Bentley suggested, by no means with good

taste, *λίνου πανάγροιο ἀλόντες*. The use of the dual for the plural is not without precedent in Homer. Cf. Hes. Opp. 186, *μέμψονται δ' ἄρα τοὺς χαλεποὺς βάζοντε πέπεσσιν*. The Schol. thinks the sense is, 'both you and your wives,' which may possibly be right.—*ἀψῖσι*, Hesych. *συναφαῖς*, viz. the tyings or meshes of the net. In this sense the word is not elsewhere used.—*πανάγρου*, as Aeschylus has *παναλώτου* of a net, Agam. 353.

489. *μή—ἐκπέρσουσι*. Supply *δέδοικα*, as sup. 233. The common punctuation places a colon at *γένησθε*.

492. *ἰωλεμέως ἐχέμεν*, 'to hold on staunchly.'—*ἀποθέσθαι*, to put off from themselves. Cf. Hes. Opp. 762, *φήμη—ἀργαλή φέρειν, χαλεπή δ' ἀποθέσθαι*. The infinitive depends on *χρὴ*, and the sense is, 'to get rid of the stern reproach men will heap upon you.' Doederlein's version is, 'probris autem est abstinendum.' So also Arnold, 'to lay aside his invectives against the allies.' Lord Derby's version of 490—2 is neat and literal: "By day and night should this thy thoughts engage, With constant pray'r to all thy brave allies, Firmly to stand, and wipe this shame away." But these two last lines are perhaps spurious.

494. *ἄλτο*, viz. Sarpedon. See on this passage Col. Mure, Bk. ii. ch. vii. § 17.

ὁτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί, ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθ' ἐγένοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἅψ ἐπιμισγομένων· ὑπὸ δὲ στρέφον ἥνιοχῆες. 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσι ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δὲ κραίαινε ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθῆνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.

497. ἐλελίχθησαν, 'rallied.' This is an oft-repeated verse.

499. ἱερὰς, viz. as being consecrated to Ceres. So ἱερὰ δράγματα, Callim. in Cer. 20.

501. κρίνῃ, in the primary sense, 'separates the corn from the chaff.'—ἀχυρμιαί, 'the chaff-heaps,' or places where the chaff collects. The word follows the analogy and accent of ἐσχατιά, ἀνθρακιά.

504. ἐπέπληγον. Schol. Lips. πλήττοντες ἐκίνουν. ἐκ τοῦ πέπληγα μέσου παρακειμένου ἔθει Συρακουσίων τὸ πεπλήγω, ὡς πεφύκω. This seems more correct than to regard the form as a reduplicated second aorist.—δι' αὐτῶν, sc. Ἀχαιῶν, depends on the implied sense of ἰέμενοι or θύοντες. The passage would be more fully expressed thus: ὃν δι' αὐτῶν θύοντες ἵπποι ἤγειρον ἐς οὐρανὸν, ποσὶν ἐπιλήσσοντες χθόνα.

505. ἅψ ἐπιμ., 'as they came back (after each repulse).' Schol. ἐκ δευτέρου τῶν Τρώων προσμεινύοντα τοῖς Ἀχαιοῖς. The ἐπὶ implies the ardour of the mutual conflict. The participle may be the genitive absolute, or (the comma being removed) may agree with ἵππων, the next clause meaning, 'for the charioteers kept turning them round,' i.e. to renew the fight, not (as Lord Derby renders it) "by their drivers turned to flight."

506. οἱ δὲ, the fighting men in the chariots.—ἰθὺς, ὁμόσε. They brought the valour of their hands to bear direct against the enemy. Schol. οἱ δὲ ἐπιβάται τὸ μένος φέρουσιν.

507. ἐκάλυψε, spread as a covering. See sup. 315. xxi. 321. τόσσην οἱ ἄσιν καθύπερθε καλύψω. Schol. ὁ Ἄρης σκοτοῖ αὐτοὺς, ὡς εἰ καὶ θέλοιεν, μὴ δύναιντο φυγεῖν,—ἥ ἵνα οἱ μὲν λευκανθέντες ὀφῶντο, οἱ δὲ σκέπουντο. The latter is the better explanation. The Greeks were white with dust, and so conspicuous to the enemy, who were themselves fighting in obscurity.

509. χρυσάωρος is an epithet of Apollo also in xv. 256, as χρυσάωρ in Hes. Opp. 769. If derived from ἄορ, 'a sword,' it would seem to be an attribute of the sun-god—the god of the golden ray. The offensive weapon of Apollo was the bow, not the sword.—τοῦ δὲ, 'of him, Phoebus Apollo,' &c. Cf. 519. Perhaps τῷ δὲ, 'and by that he fulfilled the commands of Apollo.'

511. οἰχομένην, 'gone,' Schol. παρελθοῦσαν. Lord Derby is here seriously in error, "When he saw Pallas approaching to support the Greeks."—ἀρηγών. So δῶαι μὲν Μενελάῳ ἀρηγόνες, iv. 7. Hesych. ἀρηγόνες· βοηθοῦντες.

αὐτὸς δ' Αἰνείαν μάλα πίνονος ἔξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν
 ὡς εἶδον ζῶν τε καὶ ἄρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα. μετᾱλλήσαν γε μὲν οὐ τι
 οὐ γὰρ ἓα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἳ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσι ἑοικότες, ἅς τε Κρονίων
 νηνεμῖης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὐδῇσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιόεντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες.
 ὧς Δαναοὶ Τρώας μένον ἔμπεδον οὐδὲ φέβοντο.
 Ἀτρεΐδης δ' ἂν ὄμιλον ἐφοίτα πολλὰ κελεύων.
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας. 530

512. αὐτὸς, sc. Ἀπόλλων. See sup. 418, where the god had concealed Aeneas in his shrine on the Trojan citadel.—ἦκε, sent forth, restored to the war, ἀνῆκε.

514. μεθίστατο, ‘stood amongst.’—ἀρτεμέα, sound and healed of his wound. This verse occurs vii. 307.

516. μετᾱλλήσαν κ.τ.λ. ‘They asked him however (γε μὲν) no questions.’—ἔα, sc. εἶα.

520. καὶ αὐτοὶ, even of themselves, without such exhortation.

521. ἰωκάς(F), διωγμούς. See on xi. 601.

523. νηνεμῖης, ‘in calm weather,’ the genitive of time.

524. ὅφρ' εὐδῇσι, ἕως ἂν εὐδῇ. The simile is a remarkable one, and very poetically expressed; the clouds of mist settling on and concealing the tops of the high mountains, compared with the scud under a brisk current of wind, are an excellent illustration of an immovable foe, while others fly in disorder over the plain. Mr. Newman's version is good: “But firm abode they, like to clouds, which, on the peaked summits Of mountains, Saturn's child hath plac'd,

amid the hush of breezes, Immoveable, while as the might of Boreas may slumber, And other winds tempestuous, whose shrill and squally blaring Scareth apart the shady clouds in eddying disorder.”

525. ζαχρηῶν, ‘violent.’ See on xii. 347. The root is *χαρF*, which has been explained above, v. 138.

526. ἀέντες, from ἄω or ἄημι, root *FaF*, as in *vapor* and *favonius*. See *New Cratylus*, § 458.

530. αἰδεῖσθε, feel abashed at being seen by each other acting as cowards. This is the good *αἰδώς*, viz. the chivalrous sense of honour; for, as Hesiod makes a good and a bad *ἔρις*, so Euripides (*Hipp.* 385) has a good and a bad *αἰδώς*. Generally, *αἰδώς* means ‘mercy,’ ‘fellow-feeling,’ ‘consideration for another,’ while *αἰσχύνῃ* is ‘honour.’ The sense is better given by Mr. Wright than by Lord Derby. The former has “Courage, my friends; acquit yourselves like men, Who, fighting in each other's sight, enhance The love of glory by the dread of shame;” the latter, “In the stubborn

αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,
φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."

ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἔταρον μεγαθύμου Δηϊκόωντα

Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλεν κρείων Ἀγαμέμνων
ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήῃρος ἔλασσε.

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,

υἱὲ Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,

τῶν ῥα πατὴρ μὲν ἔναιεν ἐνκτιμένη ἐνὶ Φηρῇ

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο

Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545

ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσι ἄνακτα·

Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,

ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην

Κρήθων Ὀρσίλοχός τε, μάχης ἐν εἰδότε πάσης.

τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550

Ἴλιον εἰς εὐπῶλον ἄμ' Ἀργείοισιν ἐπέσθην,

τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ

ἄρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.

οἶω τῷ γε λέοντε δῦα ὄρεος κορυφῇσιν

fight Let each to other mutual succour give."

531. πέφανται, 'have been killed.' So πέφατο in xvii. 164. There seems to have been a verb φάω = φένω (or rather, a root φα = φεν), the verbal of which was φατός, as in Ἀρείφατος. The perfect here, as Doederlein remarks, takes the place of the gnomic aorist, by putting the matter in an historical light.

538. ἔρυτο, was proof against, iv. 138. —εἷσατο, ἦλθε, ἐπέρησε. See iv. 138.

539. νειαίρῃ, a lengthened form of νεάρῃ, the old comparative of νέος, for νεῖφαρῃ or νεῖῤῥῃ. See on xvii. 519. It is the same word as νεφρός, νεῖρδς, and νεῖρή. —ἔλασσε, scil. Ἀτρεΐδης. "The nominative in the following lines is changed four times successively; since

ἔρυτο refers to ἀσπίς, εἷσατο to ἔγχος, ἔλασσε to Ἀγαμέμνον, and δούπησε to Deïcoon." Trollope.

543. Φηρῇ, in Messenia. Doederlein cites Od. iii. 488, ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα, υἱὸς Ὀρσίλοχοιο, τὸν Ἀλφειὸς τέκε παῖδα. It is the Φηραὶ of ix. 151. See on ii. 711. Schol. οὐ μέμνηται δὲ αὐτῶν ἐν τῷ καταλόγῳ, ἐπεὶ Μεσσήνιοι εἰσὶν, οἳ καὶ ὑπὸ Μενελάῳ ἐτέλοντο δῶρα· τὰ οἱ ξείνος Λακεδαιμόνι δῶκε τυχεύσας (Od. xxi. 13). τῷ δ' ἐν Μεσσήνῃ ξυμβλήτην οἶκον ἐν Ὀρσίλοχου (ib. 15). διὰ τοῦτο καὶ πεσόντας αὐτοὺς ἄλλος οὐδεὶς ἢ Μενέλαος ἐλεεῖ (inf. 561).

552. τιμὴν ἄρνυμένῳ. See on i. 159.
554. The syntax is, τῷ γε, οἶω λέοντε —κατέκταθεν, τοίῳ καππεσέτην (v. 560).

ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάτῃσι ἐοικότες ὑψηλῇσιν. 560

τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὥτρυνεν μένος Ἄρης
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε, θόος περ ἐὼν πολεμιστῆς,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575

ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστῶν.

555. ἐτραφέτην, said to be for ἐτραφήτην, but before the use of η the forms must have been the same. Both ἐτραφον and ἐτράφην are recognized as intransitive. See ii. 661. vii. 199. xxi. 279.—τάρφεσιν. Schol. ὡς βέλεσι, ἀπὸ τοῦ τάρφος· ὅτε δὲ ἀπὸ τοῦ ταρφῆς, ὡς ὀξέσι. (He means to show, that the word is a substantive.)

556. ἀρπάζοντε, 'in the habit of carrying off.'

557—8. The Schol. remarks that ἀνθρώπων and ἀνδρῶν are used in a different sense, the one being a general, the other a special, term.

564. ἵνα κ.τ.λ. For Ares was hostile to the Grecian cause.

567. μέγα δέ σφας κ.τ.λ. Antilochus feared lest, if Menelaus fell, in whose cause the war was undertaken, he would

disappoint them, the Greeks, in the result of their labour. Schol. ἀποτυχεῖν ποιήσειεν. Cf. iv. 172.

568. τῷ, viz. Menelaus and Aeneas.—ὀξυόεντα, see sup. 50.

572. μένοντε, prepared to support each other.—δύο φῶτε, 'two fighters.' See iv. 194.

574. τῷ δειλῷ, the two dead heroes, Crethon and Orsilochus, sup. 549. Doederlein well observes, that δειλὸς is a euphemism for the dead, as in xxiii. 65, and the δειλοὶ ἔταροι for θανόντες in Od. ix. 65.

576. ἐλέτην (F, as in 487), 'slew.' But Pylæmenes is alive in xiii. 658. His name occurs in the Catalogue, ii. 851. The Schol. suggests that ἐλεῖν may here mean 'to capture,' or 'over-take and wound.'

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἐστεῶτ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—,
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐζας ξίφει ἤλασε κόρσην
 αὐτὰρ ὃ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὦμους.
 δηθὰ μάλ' ἐστήκει (τύχε γάρ ρ' ἀμάθοιο βαθείης),
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίησιν.
 τοὺς δ' ἴμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί. ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννῶ,

579. Cf. iv. 106, ὑπὸ στέροιο τυχήσας.

581. ὑπέστρεφε, 'was in the act of turning.' Cf. sup. 505.

583. λεύκ' ἐλέφαντι, ornamented with thin laminae of ivory. The use of this material for horse-trappings occurred iv. 141.

586. κύμβαχος, 'head foremost.' "Upon his neck and shoulders from the ear Pitched headlong," Lord Derby. The word occurs only here as an adjective; in xv. 536 it is a substantive, the top part of the helmet. The root appears to be κυμβ = κυβ. Compare κύμβη with κυβιστᾶν and κύβος, the primary notion (as also in the rounded helmet) being that of oscillating to and fro on a rounded base, as tumblers, boats out of water, and balanced or weighted figures which have an unstable equilibrium. The comparison of a tumbler with a person thrown from a wall occurs xii. 385, where see the note. Hesych. κύμβαχος· ἐπὶ κεφαλῇς.—βρεχμόν, the forehead or top of the head. Hesych. τὸ κρανίον, τὸ μέσον τῆς κεφαλῆς.

587. ἐστήκει, viz. with the head in-fixed in the sand.—τύχε γὰρ κ.τ.λ., 'for he had chanced to hit on a spot where the sand was deep and soft.'

589. τοὺς δ' κ.τ.λ. Doederlein makes this clause also depend on ὄφρα, 'until,' and places only a comma at κονίησιν.

He supposes the man to have fallen between his own chariot and horses, and that the horses had stood still when the driver fell, till they were lashed by Antilochus, when they moved on and overthrew the body level on the plain. This however involves a ὕστερον πρότερον, as the whipping would precede the moving on, and the overthrow of the corpse. The Schol. also says ἡνέχθη γὰρ μεταξὺ τῶν ἵππων καὶ τοῦ ἄρματος.

590. τοὺς, viz. Menelaus and Antilochus.—κατὰ στίχας, viz. ὦν, while fighting in the ranks.

592. Ἐννῶ, the goddess of war, Ἐναλφῶ (for ἐν-Φαλ-ῶ), formed after the analogy of Ἐννάλιος. See on vii. 166. xxii. 132. The feminine only occurs here and sup. 333, both probably being post-Homeric. Aeschylus combines Ἄρης, Ἐννῶ, καὶ φιλαίματος Φόβος, Theb. 45. It is very probable that 592—5 are interpolated here. There is something very forced in Ἐννῶ being said ἔχειν κυδοιμὸν, and still more strange is κυδοιμὸν δηϊότητος. The Schol. explains δύναμιν ἐν αὐτῇ θορυβῶδη ἔχουσα, but Κύδοιμος is usually a personification, as in Hes. Scut. 156. Ar. Pac. 255. inf. xviii. 535. In this sense ἔχειν would mean 'to have as a companion.' Doederlein renders it *affereus* vel *excitans*, but inclines to the opinion of those who think κυδοιμὸν here means 'an aegis,'—all which is very forced.

ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος·
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος ἄλλοτ' ὀπισθεν.
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης. 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόω ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ 600
 “ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 τῷ δ' αἰὲν πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοῖς μενεαίνετε ἴφι μάχεσθαι.”
 ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανε εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλον τε.
 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας, 610

The epithet ἀναιδέα, ‘cruel,’ is in favour of personifying Κυδοιμός. Compare Ἑριδα μετὰ χερσὶν ἔχουσαν πόλεμον, in xi. 3. Mr. Newman, “With *Her* was brawl of ruthless fray, with *Him* was might of weapons.”

595. πρόσθε κ.τ.λ., viz. as his protector, Ares being on the Trojan side.—ὀπισθεν, to keep the enemy in check. Cf. xvii. 752.

597. ἀπάλαμνος, ἄπορος, as in Hes. Opp. 20.

598. στήῃ. On this form see ii. 34.

599. μορμύρα is *murmūro*, πορφύρω is *purpūra*, ἀγκῦρα is *anchōra*, &c. Od. xii. 238, πᾶσ' ἀνεμορμύρεσκε κυκωμένη, sc. θάλασσα. “Boiling with foam,” Lord Derby.

601. οἶον some construe with αἰχμητὴν, but it seems more probably the neuter. ‘How greatly we wonder that Hector is such a warrior (but there is no cause for wonder); it is the assistance of some god that makes him so.’ With ἔμεναι it is perhaps unnecessary to supply φάσκοντες.

603. εἷς. Here the digamma is clearly used, and it is also seen in εἷς for εἴεις

in Hes. Theog. 145. The oldest form of the word, *Feu-s*, is as nearly as possible identical, even in the digamma-sound, with our *one* (as pronounced *wun*). Probably inf. 609 we should read ἐν *Feu*l.

604. κείνος Ἄρης. Contemptuously said, like our use, ‘that Ares.’ Cf. xiv. 250.

605. πρὸς Τρῶας, facing the Trojans, i. e. not turning your backs upon them. Schol. κατ' ὀλίγον ἀναχωρεῖτε ὑποποδίζοντες· βούλεται γὰρ ὁ στρατηγὸς, εἰ καὶ πληγῇ τις φεύγων, κατὰ στέρνου δέξασθαι τὸ τραῦμα, καὶ μὴ νῶτα δοῦναι τοῖς ἐχθροῖς.

606. Vulg. μενεαίνεμεν. As ἴφι should take the digamma, either μενεαίνειν or μενεαίνετε may have been the old reading. See ii. 720. [μενεαίνετε Bekk. ed. 2.]

608. χαρμῆς, ‘the battle-gee,’ i. e. the fight. The genitive is used as in τόξων ἐν εἰδῶς, &c. Like αὐτῇ, ‘the war-shout,’ this term indicates the fierce and exulting joy in fighting which characterized the heroic age, and indeed which appears natural to man in certain stages of progress and certain conditions of existence. (See however *New Cratylus*, § 288.)

στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων πολυλήιος· ἀλλὰ ἐμοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
 τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὕξέα παμφανόωντα, σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λὰξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 δείσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ μέγαν περ ἔοντα καὶ ἵφθιμον καὶ ἀγαυόν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλεΐδην ἡὺν τε μέγαν τε

611. μάλ' ἐγγύς. Plat. Phaedo, p. 95 B., ἡμεῖς δὲ Ὀμηρικῶς ἐγγὺς ἰόντες πειρώμεθα εἰ ἄρα τι λέγεις.

612. υἱόν. Here clearly the old form was *FεFόν*. See on iv. 473. vii. 47.—Παισῷ, see ii. 828.

614. μετὰ here implies motion *to*, but not (as more usually) *in quest of*. Translate, 'to follow the fortunes of Priam and his sons.'

616. νειαίρη, sup. 539.

618. ἐπέχευαν, *vim telorum superfuderunt*. Schol. δαψιλῶς ἐπεμψαν. On *παμφανῶν* see sup. 6. A similar form is *λαμπετῶντι*, in i. 104.—πολλά, i. e. τὰ πολλά.

620. προσβάς. Coming close up to the body and setting his foot on it.

621. ἄλλα, 'besides,' viz. over and above the recovery of his own lance.—οὐδ', ἄλλ' οὐ. Perhaps, οὐ γὰρ ἔτ' ἄλλα κ.τ.λ.

622. ἐπείγετο, he was hard pressed. See xii. 452.

623—6. These four verses seem interpolated. The last two occur in iv. 531, 5. Ἀμφίβασις, the standing round, i. e. the protecting of the body, does not occur elsewhere, and seems of post-Homeric stamp. It is clear that the narrative

ends naturally and properly with v. 622.

628 seqq. The episode about Tlepolemus and Sarpedon was probably introduced from a different and later poem. It has many marked peculiarities: the omission of the *F* in *ἔπος* (v. 683), the mention of an *iron* axis in v. 723, the late form *δόσάτιος* in v. 758, and lastly the patching up of 733 to 754 from other parts of the Iliad, are significant evidences to a critic not blinded by the 'integrity' theory.

ἰθ. ἦνν, 'valiant,' 'warlike.' See on iii. 167. It is there suggested that the primary sense of the word may have been 'loud-voiced.' The etymology is certainly obscure; but the *shout* of battle (represented by the war-whoop of modern savages) is so prominent and striking a feature of the fray, that in very early times 'a shouter' may well have represented a formidable fighter, a brave warrior. Many Homeric phrases bear out this interpretation; thus, *Ἄρης* is *βριήπυος*, strong-voiced, xiii. 521; Stentor (inf. 785) has the war-voice of fifty men; combatants are *ἰδμωροὶ* and *ἀκόρητοι* *αὐτῆς*, xiii. 621; war is *αὐτή*, 'the shout,' xvii. 167, and *αἶειν ἑταίρους* is to

ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν.
 " Σαρπηῆδον Λυκίων βουλευφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 ἄλλοιόν τινά φασι βῆν' Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμένμονα θυμολέοντα,
 ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς.
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΐδα
 " Τληπόλεμ', ἦ τοι κείνος ἀπώλεσε Ἴλιον ἱρήν

call for succour, xiii. 477, *σμερδαλέα*
Φιάχειν, sup. 302, to shout horribly, &c.
 Time of course is required to account for
 transitions in meaning so marked, and
 yet so complete even in pre-historic times,
 as that of a warlike term into a general
 expression for goodness.

631. This verse might be well omitted.
 The word *υἱωνός*, 'a grandson,' occurs ii.
 666, and Od. xxiv. 515. Tlepolemus is
 the grandson of Zeus, as being son of
 Hercules. His story is told in Pindar,
 Ol. vii. 27 seqq. See sup. ii. 653 seqq.
 Here 'Destiny irresistible,' *μοῖρα κραταιή*,
 takes part in a drama, where the actors
 are both Jove-born.

633. *Σαρπηῆδον*. The vocative of the
 form *Σαρπήδων*, *Σαρπήδοντος*, Schol.

634. *ἐνθάδ' ἐόντι*, here at Troy, viz.
 when you might better have stayed at
 home. Mr. Newman, "Sarpedon! to
 the Lycians high Counsellor! in battle
 Wholly unskilled! who forceth thee to
 come and skulk in Troas?"

636. *ἐπιδεύεαι*, *ἐλλείπεις*, are far in-
 ferior to.

638. *ἄλλοιον*, 'of another stamp,' i.e.
 a very different sort of person. So
 Bekker; but Spitzner defends the other
 reading, about which the opinions of the
 ancient critics were divided, *ἀλλ' οἶον*.
 "Tlepolemus Sarpedonem Jovis posteris
 longe inferiorem ratus addit, eos tales
 fuisse, qualem Herculem sui ipsius pa-
 trem exstitisse narrent. Plenum igitur
 esset: ἀλλὰ τοιοῦτοι, οἶον κ.τ.λ." Either
 gives a very good sense. The Schol.
 Ven. cites *ἀλλ' οἶον* as the commence-
 ment of a verse from Od. iv. 242. xi. 519.

640. *ἔνεχ' ἵππων*, to obtain the horses
 of Laomedon, which had been promised
 to him as a reward for delivering the
 daughter of Laomedon, Hesione. See
 xx. 145. Apollodor. ii. 5. 9. It was an
 ancient legend, probably treated of at
 length in the Cycclus, that Troy had be-
 fore been captured by Hercules.

643. *ἀποφθινύθουσι*, are falling off, are
 degenerating. Others explain, 'are wast-
 ing,' 'dwindling in numbers.'

648. *ἦ τοι κείνος*. 'He, Hercules, de-
 stroyed (or took captive) Troy, not in-

ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀϊδί κλυτοπόλῳ."

ὣς φάτο Σαρπηδών, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρά
 ἐκ χειρῶν ἦιξαν. ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ,
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχεϊ μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέῳ ἐγχιρμιφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διῶι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρόν
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδὲ νόησεν, 665
 μῆροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

deed merely for the sake of getting the steeds, but to avenge an injustice done to him by Laomedon.' He appears to contrast Hercules' conduct in the matter: but the object of the remark is not altogether clear. 'It is true that Hercules took Troy, but you will not do the same, for you will be slain by me.' Schol. εὐτέλισε τὴν δύναμιν Ἡρακλέους, τὴν ἀδικίαν Λαομέδοντος αἰτίαν εἶναι φήσας τῆς ἀλώσεως.

653. τεύξεσθαι, 'shall be wrought,' prepared or caused. So τεύχειν κακόν, to cause mischief, Aesch. Cho. 730. Mr. Newman appears to make it the passive future of τυγχάνειν.

654. εὖχος ἐμοί, viz. as the capture of Troy gave εὖχος to your father Hercules.

656. τῶν μὲν, sc. the two combatants. Literally, 'of them the long javelins sped together from out their hands.'—ἀμαρτῇ, Schol. ὁμοῦ, ἢ κατὰ ἐπακολούθησιν.

658. ἀλεγεινῇ. A lengthened form of ἀλγεινῇ (unless we assume that ἄλγος was originally ἄλεγος). So ἀγγεληῇ ἀλεγεινῇ ii. 787, ἀλεγεινὰ ῥέεθρα in xvii.

749, i. e. floods which cause pain and grief from the mischief they make. As κῆδος from κῆδω, so ἄλεγος from ἀλέγω might have passed into ἄλγος.

662. ἔτι, 'as yet.' The Schol. remarks that this foretells, as it were, that his death was predestined. Or it may mean, the ulterior evil, viz. death.—πατὴρ, Zeus, the father of Sarpedon.

665. ἐλκόμενον, 'dragging,' 'trailing.'

ib. τὸ μὲν, 'this indeed,' viz. τὸ ἐξερύσαι, 'no one had thought of in their eagerness to get him on his chariot.' Schol. ἐπειγομένων αὐτὸν ἐπιβῆναι. Or absolutely, 'since they were so busy.' Cf. sup. 505. Certainly, this was a singular instance of forgetfulness. Lord Derby's version does not quite give the sense: "None had the skill the weapon to withdraw, Which battled all their efforts on the car To place him: thus they labour'd, but in vain."

667. τοῖον πόνον. Such concern had they, i. e. so much anxious toil, in their attendance on him, that it never occurred to them to draw out the javelin.

Τληπόλεμον δ' ἐτέρωθεν ἑκκνήμιδες Ἀχαιοί
 ἐξέφερον πολέμοιο. νόησε δὲ δῖος Ὀδυσσεύς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ. 670
 μερμήριξε δ' ἔπειτ' ἀτὰρ φρένα καὶ κατὰ θυμόν
 ἣ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἣ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεί χαλκῷ. 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἴκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ Διὸς υἱὸς
 Σαρπηδὼν προσιόντι, ἔπος δ' ὀλοφυνδὸν ἔειπεν.
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτ' ἀτὰρ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρα μέλλον ἐγὼ γε
 νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”
 ὧς φάτο. τὸν δ' οὗ τι προσέφη κορυθαίολος Ἴκτωρ,
 ἀλλὰ παρήξεν, λελημένος ὄφρα τάχιστα 690
 ὦσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

670. A line probably interpolated in imitation of the oft-repeated *ὁ τλήμων Ὀδυσσεύς*.—*μαίμησε*, Schol. *συνεπάθησε* καὶ *συνήλγησε* τῷ νεκρῷ.

673. τῶν πλεόνων, viz. more than those who had been already slain. Doederlein raises a difficulty here, and thinks the comparative stands for *μᾶλλον ἀφ-έλοιτο* θυμὸν πολλῶν, i. e. of the multitude. This is very forced. The truth perhaps is, that οἱ πλέονες in the sense of ‘the majority,’ is an instance of post-Homeric diction; but τῶν may be the genitive after πλεόνων.—ὃ γε, see i. 190.

674. οὐδ' ἄρ'. For ἀλλ' οὐκ ἦν ἄρα κ.τ.λ., ‘but it was not, it seems, destined’ &c. Cf. 686.

676. κατὰ πληθύν, in the direction of the multitude, not against Sarpedon.

683. Vulg. *προσιόντι*—*Διὸς υἱὸς*. For ἔπος without the *F* see vii. 108.—*ὀλοφυνδόν*, from *ὀλοφύζω*, like *ὀλολύζω*, according to the Schol. Hesych. *ὀλοφυνδόν* ὀλοφυρτικόν λυπηρόν θρηνητικόν, ὀδυρτικόν, i. e. full of piteous appeal. Like most interjections of surprise or grief, it is formed from the sound (our *hollo!*). But it is worthy of notice, how the same sounds change their signification in another language; thus *ioû*, *τότοι*, *πόποι*, exclamations of grief, are with us *ugh!* *tut!* *rooh!* *rooh!* phrases denoting contempt. But *βαβαῖ* and *bah!* agree in this latter sense.

684. ἔλωρ, ‘a prey’ (*F*, as in i. 4).

691. ὦσαιτο, ἀπώσαιτο. The middle verb is not infrequent in Homer. More remarkable is the construction *λελη-*

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεί φηγῶ,
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος· 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέαο
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἄργεοι δ' ὑπ' Ἄρηι καὶ Ἑκτορι χαλκοκορυστῇ
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχη, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
 ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξαν
 Ἑκτωρ τε Πριάμοιο πάις καὶ χάλκεος Ἄρης ;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἑλενον, καὶ Ὀρέσβιον αἰολομήτρην,
 ὅς ῥ' ἐν Ἰλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι

μένος ὄφρα κ.τ.λ., where one might expect the infinitive. The ordinary Homeric usage of *λελιμένος*, like *μεμαῶς* and *ἐμμεμαῶς*, is simply as an adjective.

694. *θύραζε* for *ἔξω*, as xvi. 408. xxi. 237.—*ᾧσε*, ‘pushed it through,’ as opposed to the other method of drawing it out. See sup. 112.

697. *ἀμπνύνθη*. Schol. *ἀνέλαβε τὴν προήν*. The notion is, that a supply of air from without replaced the failing air within. Cf. xiv. 436.

698. *κεκαφηότα*. From *καφέω* (root *καπ* or *καφ*). Compare *κάπτω*. Hesych. *κεκαφηότα· ἐκπεπνευκότα· κάπυς γὰρ τὸ πνεῦμα, καὶ κῆπος· ὁ περιπνεύμενος καὶ εὐάνεμος τόπος* (?). This participle, meaning ‘gasping for life,’ occurs again only in *Od.* v. 468, and in the same combination, though *θυμὸν* is there governed by *κεκαφηότα*. The epic form for *κεκαφηκῶς* may be compared with *πεφυῶς*, *τεθνεῖως*, *τετληῶς*, *ἐσθῆως*.—*ζώγρει*, here for *ἀνεζωπύρει*, *ἀνέψυχεν*,—a remarkable use. See vi. 46.

699. *ὑπ' Ἄρηι*, pressed by Ares, who was essentially the god of the Trojans. Cf. xvii. 758, *ὑπ' Αἰνεία τε καὶ Ἑκτορι*.—*προτρέποντο*, Schol. *προτροπάδην ἐφενγον*.

They neither retreated in haste towards their own ships, nor feared the Trojans; but they adopted a middle course in gradually (*αἰὲν*) retiring before them. Cf. sup. 605.—*ἀντεφέροντο*, ‘faced to fight them,’ *ὁμοσε ἐχώρου*, *ἄντην ἐφέροντο*.

702. *μετὰ Τρώεσσιν*, sc. *ὄντα*, *ὁμιλοῦντα*.

707. *αἰολομήτρην*, with embroidered or variegated belt, iv. 216. “Girt with sparkling girdle,” Lord Derby.

708. *μεμηλώς*. Note the transitive sense, *ἐπιμελούμενος*, Hesych. *ἐπιμελῶς φροντίζων*.

ib. *Ἰλῇ*. The short *υ* is remarkable, especially as the name occurs with *υ* long in ii. 500. Zenodotus wrote *ἐν Ἰλῇ*, which however was a town in Lydia, not in Boeotia. Perhaps the *ἐν* has been added.

709. *κεκλιμένος*, Schol. *παρακείμενος*, comparing *Od.* iv. 608, *αἶθ' ἄλλ' κεκλίεται*. (We might conceive ‘lake-habitations,’ such as Herodotus describes in v. 16, were meant.)—*Κηφισίδι*. A lake so named is alluded to in Pind. *Pyth.* xii. 27, where *δόνακες* are said to grow *Καφισίδος ἐν τεμένει*, near Orchomenus. It was the Copaic lake.

ναῖον Βοιωτοί, μάλα πύονα δῆμον ἔχοντες. 710

τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ, 715

Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδόμεθα θούριδος ἀλκῆς.”

ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720

Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·

Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα
χάλκει' ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.

τῶν ἦ τοι χρυσῆ ἵτυς ἀφθιτος, αὐτὰρ ὑπερθεν
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι 725

πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.

δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαί δὲ περιδρομοὶ ἄντυγες εἰσίν.

715. τὸν μῦθον. This looks like an instance of the article as used by later writers, ἄλιος ἦν ὁ μῦθος ὃν ὑπέστημεν. We may however render τὸν μῦθον demonstratively = ἐκεῖνον, as ii. 16. “This promise is no where mentioned in the Iliad: it must be supposed to have been given to Menelaus some time previous to the commencement of the action of the poem; probably at the beginning of the war.” Trollope.—ἀπονέεσθαι, in a future sense, i. e. νοστήσειν αὐτόν. Cf. ii. 113. Hesych. ἐπανελθεῖν.

717. οὐλον, ὀλοόν. See on ii. 6.

720. ἐποιχομένη κ.τ.λ., ‘went after the horses to get them ready.’—ἵπποι, implying, as usual, both horses and chariot.

721. πρέσβα, a kind of quasi-substantive, like πότνα, which also has the α short. These lines (719—21) occur also viii. 381—3.

722. ὀχέεσσι. Compare the forms ὄχρα, ὄχρων, ὄχεσφι, the neuter plural being regularly used in Homer. Hebe here acts in the unwonted capacity of attendant on Hera in her preparations for war.—See on iv. 2. inf. 905.—κύκλα κ.τ.λ. She did not put the wheels on

to the axle, as if they were taken off every time the carriage was put under shelter; but she affixed the wheel part, called ἄμαξα, to the seat or δίφρος. Hence ἄξονι ἀμφίς does not belong to βάλε, but means ‘the wheels on (fixed on) the axle at each end of it.’

723. ὀκτάκνημα, with eight spokes. The iron axle perhaps means tipped at the ends, or arms, with iron.

724. ἵτυς (F, as in iv. 486), the fellow or circular rim of the wheel, τοῦ τροχοῦ περιφέρεια, on which the tire, ἐπίσσωτρον, (perhaps for ἐπίσσωτρον, ζωνύναι,) was fastened.—It was also called κύνθος.—προσαρηρότα, ‘closely fitting,’ an essential merit in all wheel-tire.

726. πλήμναι, the naves or axle-boxes, called by the tragic writers χνόαι, the root of which, χναF or χνοF, is probably our word nave.—περιδρομοί. Hesych. περιφερεῖς, στρογγύλοι. Perhaps ἀργύρω, i. e. encircled with and strengthened by silver rings on both sides of the spokes (not on both sides of the axle, which would be a matter of course).

728. ἐντέταται, is tightly strapped on to the ἄμαξα. The idea seems to be that

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσεν χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλεν, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν, 735
 ἣ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

it hung pendant on thongs drawn tight by its weight, and acting somewhat like our springs.—*ἄντυγες*, see sup. 262.—*περίδρομοι*, circular or ring-shaped; more properly *ἀψίδες*, semicircular. It is here an epithet, not a predicate.

729. τοῦ δ' ἐξ, viz. the *δίφρος* properly; but the car generally is meant.—*ἀργύρεος ῥυμὸς*, a pole plated with silver.—*ἐπ' ἄκρῳ*, at the end of it, furthest from the car, the other end being called *πρῶτος ῥυμὸς*, xvi. 371. Cf. vi. 40.

730. ἐν δὲ λέπαδνα, 'and on it the collar-straps.' This would very well depend on δῆσε, and it may be questioned if the next two lines are not interpolated. The Schol. accurately defines *λέπαδνα* to mean *πλατεῖς ἱμάντες οἷς ἀναδεσμοῦνται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν*.

731. ἑάνον. See on iii. 385, and viii. 384—8, where five verses of the present passage again occur.—*κάμε*, cf. ii. 101. She had made the garment herself as Ἐργάνη, the goddess of art.—*κατέχευεν*, 'let fall,' i. e. doffed. Schol. *τὰς περόνας λύσασα καταφέρεισθαι ἀφήκε*. Similarly Aesch. Ag. 239, *κρόκου βαφὰς ἐς πέδον χέασα*.

736. Διὸς. Aristarchus referred this to τεύχεσιν, others to χιτῶνα. Schol. Ven.

738. αἰγίδα, the fringed goat-skin worn to prevent the friction of the shield. See ii. 447.

739. ἐστεφάνωται, is carried round as a border. See on xi. 36.—*φόβος* is here *φῶξα*, the demon of rout. Whether real figures were wrought; or that the aegis was simply suggestive of rout, does not appear. But ἐν δὲ, 'and on it,' viz. the aegis, where the Gorgon's head was certainly actually represented, is in favour of the former.—There was a reading *ἐστεφάνωτο*. Schol. *κύκλω περιέχετο*.

740. ἰωκή. See sup. 521.

741. Γοργεῖη κεφαλὴ. See Od. xi. 633. Plato jokes on this verse in the Symposium, p. 198 c, ὥστε ἀτεχνῶς τὸ τοῦ Ὀμήρου ἐπεπόνθη' ἐφοβούμην μή μοι τελευτῶν ὁ Ἀγάθων Γοργίου κεφαλὴν δεινοῦ λέγειν ἐν τῷ λόγῳ ἐπὶ τὸν ἐμὸν λόγον πέμψας αὐτόν με λίθον τῇ ἀφωνίᾳ ποιήσειε. For the syntax the Schol. compares ii. 54.—*τέρας*, cf. iv. 167.

743. This line occurs xi. 41. On the root *φαλ* see iii. 362. xi. 41.

744. πρυλέεσσι, *προμάχοις*. Schol. *περὶ οἷς ὀπλιταῖς*. Probably for *προ-ιλέες*. (*New Crat.* § 154. *Varron*. vii. § 5.) See xi. 49. The meaning seems to be, that the helmet was ornamented in relief with figures of a hundred chiefs, representing a hundred cities, perhaps of Crete. Schol. *εἶχεν ἐν ἑαυτῇ πόλιν τετυπισ-*

ἐς δ' ὄχρα φλόγεα ποσὶ βήσεται, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων τοῖσιν τε κοτέσσεται ὀμβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίειτ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον ὦραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
 τῇ ῥά δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
 "Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε ἔργ' αἰδήλα ;
 ὀσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος. οἳ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται εἴ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἔξαποδίσωμαι ;"
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 "ἄγρει μὴν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν, 765

μένους πολέων ρ'. ὑποτυποῖ δὲ ἡμῖν τὸ μέγεθος τῆς φορούσης αὐτήν.

745—52. These eight lines occur and are explained at viii. 389—96.

752. κεντρηνεκέας. Schol. τοὺς οὕτω φέροντας ἑαυτοὺς καὶ τοὺς ἐπιβάτας ὡς ὑπὸ κέντρου μαστιζομένους, παρὰ τὸ κέντρον καὶ τὸ ἐνεγκεῖν. Perhaps 'long-goaded,' i.e. requiring a long-handled goad, like διηνεκῆς. The exact meaning is certainly obscure. Doederlein thinks it is for κεντρανηκέας, εἰς οὓς τὸ κέντρον ἀνῆκει, but this seems contrary to analogy. Hesych. εὐπειθεὶς, ταχεὶς, καὶ διηνεκῶς κεντριζόμενους, καὶ τοῖς κέντροις εἰκόντας, καὶ πειθομένους.

757. νεμεσίξῃ. The construction is like μέμψεσθαι τί τι. In prose, Ἄρει τοιαῦτα ἔργα ἐργαζομένῳ. But cf. inf. 872.—ὀσσάτιον, probably a later form for ὄσον. It does not occur elsewhere in Homer. Like τρίτος, τέτρατος, &c., ὄσσματος meant quotus, and from that

was formed ὀσσάτιος, as ὀστάτιος from ὄστατος.

759. Doederlein places the interrogation after ἐμοὶ δ' ἄχος. But this clause is added with some bitterness, as if *her* feelings should have been consulted.—μάψ κ.τ.λ., cf. ii. 214.

761. θέμιστα is the accusative, ἀπαξ εἰρημένον (except as a proper name in xx. 4), of θέμις. The plural θέμιστες is common in the earlier epic. See ix. 99. Perhaps (if the verse is genuine, which may be doubted) we should read the verbal, θεμιστὰ, which occurs in Aesch. Theb. 694.

763. χερσὶν πεπληγῶς occurs in xxii. 497. See also ii. 264.—ἀποδίσσθαι, 'to scare away,' has the initial *a* long by the so-called *ictus*, or rather by the double sound of the π, as sup. 716 ἀπονέεσθαι.

765. ἄγρει, ἔπορσον, i.e. φέρε, ἔφεσ. Zeus prefers that Athena should attack Ares, rather than that Hera should

ἧ ἑ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν."

ὧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770

ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,

τόσσον ἔπι θρώσκουσι θεῶν ὑψηχέες ἵπποι.

ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,

ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,

ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775

λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν

τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

αἱ δὲ βάτην, τρήρῳσι πελειάσιν ἴθμαθ' ὁμοῖαι,

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.

ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 780

ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο

εἰλόμενοι, λείουσι ἐοικότες ὠμοφάγοισιν

ἧ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,

ἐνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,

Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785

ὅς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα.

undertake the risk; but he sanctions the attempt, with this reservation. See inf. 856.

770. ὅσσον κ.τ.λ. As far as a man on a height can see over the water into the distant haze. A singular comparison with the length of each step or bound of the horses.—ἡεροειδὲς agrees with ὅσσον, which itself refers to a noun of distance, as διάστημα.—Mr. Newman well renders the passage:—"Far as across to outmost haze the peasant's eye traverseth, Who seated on a pinnacle gazeth o'er seas of purple, So far the god's high-neighing steeds at every bound were carried."

772. ὑψηχέες, snorting from upraised heads. See on xxiii. 27. Hesych. ὑψηχέες ἵπποι· ἀπὸ τοῦ εἰς ὕψος ἔχειν τοὺς τραχήλους, οἷον ὑψαύχενες· ἢ μεγαλόφωνοι. Schol. ὑψαύχενες· ἥτοι εἰς ὕψος ἀειρόμενοι μετὰ ἤχου· ἄριστοι γὰρ οἱ κυμβαλίζοντες ('ringing-hooved') ἵπποι.

778. αἱ δὲ, Hera and Athena.—ἴθματα, 'steps.' Schol. τὴν ὁρμὴν καὶ τὴν πτῆσιν.

Hesych. ὁρμάς· βήματα, ἀπὸ τοῦ δι' αὐτῶν ἵναί· καὶ ἴχνη. Compare ἰσθμός, 'an entering-place,' or passage from land to land, for ἰθ-σμός, and εἰσίσθη. The comparison seems to be in the *stealthy* and silent steps of the dove.

782. εἰλόμενοι, assembling in dense masses, packed close. Cf. sup. 203, inf. 823.—λείουσι, *leonibus*. The root is λαF or λεF, and λεFων meant 'the seizing animal.' See *New Cratylus*, § 455. Inf. vii. 256.

783. On σὺς κάπρος see xvii. 21.

785. Στέντορι. From στένειν, to utter a deep low sound, and either for στενέτωρ, like νεμέτωρ from νέμειν, or the root στεν with the termination τωρ, like Ἐκτωρ from ἔχειν, κέντωρ from κεντ or κενσ (for κένττωρ) &c.—The address of the goddess to the Greeks, to rally against the Trojans, is general; her special object is to enlist Diomedes to aid her in the attack on Ares.

“ αἰδώς, Ἀργεῖοι, κάκ’ ἐλέγχεα, εἶδος ἀγητοί.
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄμβριμον ἔγχος· 793
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

ὥς εἰποῦς ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ’ ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη.
 εὔρε δὲ τὸν γε ἄνακτα παρ’ ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα τό μιν βάλε Πάνδαρος ἰῶ. 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ’ ἴσχων τελαμῶνα κελαινεφὲς αἶμ’ ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε
 “ ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ’ ὅτε πέρ μιν ἐγὼ πολεμιζέμεν οὐκ εἴασκον
 οὐδ’ ἐκπαιφάσσειν, ὅτε τ’ ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμεῖωνας,

787. ἀγητοί, θαυμαστοί. Cf. iii. 224, οὐ τότε γ’ ὦδ’ Ὀδυσῆος ἀγασσάμεθ’ εἶδος ἰδόντες. The root is ἀγ, as in ἀγαθός, ἄγαν, ἀγανός. Another Homeric form of the word is ἀητος and αἶητος. See xviii. 410.

789. πρὸ πυλάων κ.τ.λ. They used not to go forth in front of the gates of Troy, but kept themselves hemmed within the city. The Dardanian gate was the same as the Scæan, according to the Schol.

792. ἐκάστου. The absence of the initial *F* is to be noticed. Here and elsewhere Bekker (ed. 2) rather arbitrarily reads *θυμὸν τε ἐκάστου*. See vi. 72.

793. ἐπόρουσε, ‘rushed off in quest of;’ lit. ‘made a spring at.’ “Went in haste in search of,” Lord Derby. But Hera and Athena were together (778): how then had the latter to seek one whom the former had found (780)?

795. Πάνδαρος. Sup. 281.

798. ἀνίσχων. He lifted up the strap which hung over the *θῶρηξ* to sustain the shield, in order to get at the wounded part (the flank) lying underneath it.

801. μικρὸς δέμας. Like Ulysses, Tydeus was short in stature, a tradition alluded to by Aeschylus in *Theb.* 419.—

This passage (801—5) is variously punctuated. Bekker has a comma after *μαχητῆς*, and a full stop after *Καδμεῖωνας*. Doederlein puts a colon at *ἐκπαιφάσσειν*, a comma after *Καδμεῖωνας*. In Arnold’s edition there is a full stop at *μαχητῆς*, and 805 is made a parenthesis, the apodosis commencing at 806. It is far better to place the apodosis at 805. The punctuation above is nearly that of Spitzner and Heyne. The sense is, ‘And when I wanted him not to fight in such a mad way, when he came alone to Thebes to meet many of the Cadmeians, I recommended him to feast quietly in the house; but he, retaining his own obstinate courage, challenged the young nobles to a contest, and beat them in every thing.’ (We may remark, that in this respect too, great versatility of genius, Tydeus resembles Ulysses.)

803. ἐκπαιφάσσειν, ‘to rush madly forth.’ For *παιφάσσω*, see ii. 450.

804. μετὰ, ‘to,’ viz. to visit or meet. —Καδμεῖωνας, the true-born Cadmeians, or Σπαρτοὶ (unless perhaps these latter were distinguished from the actual descendants of Cadmus). They are the same as the *κοῖροι* Καδμεῖων.

δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισι ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.]
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἡδὲ φυλάσσω,
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδυνκεν,
 ἥ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο."

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης
 "γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις, ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα."
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 825
 "Τυδεΐδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ,

805. ἄνωγον. Schol. ἐγὼ μὲν ἐκέλευον. Mr. Trollope supplies as the subject 'The Thebans.'

807. κούρους, the young nobles. See on xii. 196.

ib. πάντα, viz. ἀθλήματα, as νικᾶν ἀγῶνα &c. Od. viii. 145. The same account of the mission of Tydeus to Thebes is given in iv. 384 seqq.

810. προφρονέως. In real friendship for you, i. e. not to deceive you.

811. πολυαῖξ κάματος, 'the toil of moving rapidly hither and thither.' So πολυαῖκος πολέμοιο, i. 165.

812. ἀκήριον, 'heartless,' ψυχρος κἀκη Aesch. Theb. 179. See on vii. 100.—ἔπειτα, 'after such conduct as this.'

818. σέων is the reading of Aristarchus, restored by Spitzner and Bekker from the Scholia, for σῶν. The feminine form would be σάων, like τάων, the α passing into ε, as in λέως for λαὸς, &c.

819. οὐκ εἷας. Sup. 130.

823. ἀλημέναι, 'to confine themselves to this spot.' From εἶλεν. Here, as in xxii. 12, and elsewhere the F was prefixed. Mr. Trollope mistakes this word when he says, "from ἄλῃμι, *congrego*, not from ἄλῃμι, *vagor*," neither verb existing in the language. Prof. Selwyn, "For this I stay my course, and here apart gather around me all the Argive host." Mr. Newman renders, "their forces here to rally." As Ares is a hostile god to the Greeks, Tydides had advised them to stand close together and rally round him like lions. See sup. 781—2.

824. According to Aristarchus, the accent of ἀνὰ is not thrown back, to distinguish the preposition from ἀνα, representing both ἀνάσθηθαι and the vocative of ἀναξ. —For κοιρανεῖν used absolutely see ii. 206.

826. κεχαρισμένε θυμῷ, 'joy of my heart,' a common formula of address.

μήτε σύ γ' Ἄρῃα τό γε δαίδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμί.
 ἀλλ' ἄγ' ἐπ' Ἄρῃι πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίνῃ, μηδ' ἄζωο θοῦρον Ἄρῃα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."

ὥς φαμένη Σθένηλον μὲν ἀφ' ἵππων ὥσε χαμάζε, 835
 χειρὶ πάλιν ἐρύσας· ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·
 ἥ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεραυῖα θεά. μέγα δὲ βράχε φήγινος ἄζων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.

827. τό γε, 'in that respect,' 'for that matter,' viz. μάχης μετέχοντα. Compare xiv. 342, μήτε θεῶν τό γε δαίδιθι μήτε τιν' ἀνδρῶν ὕψεσθαι. Doederlein would supply ποιῶν. The goddess means, that he need not think too much of her general order to avoid other gods in the fight.

828. ἐπιτάρροθος, 'an assistant.' A lengthened form of ἐπίρροθος, iv. 390, which is properly said of one who raises a loud shout at the side of another to scare away the foe. As ῥόδον made βρόδον, and βράκος made βράκος by prefixing the F, so ῥόθος was pronounced Φρόθος (probably our word froth, as ῥόθιον is used of sea-foam, e.g. Eur. Iph. T. 1387). As however the F is often equivalent to εF or Fe, Φέρροθος would be changed to τάρροθος, as ἄΦατηρὸς (ἄτη) passed into ἀτάρτηρος. And it is not a little remarkable that the simple form τάρροθος is actually used by Lysias, p. 360.

829. ἔχε, 'drive,' as sup. 240. inf. 841.

830. σχεδίνῃ, viz. πληγῇ, deal him a blow in close fight, and do not aim your lance at him from a distance. Schol. ἐγγύθεν αὐτοῦ, πλησίον. See on xii. 192.

831. τυκτὸν κακόν, 'a born evil,' not a casual or accidental one. Schol. ἐπιτηδευτὸν. Hesych. τυκτόν· κατεσκευασμένον—τυκτὸν κακόν· τούτεστι μέγα κακόν. So of the Furies Aeschylus says κακῶν ἕκατι καὶ ἐγένοντο, Eum. 71. —ἄλλοπρόσαλλον, going first to one, then to another, Ἄρης ἑτεραλκῆς, Aesch. Pers. 930. A singular compound, found

only here and inf. 889. The derivation from ἄλλομαι seems untenable. Lord Derby, "Nor fear To strike this madman, this incarnate curse, This shameless renegade." Prof. Selwyn, "This mad one, made for ill, aye changing to and fro."

832. στεῦτο, 'pledged himself,' 'engaged.' Schol. κατὰ διάνοιαν διωρίζετο. See on ii. 597. iii. 83. Doederlein thinks the word a form of ἐδεύετο, 'wanted.' The datives depend on ἀγορεύων, 'in talking to me and Hera the other day.'

833. Τρῳσὶ, 'with,' i.e. against 'the Trojans,' whose side Ares usually took in the war. This facility of changing sides illustrates his character of ἄλλοπρόσαλλος.

834. The Homeric form is λέλασται, not ἐλέησται. So λελασμένος ἵπποσυνάων xvi. 776.

835. Σθένηλον, the charioteer of Diomedes, sup. 108.—ἀφ' ἵππων, from the management of the horses, i.e. from his place in the car.—πάλιν, because the car was entered from behind.—ἐρύω as usual takes the F.—ἐμμαπέως, Schol. αὐτίκα, εὐθύς, 'briskly.' He absurdly derives the compound from ἄμ' ἔπος, but the root is μαρ, 'to take,' viz. καιρὸν λαβεῖν.

839. βριθοσύνη, literally, 'with the weightiness.' It was a common notion that a divine person was heavier than a mortal. But this and the preceding verse were rejected by some, as the Schol. Ven. records. The valour of the man certainly could not add to his weight. The sense is, 'a dread goddess

λάζετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηι πρώτῳ ἔχε μώνυχας ἵππους·
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριξεν,
 Αἰτωλῶν ὅχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν.
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄμβριμος Ἀρης. 845
 ὥς δὲ ἴδεν βροτολοιγὸς Ἀρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχει χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπέκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχει χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.
 τῇ ρά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν,

beside, or in addition to, a brave man.' Spitzner and Heyne read *ἄνδρα δ'*, with Aristarchus, but the sense is not affected by it.

842. *ἐξενάριξεν*, 'he just had slain,' Lord Derby. Bekker and Spitzner read *ἐξενάριζεν*, 'was despoiling.'

843. On ὅχ' ἄριστος see i. 69.

844. *ἐνάριξε*, 'was engaged in spoiling.'—*πελώριον*, 'huge,' as Pind. Ol. vii. 15.—*μαιφόνος*, 'all stained with blood,' *αἵματι μεμολυσμένος*, sup. 31.

845. *Ἀϊδος κυνέην*, the helm of invisibility. See Hesiod, Scut. 227. Ar. Ach. 390, where a bombastic epithet applied by some dithyrambic writer is satirized. The origin of the phrase is perhaps to be sought for in some form of cap which concealed the features entirely. (Rich, Dict. p. 312.)

848. Perhaps an interpolated verse; certainly a needless one. It seems to have been added by some rhapsodist who took *ἐξενάριξεν* in 842 to mean 'was slaying;' and by the imperfect in this place he meant to represent 'where Ares was taking away his life by slaying him.'

—*ἰθὺς*, *εὐθύς*, 'right at,' straight towards.

851. *ὑπὲρ ζυγόν*, i. e. he leaned over the front of the car. Mr. Trollope explains this of the car of Diomedes.—*ἀπὸ κ.τ.λ.*, *ἀφελέσθαι θυμὸν Διομήδεος*. The goddess averted the blow as his *ἐπιτάρροθος*, sup. 828.—*ἐγχεῖ*, not with a javelin, but with a lance.

854. *ὤσεν*, *διῶσεν*, *ἀπέστρεψεν*, thrust it aside so that it spent its force vainly *ὑπέκ δίφρου*, by glancing away from the chariot. There is some difficulty in this, as Spitzner perceived, who renders it *ab inferiore parte hastam frustra emisam* (?) *e curru jecit*; which is not very lucid as an explanation. He inclines to read *ὑπὲρ δίφροιο* with the Venice MS., *ut currum frustra transvolaret*. (He seems to take *ἐγχος* for the *javelin*, which does not so well suit 859.)—Athena, it will be remembered, was on the car of Diomedes, so that she must have grasped the spear of Ares by the end, and turned it, as it were, outside the car.

856. *ἐπέρισε*, pressed it home, so as to penetrate the lower part of the flank.—*μίτρην*, see iv. 137.—*ζων.*, sc. *Ἀρης*.

ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δὲ βράχε χάλκεος Ἄρης
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
καύματος ἐξ ἀνέμοιο δυσάεος ὀρνυμένοιο, 865

τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον,
πὰρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,
δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

“Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρών τάδε ἔργ' αἰδήλα·
αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμέν
ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην
οὐλομένην, ἥ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν. 876
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
σοὶ τ' ἐπιπείθονται καὶ δεδμημέσθα ἕκαστος·

859. βράχε, ‘roared’ (lit. ‘brayed’).
See iv. 420.

860. ἐπίαχον. Originally perhaps ἐφί-
αχον. Here ἰαχεῖν seems to be an aorist,
clamare solent. This distich occurs also
xiv. 148—9.

862—3. Possibly a later addition.

864. ἀήρ, a mist, or gloom on the
earth produced by heavy clouds collected
by a hot wind. The phenomenon meant
is perhaps peculiar to the region.—ὀρνυ-
μένοιο seems the genitive absolute, and ἐκ
καύματος expresses the source of the heat;
for the Schol. rightly construes ἀνέμου
ὀρνυμένοιο ἐκ καύματος.—ἐξ, Schol. ἀντὶ
τῆς μετὰ. Lord Derby, “When after
heat the blust’ring winds arise.” Prof.
Selwyn, “When sulphurous wind brings
up unwonted heat.” Mr. Wright, “When
hot and sultry blows a noxious wind.”
Rather, ‘in consequence of.’

866. τοῖος, ‘so dark and threatening.’
We cannot tell the exact point of the
simile without a better knowledge of the
precise phenomenon described. But the
conception of Ares ascending to heaven,

visible to Diomedes alone, is remarkable,
if only from its parallels in Scripture.

869. The sense ends very well with
this verse. What follows to the end con-
tains some singular words; but it seems
a passage of considerable antiquity.

873. τετληότες εἰμέν (ἐσμέν), for ἔτλη-
μεν, ‘we are wont to suffer,’ or in the
sense of the perfect.—ἰότητι, ‘by the
will, or caprice.’ Hesych. βουλήσει, θε-
λήσει, αἰτία, ὀργῇ, χάριτι.

874. χάριν δ’. The δ’ appears to have
been added by Aristarchus, and if so the
original reading was χάριν Φάνδρεσσι.
Spitzner defends the δὲ on the ground
that “*opponuntur divinae aerumnæ be-
neficiis in humanum genus collatis*.”

875. σοὶ κ.τ.λ. ‘With you we are all
at variance.’ Schol. σὺ πᾶσι πολέμιος εἶ.
Compare xiii. 118, οὐδ’ ἂν ἔγωγε ἀνδρὶ
μαχησαίμην ὅστις πολέμοιο μεθείη.

876. ἀήσυλα occurs in this passage
alone for αἰσυλα, ‘wicked.’ Cf. sup. 403.
Hesych. ἀήσυλα, παράνομα, ἁμαρτωλά, οὐ
καθήκοντα.

ταύτην δ' οὔτε ἔπει προτιβάλλεαι οὔτε τι ἔργω,
ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον· 880

ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.
ἀλλὰ μ' ὑπήνεικαν τάχέες πόδες· ἣ τέ κε δηρὸν 885
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῇσιν."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
"μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν· 890
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημι ἔπεσσιν.
τῷ σ' οἶω κείνης τάδε πασχέμεν ἐννεσίησιν.
ἀλλ' οὐ μὴν σ' ἔτι δηρὸν ἀνέξομαι ἄλγ' ἔχοντα· 895
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.

879. προτιβάλλεαι, 'verberas,' Doederlein. Rather, 'come into collision with.' It is an obscure expression, not occurring elsewhere, perhaps connected with προσβολή, 'an attack,' as Hesychius suggests, who quotes the verse, but says it is ἀναπόδεικτον, 'unexplained by the commentators.' The Schol. wrongly gives ὑπερβάλλεις, νικᾷς. Prof. Selwyn, "her only rul'st thou not by word or hand." "Checked not by thee in action or in speech," Mr. Wright.

880. Vulg. ἀνίεις or ἀνιείς, you are remiss, indifferent, as if from ἀνιέω, on the analogy of τίθημι and τιθέω. In this sense μεθιέναι often occurs. See iv. 234. vi. 523.

882. μαργαίνειν, μαίνεσθαι. Compare μαραίνειν. This word, like νεκάδεσσιν (Hesych. ταῖς τῶν νεκρῶν τάξεσι) and τυπῇσιν below, are ἀπαξ εἰρημένα in Homer, as also ζῶς for ζοός, though we have elsewhere the compound αἰεζῶς. Root ζοφ or ζεF, as in ζέω.

887. ἀμενηνός, 'weak,' 'powerless.' Doederlein compares the phrase νεκύων ἀμενηνὰ κάρηνα, but he is greatly mistaken in assigning this as the origin of *Manes*, which means 'the good spirits,' as

mane means 'the lucky time,' 'morning.' Compare *immanis*, 'uncanny,' then 'huge.'

890. Compare i. 176. Hence the ready assent of Zeus, sup. 765.

891. αἰεὶ τοι κ.τ.λ. This verse occurs i. 177.

892. ἀάσχετον, 'intolerable;' perhaps a euphonic change from ἀν-ἀνσχετον, as Doederlein suggests. It occurs also xxiv. 708.—οὐκ ἐπιεικτόν, 'not capable of yielding,' viii. 32.

893. σπουδῇ, 'with difficulty.' This is perhaps a somewhat later use: cf. ii. 99. Od. iii. 297.—τὴν μὲν. Dr. Donaldson gives a singular interpretation of the μὲν in this verse, *New Cratylus*, § 154, 'whom I above all others,' &c.—Hardly less strange is Prof. Selwyn's "whom my mouth shall soon chastise."

894. τῷ, wherefore, viz. from her uncontrollable conduct, I expect that you have been thus wounded by her advice and instructions, viz. given to Athene and Diomedes. Mr. Wright, "From plots of her invention flow, I ween, thy grievous pangs." It was Athene however who had set Diomedes against Ares, sup. 829. He alludes to the original proposition of Hera sup. 762.

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένεν ᾧδ' αἰδήλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων."

ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
ἠκέσατ'· οὐ μὴν γάρ τι καταθνητός γε τέτυκτο.

ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἑόν, μάλα δ' ᾧκα περιτρέφεται κυκώοντι,
ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.

τὸν δ' Ἦβη λοῦσεν, χαρίεντα δὲ εἴματ' ἔεσσεν 905
παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίῳν.

αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

897. αἰδήλος, 'destructive,' *όλοός*. See ii. 455.

898. ἐνέρτερος, 'lower than the progeny of Uranus,' i. e. the Titans, who are *ὑποταρτάριοι* in xiv. 279. Cf. xv. 225. So Doederlein. It is to be observed that in this place only ἐνέρτερος has its true comparative sense.—Spitzner gives ἦσθας, from the MS. Ven.

900. This verse occurred sup. 401.

901. Cf. sup. 402. The Schol. Ven. says this line was wanting in one copy, and this is confirmed by one MS. (Vind. 5), which omits it and gives πάσσειν for πάσσων.

902. ὀπὸς, 'fig-juice' (used for curdling milk in making cheese; see on ii. 531).

id. ἐπειγόμενος, which some explain 'stirred rapidly,' seems rather to have the sense of ἐπειγομένως, 'quickly' (μάλ' ᾧκα in the next verse). It does not appear how ἐπείγω, properly 'to press,'

could mean *κυκᾶν*, *ταράσσειν*.—*περιτρέφεται*, 'curdles all round as you mix it.' (The hand is put into the milk, and moved rapidly round.) This is a well-known use of *τρέφειν*, to make thick, coagulate; hence of *firm body*, and so to nourish. Spitzner retains the more common reading *περιστρέφεται*. He remarks that all the MSS. of Homer give it, and that *συνέπηξεν* has sufficiently expressed the idea.—The exact point of the comparison seems to be, the rapid granulation or solidifying of the flesh from the blood, as curd is deposited in an instant from milk.

906. Rejected by Zenodotus and Aristarchus as adopted from i. 405.

908. Ἀλαλκομενηὶς. See on iv. 8.

909. Ἄρη is the more ancient accusative; and the compound of *ἀνῆρ* may have taken the *F*. It is clear from Schol. Ven. that some read Ἄρη, for he says Herodian read Ἄρην. See sup. on 874.

ΙΛΙΑΔΟΣ

Z.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἔθυσε μάχη πεδίοιο
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ροάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,

1. The ancient title of Book vi. was "Εκτορος καὶ Ἀνδρομάχης ὁμιλία, the meeting, or conversation, between Hector and his wife. Internal evidence seems rather against the great antiquity of that scene at least (392 to the end).

ib. φύλοπις. This familiar Homeric term for war is, like ὁσμίνη, difficult to explain. It is usually referred to φύλον and ὤψ or ὄπις. That it contains the same root as φυλή and φύλον (i.e. φεF or FeF, as in φύω) can hardly be doubted. It would well express the 'tribe-spirit,' so to say, with which rival hordes regard each other. As αἰδώς was in its original form αἰδοFίς (see *New Cratylus*, § 257), it may at least be hazarded as a conjecture, that φύλοFίς was changed into φύλοπις, as σFέρμα into σπέρμα (iv. 117), and as ἡπύω, αἰώω, and αὐτῶ are alike connected with the root αF or FaF.

ib. οἰώθη, was deserted by the gods, retiring from the conflict. Schol. ἐμονώθη δὲ ἡ μάχη τῆς τῶν θεῶν συμμαχίας οὕτως· "Ἡρα μὲν γὰρ καὶ Ἀθηνᾶ εἰς τὸν Ὀλυμπον ἀπίασιν, Ἀπόλλων δὲ εἰς Πέργαμον, ὃ δὲ Ἄρης καὶ ἡ Ἀφροδίτη τέτρωνται ὑπὸ Διομήδους.

2. ἔθυσε, 'rushed,' as xii. 413.—πε-

δίοιο, depending on ἔνθα καὶ ἔνθα, 'this way and that in the plain.'—The Schol. says ἐλλείπει τὸ διὰ, ἢ ἢ διὰ πεδίου.—ἰθυνομένων, either the genitive absolute or depending on μάχη, 'as they launched at each other their brass-fitted spears.' Cf. xii. 429. ἰθύνεσθαι is transitive, as in Od. v. 270, αὐτὰρ ὃ πηδαλίῳ ἰθύνετο, and xxii. 8, ἦ, καὶ ἐπ' Ἀντινόφῳ ἰθύνετο πικρὸν ὀιστόν.—ἀλλήλων, sc. κατὰ, as inf. xiii. 499, τιτυσκομένων καθ' ὅμιλον ἀλλήλων. Schol. ἐπ' ἀλλήλους ἰθυνόντων. See iv. 100. The distich 2, 3 is rather weak, and reads like an interpolation. There was a remarkable variant of v. 4 in 'the old copies' (Schol.), μεσσηγὺς ποταμοῦ Σκαμάνδρου καὶ στομαλίνης, in which στομαλίνης sounds suspiciously Alexandrine. See Theoc. iv. 23.

5. πρῶτος, viz. first on the renewal of the fight.

6. φόως, φάος σωτηρίας, as in viii. 282, βάλλ' οὐίως, αἱ κεν τι φόως Δαναοῖσι γένηαι. The metaphor is from breaking through a wall or roof and letting in the light. The death of Acamas is so described because he was ἄριστος in valour and huge in person. Cf. v. 461, Ἄρης—εἰδόμενος Ἀκάμαντι θοῶ ἡγήτορι Ὀρχκῶν.

υἷὸν Ἑυσσώρου Ἀκάμαντ' ἥνυ τε μέγαν τε.
τόν ῥ' ἔβαλεν πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ
ἄφνειὸς βίοτοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων. 15
ἀλλὰ οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥά τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαίαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20
βῆ δὲ μετ' Αἴσῃπον καὶ Πήδασον, οὓς ποτε νύμφῃ
νῆις Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳνι.
Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος

8. Ἑυσσώρου. From σοερός, root σοF (as in σόος), like εὔζωρον μέθυ from ζοερός, root (ε)F (ii. 548).

9. φάλον. See iii. 362. x. 258. This passage shows that the φάλος, whatever it was, stood on the *front* part of the helmet.

12. Ἄξυλον. Either from ἀγνύναι ὕλην, or pronounced Ἄξυλλον.—Τευθρανίδην, not for Τευθραντίδην, but from Τεύθρανος = Τεύθρας (Τεύθρανς).—βοὴν ἀγαθὸς, 'good at need,' i. e. prompt in bringing aid at a call for succour (the true meaning of βοή, as inf. 465). Hence βοηθεῖν and βοηδρομεῖν, 'to run up to the rescue,' and βοηθός. Pind. Pyth. vi. 36, Μεσσανίου γέροντος δοιθεῖσα φρὴν βόασε παῖδα δν, 'called his son to his aid.' Inf. xiii. 477, αὐε δ' ἐταίρους. This expression is commonly applied to Menelaus, e. g. inf. 37. The meaning is wrongly explained by Doederlein, "quod vociferando proclantes adjuvat." See *New Cratylus*, § 284.

13. Ἀρίσβῃ. See ii. 836. It was in the Troad, near Abydos.—βίοτοιο, 'substance.' The genitive resembles the Latin *dives opum*, &c. Hesiod has ἀφνειοὶ μῆλοισι, Opp. 120.

15. φιλέεσκεν, ἐξένισεν. Cf. iii. 207.—ὁδῶ ἔπι, Schol. ἡ ἐπὶ ἀντὶ τῆς παρά. So ἐπ' ἕσσει inf. 25. But the Schol. Ven.

explains, 'on a height commanding the road.'

16. οὐ τις τῶν γε, viz. of the many he had fed.—ἤρκεσεν οἱ ὄλεθρον, 'warded off fate for (i. e. from) him,'—the usual construction. See i. 566. Lexil. p. 543, and compare xiii. 440.—πρόσθεν κ.τ.λ., by facing Diomedes first. Schol., ἡ ὑπερασπίσας, ἡ ἐναντιωθεὶς Διομήδεϊ. ('By placing himself furtively before him,' Arnold.) "But none then came to meet the fatal blow, And shield him from destruction," Selwyn.—ἀπηύρα, viz. Diomedes.

18. Καλήσιον. He was the *vocalor*, who went into the high road and invited people to his master's table. Schol. Ven. ἀπὸ γὰρ τοῦ καλεῖν ἐπὶ τὰ ξένια Καλήσιος.

19. ὑφηνίοχος, the driver under the direction of the fighting-man, or παραβάτης. Hesychius and the Schol. explain it simply by ἡνίοχος. It is only used here.—γαίαν ἐδύτην, Schol. γῆν ταφέντες ἐνεδύσαντο. Inf. 411, χθόνα δύμεναι.

22. νῆις, a Naiad; νύμφαν Ναῖδα γάμεν, Theocr. viii. fin. Root ναF, 'to flow.'—ἀμύμονι, 'handsome,' see inf. 155. He was probably called Βουκολίῳνι from being appointed to the care of his father's flocks and herds.

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἥ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὴν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῖα
 Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα·
 Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης,
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχει χαλκείῳ, Τεῦκρος δ' Ἀρετάονα διῶν.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ναῖε δὲ Σατνιόεντος ἐνρρείταιο παρ' ὄχθας
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο,
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη

24. σκότιον, the fruit of a secret amour. The Schol. Ven. on iv. 499 distinguishes νόθος, the son of a concubine, from σκότιος, in the above sense. Natural children are often more handsome than legitimate ones.

25. μίγῃ, viz. Bucolio with Abarbarea. —ἐπ' ὅεσσι, see 15 and 424. xi. 106.

26. ὑποκυσαμένη, from κῦειν, 'to impregnate,' not κῦειν, 'to conceive.' Literally therefore, 'having had herself made pregnant by him.' This word used wrongly to be spelt with σσ, ὑποκυσσεμένη, as in Heyne's and Trollope's editions.—διδυμάονε, viz. Aescopus and Pedasus.

27. καὶ μὴν τῶν, i. e. ἀλλὰ καὶ τούτων. The context implies that they were handsome, and therefore (according to the ancient opinion) brave.—Μηκιστηιάδης, Euryalus son of Meisteus, ii. 565. On the lengthened form of the patronymic see the note on Hes. Theog. 528. —ἐσύλα, ἀφίρει. Cf. iv. 116.

30. Περκώσιον, from Περκώτης (inf. xi. 229), on the Hellespont, near Abydos.

35. Πήδασον. See xxi. 87. It was a

town on the high bank of the Satnioeis, a stream in the Troad. From the Schol. on 21 sup. it appears that some read Πήρεχον or Τήρεχον.

38. ἀτυζομένῳ, 'as they were flying wildly over the plain.' Cf. xviii. 7. Doederlein construes ἐβήτην πεδίοιο, but the words are too widely separated for this.—βλαφθέντε, 'having stuck fast in,' being impeded by, 'a tamarisk stump;' or perhaps simply, 'stopped by a bough.' See on xxiii. 545.—ἀγκύλον (more usually καμπύλον), from a war-chariot's generally curved lines, including the ἄντυξ behind.—ἄξαντε, having snapped it at the part of the pole where it first projects from the car; not (as some explain) at the end which carries the yoke. This latter is called ἄκρος, v. 729. Propert. v. 8, 21, 'spectaculum ipsa sedens primo temone pendit,' i. e. the driver leaned forward over the pole. So rightly Mr. Newman, 'snapping short the pole.'

41. οἱ ἄλλοι. "With other wilder coursers," Mr. Wright. "With the flying crowd," Lord Derby. Cf. inf. 402.

πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων. 45
 “ζῶγρει, Ἀτρεὸς νιέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινεν.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα.
 “ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων. τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἔοντα φέροι· μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες

43. ἐπὶ στόμα. Schol. στόμα τὸ πρόσωπον· οὕτω Λάκωνες.

45. λαβὼν, seizing him by the knees. So i. 407, παρέξω καὶ λαβὲ γούνων.—σὺ δέ, see on x. 238, and for ζῶγρει, κ.τ.λ. *ibid.* 378. These five verses occur also in xi. 131 seqq.

48. πολύκμητος, ‘much-wrought;’ opposed to the lump of crude metal proposed as a prize in xxiii. 826. Schol. ὁ ἤδη εἰργασμένος. Others explained it ὁ πολλοὺς κάμνειν ποιῶν, and ὁ δυσκατέρ-γαστος, ‘difficult to work.’ Compare Od. xiv. 324, and Virg. Aen. x. 525.

49. τῶν, out of these.—ἀπειρέσια, ἀπειρέσια, ‘boundless,’ i. 13.

50. πεπύθοιτο, a reduplicated aorist = πύθοιτο, as πεπιθεῖν, ἀμπεπαλὼν, πεφιδέσθαι.

51. ὄρινεν, ‘moved to pity.’ More commonly = παρώξυνεν, stirred to anger. Another reading was ἐπειθεν.

53. καταξέμεν, to convey as a captive down to the Grecian ships. Here the aorist, not the future, is necessary to the construction. See on iii. 105. viii. 505. The Greeks never say δίδωμί σοι τοῦτο καταξέειν (fut.), for ἵνα κατάγῃς.

54. ὁμοκλήσας, with a sharp word of reproach.

55. οὕτως. Buttmann prefers αὐτως, from Eustathius, ‘in such a contemptible way.’ See Lexil. p. 173. So also Wolf. —ὦ πέπον, see on xii. 322. Here it may be a term of reproach; Lord Derby’s ‘Soft-hearted Menelaus’ is better than Mr. Wright’s ‘Loved brother.’

56. ἄριστα, ironically: ‘Very good deeds in sooth have been done to you in your family by the Trojans,’ in allusion to the abduction of his wife. Both σὺ and σοὶ are emphatic. Schol. ἄρα καλὰ πέπονθας πρὸς αὐτῶν.—τῶν, perhaps τῷ, ‘wherefore.’

59. ὄν τινα φέροι, equivalent to εἴ τινα φέροι, or ὄντινα ἂν φέρῃ, but used in reference to the primary optative φύγοι. Schol. τινὲς δὲ γράφουσι φέροι. On this savage kind of wish see iii. 300.—μηδ' ὅς, for μηδ' οὗτος, as in Hes. Opp. 22. Od. xvii. 172.—κοῦρον, as Doederlein remarks, is always said of youths well-born; ‘ne latentem quidem in utero matris, si generosae stirpis est.’ ‘Do not spare the offspring even of the best-born citizens.’ See xii. 196. [But κοῦρον must here mean *infantem*, which is not an Homeric use. Pindar has κοῦροι κοῤῥαν, Ol. ix. 56. Perhaps 58—60 are a later addition.]

Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.''

60

ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
αἵσιμα παρειπὼν· ὃ δ' ἀπὸ ἔθεν ὥσατο χειρί
ἥρω' Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὃ δ' ἀνετράπετ', Ἀτρεΐδης δέ
λαῖξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας
“ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

70

ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
Ἰλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,

60. Aesch. Ag. 511, καὶ σπέρμα πάσης
ἐξαπόλλυται χθονός. Od. xx. 356, ἥλιος
δὲ οὐρανοῦ ἐξαπόλωλε. — Schol. ἀκήδε-
στοι, μὴ ἔχοντες τὸν κηδεύοντα. ἄφαντοι
δὲ, ὡς μὴδὲ μνημεῖον αὐτῶν καταλείπε-
σθαι.

61. παρέπεισεν. There was another
reading ἔτρεψεν, ‘altered,’ ‘diverted.’—
παρειπὼν, ‘persuading him to a just act
of retribution.’ Schol. τὰ εἰμαρμένα καὶ
πρέποντα τοῖς ἀδικουμένοις. ‘He made
his brother see the justice of extermin-
ating the Trojans, as the aggressors.’
It is remarkable, that the poet himself,
by calling it ‘just,’ approves of such
atrocious cruelty. But the Greek law
of strict retribution was a very stern
one. Compare vii. 121. Lord Derby is
wrong here, “his counsel, fraught with
death, His brother’s purpose changed.”
—ὥσατο, viz. the suppliant, sup. 45.

64. ἀνετράπετο, ‘fell on his back.’
Hesych. ἀνετράπη, ἔπεσεν ὑπτίος. A
metaphor from a house or a table over-
thrown, or an empty wine-jar turned
upside down.

68. ἐπιβαλλόμενος. Schol. ἐπιθυμῶν,
ἀντιποιοῦμενος, ἐπιβολὴν ποιούμενος.
Again Lord Derby’s version is inaccurate,
“Loiter not now behind, to throw
yourselves Upon the prey, and bear it to
the ships.” The sense explains the geni-
tive, for which, as Doederlein observes,
we might have expected ἐνάρους. As in

caprio and cuprio, the ideas of seizing and
desiring are closely related.

70. ἄνδρας, emphatic, as in opposition
το συλᾶν ἔναρα.—καὶ τὰ, i. e. καὶ συλήσετε
ταῦτα τὰ ἔναρα κ.τ.λ.—συλᾶν τινά τι,
like ἀφαιρεῖσθαι. Elsewhere (sup. 28)
ἀπὸ τινος.—Ἑκῆλοι, ‘at your leisure.’
He does not say συλήσωμεν, because he
wishes the men to take all the spoils.
Zenodotus read Τρώων ἀμπεδίον συλή-
σομεν ἔντα νεκρῶν.—νεκροὺς τεθνηῶτας,
a periphrasis like Shakspeare’s ‘dead
corse.’ The order of the words however
is against taking τεθνηῶτας as a mere
epithet. It is rather an exegetical ac-
cusative added to the verb. The form
of the participle, τεθνήκας, τεθνεώτας,
τεθνεῖωτας, is discussed at length by
Spitzner, who does not seem to remem-
ber that these are all comparatively late
forms, and that the Homeric pronuncia-
tion was due to the digamma.

72. ἐκάστου here has not the F. See
v. 792.

73. αὐτε, in their turn. Nestor’s
advice so inspirited the Greeks and so
incited them to blood, that a reaction in
their favour would soon have taken
place.—ὑπὸ, ‘by the prowess of,’ as if
βιασθέντες ὑπὸ.—ἀναλκείησι, “in martial
strength defeated,” Mr. Newman, laxly.
Literally, by their own cowardice, want
of spirit. “By cowardice unmanned,”
Mr. Wright.

εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος,
 "Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύννητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίῃ γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραίας
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλιν ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βοῦς ἐνὶ νηῷ

78. μάλιστα Τρώων, more than upon the other Trojans and Lycian allies combined. Schol. Ven. ἐγκέκλιται, ἐπικείται. φησὶ δὲ ὅτι εἰαν ὕμεις ἀπόλησθε, στραφήσεται ὁ πόλεμος καὶ ἡ βουλή.— πόνος, τὸ κατὰ τὸν πόλεμον ἔργον.

79. πᾶσαν ἐπ' ἰθὺν, 'for every effort both in fighting and in giving wise counsel.' Schol. ἐπὶ πᾶσαν ὁρμὴν καὶ τοῦ φρονεῖν καὶ τοῦ μάχεσθαι. See xxi. 303.

81. πρὶν αὐτε, 'before on the contrary they fly, and fall into the hands of the women.'—ἐμπεσεῖν with a dative, as in xii. 107, ἐν νηυσὶ μελαίνῃσιν πε εεσθαι.—ἐν χερσὶ is commonly explained, 'in their wives' embrace.' Schol. καλῶς οὐκ εἶπε πύλησιν ἢ οἰκοῖσιν, τοῦτο γὰρ εὐσχημονέστερον, ἀλλὰ χερσὶ γυναικῶν τοῦτο γὰρ ἀσχημονέστερον καὶ ἀτιμότερον. "Lest to their wives' embrace They rush in flight, and make the foemen sport," Selwyn. He may mean, that the Trojan women would tear them to pieces as cowards, if they fled back to Troy; and that this death for cowardice would be an exultation for the Greeks.

Or ironically, 'before they take refuge in the arms of their wives.'

83. ἀπάσας, alluding to πάντῃ ἐποιχόμενοι, v. 81.

86. ἀτὰρ σύ. Do you on your part (when you have sufficiently exhorted the troops with Aeneas) go to the city of Ilium &c.

87. ξυνάγουσα νηὸν, for ἐς νηὸν, as καλεῖν βουλὴν, x. 195, compared by Doederlein.—Ἀθηναίης ἐν πόλιν ἄκρῃ. The Pergamus of Troy is of course meant; but one is forcibly reminded of the Athenian Acropolis and its Parthenon, and the Panathenaic procession of the Peplus to that goddess. The whole passage is very probably the work of a rhapsodist, perhaps earlier than Aeschylus, who mentions, apparently in allusion to this, the supplication of the πέπλος in Theb. 99, as well as the offering it (φέρειν) at the statues of the gods, in Eum. 55. See ii. 549. The mention of βουλευταὶ in 114 suggests doubts, a word that does not occur again in Homer.

92. θεῖναι, sc. μεμνήσθω, i. e. θέτω.—ἐπὶ γούνασιν, the usual position for offer-

ἦνις ἡκέστας ἱερευσέμεν, εἴ κ' ἐλεήσῃ
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 εἴ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ᾔδε γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶς ἐξέμμεναι ἀλλ' ὅδε λίην 100
 μαίνεται· οὐ τίς οἱ δύναται μένος ἀντιφερίζειν."

ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110
 "Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,

ings. The figure was therefore sitting. But the Schol. takes ἐπὶ for παρὰ, for, says he, ὀρθὰ τὰ Παλλάδια κατεσκευάσται.

94. ἦνις (ἦνις), 'yearlings.' See on x. 292. inf. 309.—ἡκέστας, 'untouched by the goad.' Hesych. ἀκεντρίστους, ἀδαμάστας. Root κενσ = κεντ. Others say, for ἔκεστος, from κεστὸς, a strap or girdle (*cestus*) belonging to the yoke. The form of the word however is not easy to explain. The old reading may have been νηκέστας.

97. Doederlein (as the Schol. says that some grammarians did) punctuates thus,—ἄγριον, αἰχμητὴν κρατερὸν, μῆστωρα φόβοιο, but retains the common reading in 278. For μῆστωρ see on iv. 328.

98. κάρτιστον Ἀχαιῶν. In v. 103 Diomede is called ἄριστος Ἀχαιῶν, and he appears to share this title in common with Achilles, i. 244.

100. ἐξ ἔμμεναι Spitzner and Wolf. ἐξέμμεναι Bekker, Heyne.—λίην, 'too much,' viz. for any one to match him in strength. Cf. xxi. 488, ὅτι μοι μένος ἀντιφερίζεις.

104. κατὰ στρατόν. He was first (v. 81) to exhort the army to make a stand, and to encourage them to fight (v. 83), and then to go off to the Acropolis. The first duty he now performs.

106. ἐλελίχθησαν, 'rallied,' 'turned again.' See Lexil. p. 288.

107. φόνοιο, viz. that urged by Nestor, sup. 70.

109. ὥς ἐλέλιχθεν. The Schol. gives two interpretations, ἀντὶ τοῦ οὕτως ἐλέλιχθεν,—ἢ τὸ ὥς ἀντὶ τοῦ ὅτε. Wolf, followed by Spitzner (and Bekker, ed. 1), adopting the first of these, read ὥς ἐλέλιχθεν, while Doederlein, with Heyne, prefers ὥς in the sense of ἐπεὶ. 'They said some god must have come down from heaven to help them, they had rallied so.' In fact, ὥς in this idiom is virtually equal to ὅτι οὕτως. So inf. 166, τὸν δὲ ἀνακτα χόλος λάβεν, οἶον ἄκουσεν. Compare ἐπεὶ πέλασθεν in xii. 420, which would justify ὥς being here taken in a temporal sense.

112. Zenodotus read ἀνέρες ἔστε θοοί, καὶ ἀμύνετον ἕστει λῶβην. Schol. Ven.

ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδ' ἐ γέρονσιν
εἵπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
ἄντυξ ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο πάις καὶ Τυδέος υἱός
ἐς μέσον ἀμφοτέρων ξυνίτην μεμαῶτε μάχεσθαι. 120
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης
"τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων ;
οὐ μὴν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρῖν· ἀτὰρ μὴν νῦν γε πολὺν προβέβηκας ἀπάντων
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας. 126
δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώωσιν.

113. βεῖω, perhaps for βέβω, i. e. βῶ. See on ii. 33.

114. βουλευτῆσι. See on 87 sup. No mention was suggested above, nor is it afterwards, to these 'Councillors,' on the subject, but only to the women. Schol. πιθανῶς καὶ τοῖς βουλευταῖς φησὶν, ἵνα μὴ δοκῇ γυναῖκας μόνας ἐπὶ τοῦ στρατεύματος ὀνομάζειν. He adds (on the next line) ἐπέρρωσεν αὐτοὺς χρηστῇ ἐλπίδι· δεδίασι γὰρ ὥς παρασπονδήσαντες.

117. σφυρὰ καὶ αὐχένα are not directly governed by ἀμφί, which is rather adverbial. Schol. κατὰ τὰ σφυρὰ καὶ τὸν αὐχένα ἡ δερματίνῃ ἄντυξ αὐτὸν ἔτυπτεν. He carried the huge circular shield which protected the entire body (like that described in the *μονομαχία* of Eteocles and Polynices, Eur. *Phoen.* 1383 seqq.), and which, as he walked, struck against the lower part of the leg on one side (ἀμφί) and the neck on the other.—ἄντυξ, the rim, ἵπυς, in apposition to δέρμα.—πυμάτη ἀσπίδος, 'at the outer margin of the shield,' like οἶακος ὑστάτου νεῶς, Aesch. Suppl. 697.

119. The following episode about Glaucus, in the opinion of many critics, belonged to a distinct ballad, and embodied Lycian legends. The style and the diction throughout present many marked peculiarities. The *unappropriateness* of so long a story on a field of battle is, perhaps, of less weight as an

argument against its genuineness. Col. Mure (*Crit. Hist.* i. p. 300) calls this episode "one of the most interesting pieces of family history in the whole cycle of Hellenic tradition." The same writer allows that "the address of Glaucus to Diomed is occupied with matter altogether extraneous to the principal subject," which is not the case with most of the episodes in the *Iliad*. The Schol. Ven. informs us that some critics assigned a different place in the poem to this meeting:—μετατιθέασί τινες ἀλλαχόσε ταύτην τὴν σύστασιν. Herodotus, i. 147, says of the Ionians in Asia Minor, βασιλέας δὲ ἐστήσαντο οἱ μὲν αὐτῶν Λυκίους ἀπὸ Γλαύκου τοῦ Ἰππολόχου γεγονότας, οἱ δὲ Καύκωνας Πυλίου ἀπὸ Κόδρου τοῦ Μελάνθου. Consequently, it is easy to understand why an Ionian rhapsodist should have dwelt at some length on this subject.

120. ἀμφοτέρων, viz. the two armies. No reason is alleged why these two champions should have selected each other. The introduction of the characters is therefore somewhat abrupt.

127. δυστήνων, of ill-starred fathers. 'Only the sons of unlucky fathers face me.' Here, and here only, ἀντιώωσιν, which is elsewhere the future from ἀντιάω, is the present tense from ἀντιάω. See Lexil. p. 142.

εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκούργος 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθείς 135
 δύσεθ' ἄλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπω
 δειδιότα· κρατερὸς γὰρ ἔχεν τρόμος ἀνδρὸς ὁμοκλή.

129. οὐκ ἂν ἐγὼ γε. "This declaration of Diomed, who had just wounded two of the gods, appears somewhat inconsistent; but, be it remembered, his former conduct had been instigated by Minerva," Trollope (from the Schol.). This is only another evidence that the episode did not originally belong to this place, or to the Iliad at all.

130. υἱός. On the short syllable (ἐFδs shortened from φεFδs: φνιῶς = φυτὸς) see vii. 47.—Λυκούργος (so vulgo) is not from λύκος and ὄργη, a derivation which Spitzner inclines to approve, but from λύκος and εἶργω, analogous to *Lupercus*, from *lupus* and *arceo*. The legend is touched upon by Sophocles, Antig. 955, ξεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, Ἡδωνῶν βασιλεὺς, κερτομόις ὄργαις, ἐκ Διωνύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.

132. τιθήνας, not perhaps nurses (Hesych. τροφούς, for the nurses of Dionysus were Nymphs), but 'attendants,' viz. bacchantes. So σεμνὰ τιθηνείσθαι τέλη, Soph. Oed. Col. 1050, is 'to be worshipped (*celebrari*) with solemn rites.'

133. σεῦε (root σεF = σοF, as in σελεῖν and σοβεῖν), ἐδίωξε, 'made to hurry over.' See v. 208.—Νυσήιον, viz. ὄρος, a mountain commonly said to be in Thrace.—ἡγάθεον, 'sacred,' ἄγαν θείον.

134. θύσθλα. Schol. πάντα κοινῶς τὰ πρὸς τὴν τελετήν. Mr. Newman, "Shed on the ground their sacred gear." Most translators render it 'their thysi' (Schol. οἱ δὲ τοὺς θύρσους). It was especially forbidden to reveal the ὕργια or sacramental mysteries of Demeter and Dionysus, or to display the sacrificial implements to mortal eyes. Theocritus appears to imitate this passage, Id. xxvi. 12, Αὐτονόα πράτα νιν ἀνέκραγε δεινὸν

ἰδοῖσα, Σὺν δ' ἐτάραξε ποσὶν μαινῶδεος ὕργια Βάκχου. It is probable that the legend records the introduction of a new religion opposed by an old one. The Pelasgi, when they visited Thrace, brought with them the worship of an Indian or Eastern Dionysus. The indigenous people probably worshipped a rival rural deity, a Λυκούργος or Ἀπόλλων Νόμιος (see sup. 130. xxi. 448), perhaps with phallic rites, like the Roman *Luperci*. The name Λυκούργος would not unnaturally pass to the king who resisted and prohibited the new religion. Col. Mure (Crit. Hist. i. p. 151) remarks, "The worship of Bacchus, a Boeotian deity, is described as having met with great opposition in his native province. Among its fiercest opponents was Lycurgus, designated king of Thrace, but who is evidently, like Pentheus in the same series of fables, a type of the resistance offered by the Boeotian chiefs to the spread of those extravagant orgies. The 'divine Nyseian mountain' therefore, down which Homer describes the god with his attendants as pursued by Lycurgus, and which the licence of later mythology has transferred, not only to the barbarous Thrace, but to Syria, Arabia, India, and elsewhere, is to be sought at Nysa, a district of Mount Helicon, to which Homer applies the title of 'pre-eminently sacred.'"—For the punishment of blindness from the anger of the gods, see ii. 599.

135. βουπλήγι, 'an ox-goad;' or, according to others, 'an axe.' Hesych. βουπλήξ· μάστιξ· πέλεκυς· βουκόπος. The word was probably a provincialism. It does not elsewhere occur.

137. τρόμος. Dionysus is represented as a pusillanimous god, and as such is

τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶντες,
καί μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν οἱ ἀρούρης καρπὸν ἔδουσιν,
ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἵκηαι."
τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός
"Τυδεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεῖνεις ; 145
οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθώωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη
ὥς ἀνδρῶν γενεὴ ἣ μὲν φύει ἣ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς 150
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρῃ μυχῶ Ἄργεος ἵπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,

ridiculed by Aristophanes in the *Ranae*. In 135 φοβηθεῖς is therefore better than χολωθεῖς, the reading of Zenodotus. There is some connexion between this, and the artificial valour said to be given by wine.—ὀμοκλή, 'at the angry tone.' ἀνδρὸς is probably opposed to καίπερ θεὸν ὄντα implied.

138. τῷ, with Lyeurgus.—ὀδύσαντο, 'were displeased.' Cf. viii. 37.

140. ἐπεὶ ἀπήχθετο, 'after he had incurred the anger;' or, 'since he made himself odious to' &c.

143. ὀλέθρου πείρατα, like θανάτου τέλος, the end caused by death. Cf. vii. 402.

145. γενεήν, 'about my family,' viz. at 123. The emphasis is on this word: 'Why do you ask about *family*, a perishable thing? try rather what our valour is respectively.'

146. οἷη περ, as fickle and transient as.—τοίη δὲ, separately, is recognized by Schol. Ven., where δὲ marks the apodosis. For the simile compare xxi. 464.

147. τὰ μὲν τ'. 'Leaves, some indeed the wind sheds on the ground, while others the budding wood produces, and (i. e. when) the season of spring comes on; thus does the race of men, one produce, another cease (producing).' The

construction of this celebrated passage is less simple than at first sight it appears. The poet should have said, or rather, he meant to say, ὥς τὰ μὲν φύλλα ἄνεμος χέει, ἄλλα δὲ ὕλη φύει, οὕτω ἣ μὲν γενεὴ ἀνδρῶν φύει παῖδας, ἣ δὲ ἀπολήγει φύουσα. Aristophanes read τηλεθώοντα and ὥρη. Most of the translators render φύει in 149 'springs' or 'grows,' as if it were intransitive.

150. καὶ ταῦτα, 'even these matters,' trifling as they are, viz. about my race.—ὄφρα κ.τ.λ., supply λέξω σοι.

152. Ἐφύρῃ, Corinth. For this story see Pind. Ol. xiii. 60 seq.—μυχῶ, like *sinus* (Tac. Agric. 23), means ἐσχατιᾷ, at the further end of Argos. It is not "simply a periphrasis" (Trollope). That Homer did not know the geography of the Peloponnese is more than probable.

153. κέρδιστος, as from κερδύς, 'crafty,' whence κερδῶ, 'a cunning fox.' The substantive κέρδος follows the analogy of αἰσχος in relation to αἰσχιστος, κῦδος to κῦδιστος &c. See on iv. 171.

154. τέκετο, 'begot,' a common, but not invariable use of the middle. Eur. Herc. Fur. 1182, ἔτεκεν οὐμὸς ἱνίς, τεκόμενος δ' ἔκανε. Similarly ἔτικτεν follows here in 155.—ἀμύμονα, 'handsome.' This is undoubtedly the general sense of

αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν
 ὤπασαν, αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσειν.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα
 'τεθναίης ὦ Προῖτ', ἥ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.' 165
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσεν.

ἀμύμων in Homer, when applied to persons: see ii. 674. 876 (where Glaucus the father is ἀμύμων). sup. 22. viii. 302. xvii. 10. Apparently in the same sense Eraphus is called παῖς ἀμεμφής, Aesch. Suppl. 575. So also κάλλει ἀμώμῳ (γυναικί) Pers. 187. Here it is determined by κάλλος, but as valour, ἡνωρέη, was thought to be naturally associated with beauty, and beauty with birth (see iii. 44), ἀμύμων nearly represented the καλὸς κἀγαθὸς of the later Greeks. In primitive times, the nomination of a chieftain depended on his good looks, and the superior valour believed to be indicated by them. This fact is alluded to by Lucretius, v. 1110, 'et pecus atque agros divisere atque dedere Pro facie ejusque et viribus ingenioque. Nam facies multum valuit viresque vigentes.' Pind. Ol. vi. 76. ib. viii. 19, ἦν δ' ἐσορᾶν καλὸς, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων. Nem. iii. 19, ἐὼν καλὸς, ἔρδων τ' εὐκότα μορφᾷ. See also inf. x. 316, where Dolon is described as εἶδος κακός, and on the ugliness of Thersites, ii. 216. Applied to things, as μέγαν καὶ ἀμύμονα τύμβον, Od. xxiv. 80, ἀμύμονος αὐλῆς, &c., it means 'well-looking,' 'conspicuous,' the primary sense being 'free from disparagement,' the same as ἔμωμος.

157. Προΐτος, king of Tiryns, to whose court Bellerophon had fled for the murder of a noble Corinthian, Bellerus (whence the name *Bellerophontes*, like Ἀργειφόντης), but Proetus had expelled him ἐκ δήμου, i.e. from the Argive state, because his wife Antea (Sthenoboea) had become enamoured of him.

159. ἐδάμασσειν, scil. αὐτοὺς, τοὺς Ἀρ-

γείους. Kings, as Hesiod says, are ἐκ Διός, Theog. 96. On δαμάζειν in this sense see iii. 183.

160. ἐπεμήνατο, 'was desperately enamoured of.' ἐπιμαίνεσθαι is a strong word, peculiarly used in this sense. Theocr. ii. 48, Ἴππομανὲς φυτὸν ἐστὶ—τῷ δ' ἐπι πᾶσαι καὶ πῶλοι μαίνονται ἐν οὖρεσι καὶ θοαὶ ἵπποι. But the aorist ἐπιμήνασθαι probably belongs to a post-Homeric period. Theocr. xx. 34, οὐκ ἔγνω δ' ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βῶτα. The story seems in truth but a variety of the tale of Phaedra's love for the chaste Hippolytus, and of Potiphar's wife for Joseph at the court of Pharaoh.

162. ἀγαθὰ φρονεῖν, 'to be chaste,' is a notable expression. Hor. Carm. iii. 7. 13, 'Ut Proetum mulier perfida credulum Falsis impulerit criminibus nimis Casto Bellerophonti Maturare necem refert.' Juv. x. 324, 'Sed casto quid forma nocet? Quid profuit immo Hippolyto grave consilium? Quid Bellerophonti?'—δαΐφρονα, which elsewhere means 'warlike' (see ii. 23), here appears to mean 'prudent.' Hesych. δαΐφρων συνετός, πολεμικός, τὰ πολέμια φρονῶν.

164. τεθναίης. An irregular expression, intermediate between τέθναθι, ἥ κτάνε, and τεθναίης ἂν, εἰ μὴ κτάνοις. The sense is, 'If you do not kill him, he will kill you, in order to get possession of me.' Schol. εἰ γὰρ ἐμὲ ἤθελε βιάσασθαι, οὐδὲ σοῦ φέισεται. "Perish thyself, or slay Bellerophon," Mr. Wright.

165. ὥς μοι, i.e. ὥς μοι, a rare elision. See i. 170.

166. οἶον. See sup. 109.

κτείνειν μέν ῥ' ἀλέεινε (σεβάσσατο γὰρ τό γε θυμῷ),
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δείξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἵξε Ξάνθον τε ρέοντα,
 προφρονέως μιν ἔτιε ἄναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρυσεν.

167. *σεβάσσατο*. Because *ξένοι* were *ἱεροί*. Cf. inf. 417.

168. *σήματα λυγρά*. Much has been written on this celebrated passage, to show that writing at this early period was unknown, and that some kind of hieroglyphics, or cypher-writing, must here be meant. The subject has been discussed in the fullest manner by Wolf in his *Prolegomena*, § xix. The word *δείξαι*, in v. 170, as Wolf observes, is rather suited to the idea of a picture than a written letter. Wolf's opinion is against real writing being meant. Doederlein however well remarks that *γράφας θυμοφθόρα πολλά* probably means 'having written many slanders calculated to prejudice his father-in-law against Bellerophon;' for that *πολλά* would not have been used of mere marks or cyphers. He cites *θυμοφθόρα φάρμακα* from Od. ii. 329, which he interprets 'drugs causing madness.' (But he should have added the verse next following, which shows the real object of these drugs, *ἐν δὲ βάλη κρητῆρι, καὶ ἡμέας πάντας ὀλέσση*.) Here *ὅφρ' ἀπόλοιτο* may very well mean, 'in order that he might come to his death by the dislike and indignation of his father-in-law (Iobates, or Amisodarus, xvi. 328, the father of Antea) against him.' Lord Derby renders it, "with tokens charg'd Of dire import, on folded tablets trac'd." Prof. Selwyn, "bearing notes of ill, Dark hints in tablet folded secretly." Mr. Wright, "with folded tablets sealed Of fatal import." The most obvious sense of *πίναξ πτυκτὸς* is 'a folded letter,' or at least 'thin pieces of wood (*pugillares*) made double.' Most of the old commentators however understood it of a wooden tablet. Compare Aesch. Suppl. 923, 4, *ταῦτ' οὐ πίναξιν ἐστὶν ἐγγεγραμμένα*, Οὐδ' ἐν πτυχαῖς βίβλων κατασφραγισμένα (where the latter verse is

probably spurious). On the whole it is likely that the poet describes some kind of writing on a *πίναξ*, whatever meaning is to be given to the word *σήματα*, which is quite uncertain. See vii. 175. From the context one might infer that the *σῆμα* or *σήματα* was not concealed, but the *θυμοφθόρα πολλά* were only for the private eye of the Lycian chief. This view however is not unconnected with the opinion that the whole passage about Glaucus and Bellerophon is of a post-Homeric date. It is probable, on this ground, that *σῆματ' ιδέσθαι*, not *σῆμα* *ἰδέσθαι*, is the true reading in 176, where *σῆμα* in the singular adds to the difficulty. (It occurs however also in 178, and *ὅττι* better suits the singular.)

171. *ἀμύμονι πομπῇ*, 'the safe convoy.' Schol. *αἰσίοις οἰωνοῖς*. So *πέμπειν ἀμέμπτως* in Soph. Phil. 1465, with which compare Aesch. Suppl. 129. Mr. Newman wrongly refers this to the absence of magic or sorcery; and his reference to ix. 128 is inappropriate, for there *ἀμύμων* has the usual sense of 'beautiful,' applied to embroidery.

172. *ρέοντα*, Schol. *ρευματώδη*. See v. 479. Sir Charles Fellows says (*Travels in Lycia*, p. 434), "The river Xanthus is one of the most powerful, wild, and unmanageable streams I ever saw; the volume of water is very great, far exceeding that of the Thames at Richmond; the stream rushes probably at the rate of five miles an hour." In p. 416, where he shows that Homer probably confounded the Xanthus in Lycia, with a Xanthus, also called Scamander, in the Troad (*ποταμὸς δινῆεις*, viii. 490), he says that the yellow colour of the waters gave rise to the name.

174. *ἐννέα βοῦς*. He slaughtered an ox per diem for the entertainment of his guest. See Herod. i. 133. Ar. Ach. 85. It seems to have been the regular custom

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,
 ὅττι ρά οἱ γαμβροῖο πάρα Προΐτιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ρά Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεῖουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαιεν·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον. τοῖ δ' οὗ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,

not to ask a guest his name or business before the tenth day of his sojourn.

177. φέροιτο is the passive.

179. Hes. Theog. 319, ἥ δὲ Χίμαιραν ἔτικτε πνέουσαν ἀμαιμάκετον πῦρ (where see the note). Dr. Donaldson (*New Cratylus*, § 472) derives ἀμαιμάκετος, 'irresistible,' from μαϊμάσσω, 'to move rapidly:' but it seems more correct to say that it is formed from the reduplicated root *μαι* or *μαF*. The distich 181, 2 occurs likewise in the present text of the Theogony, 323, 4. The Schol. must have had a different text of Hesiod, for he says Ἡσίοδος δὲ ἡπατήθη τρικέφαλον αὐτὴν εἰπών.

183. θεῶν τεράεσσι. The miraculous bit for taming Pegasus, described in Pind. Ol. xiii. 65, appears to be meant. But it is remarkable that no distinct mention is here made of Pegasus, which both Pindar and Hesiod describe.

184. Σολύμοισι. Pind. Ol. xiii. 90, σὺν δὲ κείνῳ (viz. with the aid of Pegasus) καὶ Χίμαιραν πῦρ πνέοισαν καὶ Σολύμους ἔπεφνεν. Cf. Od. v. 283, ἐκ Σολύμων ὀρέων. Hesychius calls this people ἔθνη Σκυθῶν. Others place them in the mountainous parts near Lycia. Tacitus, Hist. v. 2, speaks of the Solymi as 'car-

minibus Homeri celebrata gens.' Herod. i. 173, τὴν γὰρ νῦν (γῆν) Λύκιοι νέμονται, αὐτὴ τὸ παλαιὸν ἦν Μιλύας, οἱ δὲ Μιλύαι τότε Σόλυμοι ἐκαλέοντο. Where Mr. Blakesley remarks, "Some have thought that these *Solymi* were the 'ancient Lycians,' whose language has been recently recovered. This can hardly be the case unless the *Τερμίλαι* and *Σόλυμοι* are identical."

186. ἀντιανείρας, see iii. 189. Whether 'fighting like men,' or 'facing men in the fight,' or even 'averse to wedlock,' Ἀμαζόνων στρατὸν στυγάνωρ, Aesch. Prom. 743, seems uncertain.

187. ὕφαιεν (viz. the father-in-law of Proetus), 'planned,' like μήδεα ὕφαιεν, iii. 212.—ἀνερχομένῳ, 'as he was returning.' An ancient variant was ἀπερχομένῳ or ἐπερχομένῳ.

191. θεοῦ γόνον. Bellerophon was said to be really the son of Poseidon. See Pind. Ol. xiii. 69, and Dr. Donaldson's note. The king inferred this from the prowess and marvellous preservation of Bellerophon from dangers. The connexion of the hero with Poseidon, Glauco, and Corinth, seems to indicate that the legend was more or less associated with maritime affairs.

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὴν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 195 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
 ἦ δ' ἔτεκεν τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 *Ισανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητιέτα Ζεὺς,
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 200 ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,
 ἦ τοι ὃ καπ πέδιον τὸ Ἀλῆιον οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 *Ισανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·

192. αὐτοῦ, 'there in Lycia.'—ἦν, pronounced with the sibilant digamma. See on v. 71. The Romans used *tis* and *sis* for *tuus*, *suis*, &c.—δίδου, 'offered in marriage,' to be distinguished from the aorist δῶκε following. Her name was Alcimedusa or Pasandra (Schol.).

194. τέμενος τάμον. Schol. ὡς τῶν δεινῶν δι' αὐτοῦ ἀπηλλαγμένοι.

195. φυταλιῆς, 'of vineyard (or planted ground) and corn land.' The genitive depends on τέμενος. See ix. 578. The order, according to Spitzner, is, φυταλιῆς καὶ ἀρούρης τέμενος, ἔξοχον ἄλλων, καλόν. "*Lycii ei assignarunt rus arbustorum et agri (?) plenum, insigne, egregium.*" Translate; 'Moreover, the Lycians assigned him a plot of land, superior to other (plots), a fine one, of planted land and arable producing wheat.' The phrase also occurs, in conjunction with νέμεσθαι, 'to occupy,' 'to have as his own,' in xii. 313.

199. Σαρπηδόνα. Herodotus, i. 173, calls Sarpedon and Minos the sons of Europa, following, as Mr. Blakesley observes, a different legend from that in the Iliad.

200. καὶ κείνος ἀπήχθετο appears to mean κείνος (viz. Bellerophon) καὶ ἀπήχθετο. So καὶ appears to be used in Hes. Opp. αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, where no other γένος had been mentioned before. The reason of

the god's enmity does not appear; but it was shown in the early death of his two children. The legend probably records some one who was seized with melancholy madness, and became a wanderer in a barren wilderness of Cilicia. The Alcian plain is mentioned by Herodotus, vi. 95. It is clear the poet derives the name from ἄλη or ἀλάσθαι. But it appears to take the digamma; and the article prefixed is certainly post-Homeric. Some of the grammarians read Ἀλῆϊον, which Spitzner attributes to a false etymology, ἀπὸ τοῦ τοὺς ἄλας ἐκεῖ πῆγνυσθαι. Rather, perhaps, the aspirate remained from the digamma, and the derivation from ἄλας was suggested by it. The ancient form would be πεδίον Φαλέριον, pronounced with both F and λ doubled. Hesychius explains it 'cornless,' in which sense ἀλῆιος occurs in ix. 125. But the real derivation cannot be ascertained.—Cicero renders these two verses in Tusc. Disp. iii. 26, 'Qui miser in campis maerens errabat Aleis, Ipse suum cor edens hominum vestigia vitans.' So σὴν ἔδει κρᾶδιν, v. 128. Ar. Vesp. 286, ἀνίστασο, μὴδ' οὕτως σεαυτὸν ἔσθιε. ib. 374, ποιήσω δακεῖν τὴν καρδίαν.

204. Σολύμοισι. They perhaps rose against the son because they had been defeated by the father, sup. 184.

205. τὴν δέ, viz. Laodamia, who per-

πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μέγ' ἄριστοι
ἐν τ' Ἐφύργῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."

ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.
"ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215
Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξεῖνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας.
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
Οἶνεὺς μὲν ζωστήρα δίδου φοῖνικι φαεινόν,
Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἑόντα
κάλλιφ' ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν, ὃν κε θεός τε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνῃαι.

haps died in childbirth. Schol. *χολωσαμένη ἴσως διὰ τὰς Ἀμαζόνas.*

215. *πατρώϊος*, of my father Tydeus. Oeneus was the father of Tydeus, but he appears to have outlived his son; hence Diomedes remembers only his grandfather's hospitality to Bellerophon.

217. *ἐρύξας*, detaining him in his house. Cf. sup. 192.

219. *φοῖνικι*. Perhaps what we still call *red morocco*; or the belt may have been studded (*παναίολος*) with bosses of ivory stained red; see iv. 141. vii. 305.

221. *μιν*, viz. the cup. These *ξείνια* were religiously kept as heirlooms in a family.

222. *οὐ μέμνημαι*, as if he intended to add *ὄρων*. Doederlein would supply *ξεῖνον Βελλεροφόντου γεγενῆσθαι*. The Schol. compares ix. 527, *μέμνημαι τότε ἔργον ἐγὼ πάλαι*.

223. *ἐν Θήβῃσιν*. At the Argive invasion of Thebes under Tydeus, who had married a daughter of Adrastus king of Argos, and Polynices. See iv. 378. This was the subject of the Cyclic Thebaid, and the source of the well-known tragedies. Diomedes was traditionally king of Argos (Eur. *Orest.* 898, *Od.* iii. 180), and led the people from that city, Il. ii. 559, having inherited it from Adrastus.

224. *ξεῖνος*, the host, entertainer, at Argos (Diomedes's kingdom), a central city (*μέσσω*) of Peloponnese; and you, Glaucus, will be my host whenever I visit Lycia.

226. *δι' ὀμίλου*, Schol. *διὰ πάσης τῆς μάχης*.—*καί*, i. e. as well as giving up our present intention of a *μονομαχία*.

228. *πόρῃ*, viz. *κτείνειν καὶ συλᾶν*.

τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οὔδε
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι." 230

ὥς ἄρα φωνήσαντε, καθ' ἵππων αἵξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἐνθ' αὖτε Γλαύκῃ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235
χρύσεια χαλκείων, ἐκατόμβοι' ἑννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
καὶ πόσιος. ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείησ' πολλῇσι δὲ κήδε' ἐφήπτο.

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ

230. ἐπαμείψομεν, 'let us give in exchange.' As usual, ἀμείβειν is to *give*, ἀμείβεσθαι to *take* in exchange. The variant ἐπαμειψόμεθ' would require ἀλλήλων. The ἐπὶ gives the sense of reciprocity, as in ἐπιγαμία, ἐπιμαχία &c. So ἐπήμοιβοι ὀχῆες xii. 456. cf. inf. 339. In xvii. 192, ἐντε' ἄμειβεν is simply 'changed (not 'exchanged') arms.' Compare Arist. Eth. Nic. v. 9. 7, ὁ δὲ τὰ αὐτοῦ διδούς, ὥσπερ Ὀμηροῦς φησι δοῦναι τὸν Γλαῦκον τῷ Διομήδει, Χρύσεια κ.τ.λ., οὐκ ἀδικεῖται' ἐπ' αὐτῷ γάρ ἐστι τὸ διδόναι. Plat. Symp. p. 219, Α, οὐκ ὀλίγω μου πλεονεκτεῖν διανοεῖ, ἀλλ' ἀντὶ δόξης ἀλήθειαν καλῶν κτᾶσθαι ἐπιχειρεῖς, καὶ τῷ ὄντι χρύσεια χαλκείων διαμείβεσθαι νοεῖς.

ib. οὔδε, the armies on both sides.

233. πιστώσαντο, 'pledged friendship with each other,' 'ratified a mutual engagement.' See xxi. 286, χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.

234. ἐνθ' αὖτε, *tunc autem*, &c.—πρὸς Τυδείδην, cf. Plat. Phaed. p. 69, Α, ἡ ὀρθὴ πρὸς ἀρετὴν ἀλλαγή.—χρύσεια κ.τ.λ., Martial, ix. 94, 'Tam stupidus nunquam nec tu, puto, Glauce, fuisti, χάλκεα donanti χρύσεια qui dederas.' Perhaps by τεύχεα only the *shields* are meant. Why Homer mentions this disadvantageous change, is not clear. "The words imply simply that the superior value of his armour above that of Diomed never entered his mind; and the fact is attributed, according to the custom of the times, to the agency of

Jupiter." Mr. Trollope; who illustrates ἐξέλετο, 'took away,' from xvii. 470. xix. 137. "The burlesque turn given to the act of chivalrous courtesy which otherwise so gracefully terminates the encounter, though conceived in the spirit of Homer, is not so favourable a specimen of his art." Col. Mure, vol. ii. p. 49. See the same writer's remarks on this episode in vol. i. p. 299.

237. Ἐκτωρ κ.τ.λ. See sup. 113.—φηγὸν, see v. 693. ix. 354. Here, as in other places, the Scaean gates are connected with the oak-tree.

239. εἰρόμεναι (here used as a present), 'asking about.'—ἕτας, *socios, populares*. The word has the written digamma, *Fétas*, in the *Tabula Eliaca*. See on vii. 295.

241. πάσας. His courtesy is shown by replying to all. There was an ancient variant πᾶσι μάλ'.—κήδεα, *πένθος*, mourning for relations.—ἐφήπτο, 'were tied up,' i.e. fixed or destined. Compare ii. 15. The sense is, 'but for many their anxiety was vain, for their friends were dead.' This distich however is perhaps interpolated, and the latter phrase borrowed from *πείρατ' ἐφήπται*, vii. 402. Mr. Newman, "But grief was held in store for many." Lord Derby, "For deep the sorrows that o'er many hung."

243. ξεστῆς, made of cut and squared stone. The αἰθούσαι seem to have been open corridors or porticoes, so arranged and constructed as to admit the sun;

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν— 250
 ἔνθα οἱ ἠπιόδωρος ἐναντίη ἦλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;

a kind of verandah, perhaps, not very unlike the Roman *pergula*. Late researches have shown that they were retained long afterwards in the houses of central Syria. This, with several passages in the *Odyssey*, especially vii. 84—132, is a *locus classicus* on the heroic palace of the Homeric age. As with the Roman *atrium* and its side *cubicula*, so this Greek palace seems to have had sleeping-rooms ranged on each side of the principal hall. Whether αὐλή here is the fore-court or front enclosure, or the actual hall, is not clear. The latter meaning is commonly believed to belong to a later age. In *Od.* i. 425, ὅθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο, the epithet περικαλλῆς better suits the inner hall than the outer court. What is there added, περισκεπτῶ ἐνὶ χώρῳ, taken in connexion with ὑψηλός, perhaps indicates a wide prospect from an upper window, balcony, or even the roof. On the whole, one cannot help thinking that αὐλή in the present passage corresponds rather to the Roman *atrium*. In ix. 472, on the other hand, the αὐλή appears to be the walled enclosure, πρόδομος the *atrium*, and θάλαμος to be an inner chamber directly behind it. These discrepancies make it probable that the two passages are not really of the same date. Here, apparently (cf. 247) on one side of the αὐλή (for ἐν αὐτῷ ἔνεσαν, v. 243, shows that these chambers were an integral part of the palace, and not external to it), were fifty θάλαμοι, on the other only twelve. These latter were τέγροι, ‘roofed,’ perhaps as contrasted with the open αὐλή, and they were also ἐνδοθεν αὐλῆς, which

seems to imply that the chambers of the sons of Priam were exterior to it.

247. ἐτέρωθεν ἐναντίοι, ‘on the other side and directly opposite.’ The intention of the poet would seem to be, that the married sons of Priam occupied one side, the unmarried daughters the other. It may be questioned if 249, 50 are rightly repeated here. For the δώδεκα τέγροι ought not to be described in precisely the same terms as the πεντήκοντα θάλαμοι, viz. as equally πλησίοι δεδμημένοι &c. They were probably much larger and more ornamental. One cannot easily assent to Mr. Trollope’s view, that “the adjective τέγροι is nothing more than an ornamental epithet to complete the line.” He applies the same doctrine to ἠπιόδωρος in 251, which the Schol. better explains by ἡπια καὶ πρῶα (τοῦτέστι πραῦντικά) δωρουμένη κατὰ τὴν παιδοτροφίαν. The ancient explanation of τέγροι is ὑπερφῶι, ἐπὶ τοῦ στεγούς ὠκοδομημένοι.

252. ἐσάγουσα. The Scholiasts explain this εἰσπορευομένη πρὸς Λαοδίκην. “Leading,” “conducting Laodice,” Trollope, and so Newman. The natural sense clearly is ‘as she was bringing in Laodice,’ viz. into the palace; and it may be questioned if the Greek can mean any thing else. Perhaps the word ἐναντίη too strictly interpreted suggested that Hecuba must have gone out, just as Hector was coming in. But it may well mean, that both were coming towards the palace from opposite directions.—For Laodice see iii. 124. Schol. εἰσφεῖ γὰρ πρὸς Λαοδίκην, ἐπεὶ ταύτη ὁμοιωθεῖσα ἡ Ἀφροδίτῃ τὴν Ἑλένην ἐπὶ τὸ τεῖχος ἐξήγαγεν· νομίζουσα γὰρ ὄντως

ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν 255
 μαρινάμενοι περὶ ἄστρῳ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, εἴ κε πῆσθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὡς τύνη κέκμηκας ἀμύνων σοῖσι ἔτησιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ
 "μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογνιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 χερσὶ δ' ἀνίπτῃσιν Διὶ λειβέμεν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφεί Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τίς τοι χαριέστατος ἤδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,

εἰς τὸ τεῖχος ὑπὸ τῆς Λαοδίκης ἀπῆχθαι, εἰσῆι τὴν αἰτίαν τῆς ἐξόδου πολυπραγμονήσασα.

255. ἦ μάλα δὴ κ.τ.λ. Doederlein makes this clause a separate question; but perhaps it is Hecuba's answer to her own inquiry;—'Ah! I see you are hard pressed, and have come to the gods to offer your prayers.' Others understand it as a kind of taunt, 'What! you come here to pray when the enemy is hard pressing the city!'—*δυσώνυμοι*. Schol. οὐδὲ γὰρ οὐδὲ τὸ ὄνομα αὐτῶν ὀνομάζειν θέλει, ὡς καὶ ἡ Πηνελόπη κακοῦλιον οὐκ ὀνομαστήτην (Od. xix. 260). Cf. inf. xii. 116.

257. ἐξ ἄκρης πόλιος ἀνασχεῖν χεῖρας.

260. ὀνήσῃαι, sc. ὡς ἂν καὶ αὐτὸς ὀνήσῃ. In the common reading κ' αὐτὸς, the κ' is for κε, not καί. Or we may take this for the epic subjunctive use = ὕναιο ἂν. Cf. i. 137. iii. 417.—*κεκμηῶτι*, 'tired,' as in xxiii. 232. Od. x. 31. The next line may have been added by a rhapsodist. A single sententious verse seems a better close to the speech.

264. ἄειρε, 'bring.' Schol. Ven. ἀντὶ τοῦ πρόσφερε, δίδου. A common use of αἶρε in Attic writers, e.g. Ar. Pac. 1.

The translators generally render it "pour" or "raise." Prof. Selwyn rightly gives "No gladsome wine, dear Mother, bring for me."

265. ἀπογνιώσης, unman, debilitate me. Probably he means, that he may be tempted by fatigue to drink too much, and so become unfit for duty. Or he may have thought that this would be the penalty of neglecting a religious ceremony. Schol. μὴ ὀργὴν τινα λάβοι παρὰ θεῶν διὰ τοῦτο. Plato, Cratyl. p. 415, μὴ λίαν, ᾧ δαιμόνιε, ἀκριβολογοῦ, μὴ μ' ἀπογνιώσης μένεος. Hesych. ἀπογνιώσης· ἀσθενεῖ ἢ χαλὸν ποιήσης.

266. This verse occurs also in Hes. Opp. 724.—οὐδέ πη ἔστι, 'and it is a thing not to be thought of, that one should offer a prayer to Zeus, all smeared with gore and filth.'

270. θύῃ probably expresses all the sacrificial offerings, including incense. So θύῃ πρὸ παίδων Aesch. Eum. 799, means τέλη generally. The next eight lines occurred before, 90—7. The repetition of 269 in 279 makes it likely enough that the whole passage 269—278 has here been inserted by the rhapsodists.

καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, εἴ κ' ἐλεήσῃ 275
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 εἴ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις
 ἔρχεν· ἐγὼ δὲ Πάρην μετελεύσομαι ὄφρα καλέσσω, 280
 εἴ κ' ἐθέλῃ εἰπόντος ἀκουέμεν. ὥς δέ οἱ αὔθι
 γαῖα χάνου· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,
 φαίην κεν φίλον ἦτορ οἰζύος ἐκλελαθέσθαι.' 285
 ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηώεντα,
 ἔνθ' ἔσαν οἱ πέπλοι, παμποίκιλα ἔργα γυναικῶν

281. ἀκουέμεν, πείθεσθαι. Vulg. ἐθέλησ', but if the passage be of genuine antiquity, the reading must have been εἴ κ' ἐθέλῃ *Φειπόντος κ.τ.λ.* The same doubt applies to ἔσαν οἱ and παμποίκιοι ἔργα inf. 289. But, as above remarked, the whole affair of the Peplus in connexion with Athene seems to belong to Attica.

ib. Vulg. ὥς κε κ.τ.λ. As κεν is not properly used with a true optative (of wishing), we might render this literally, 'How (if he met with his deserts) the earth would then and there open to swallow him!' But this is *virtually* a wish, just as πῶς ἂν often means 'would that' &c. [Bekker, ed. 2, gives ὥς δέ.] Cf. iv. 182, τότε μοι χάνου εὐρεῖα χθών.

282. Ὀλύμπιος ἔτρεφε. He does not say σὺ ἔθρεψας, lest he should hurt his mother. Schol.

285. ἐκλελαθέσθαι. See on ii. 600. Translate, 'that my heart had been made to forget its sorrows.' Vulg. φρέν' ἀτέρπου οἰζύος. The patriotism of Hector is made to appear by his strong condemnation of an uxorious brother who had betrayed his country for a woman's sake.

287. ἀόλλισσαν, convened, summoned, collected. Like ἀολλής, this word contains the α = ἄμα (as in ἄλοχος, ἄπας, &c.) and εἴλειν or εἰλεῖν, and therefore stands for ἀφελ- or ἀφελ-.

288. κηώεντα. Schol. τὸν τεθυμνωμένον· εἴρηται δὲ παρὰ τὸ κῆαι, ὃ ἐστὶ καῦσαι, τὰ θυμιάματα. The long vowels show that this is a post-Homeric form. The root is καF, as in καίω, and the old spelling was perhaps καFFιόεντα. Compare the equally changed forms κητώεσσιν ii. 581, and μεγαλήτει πόντῳ for μεγακαFFετι, 'the deep-basin'd sea.' See also on xi. 600. We have θαλάμῳ κηώεντι in iii. 382 (where see the note), and κηώδης for καFFώδης inf. 483.—For this verse the Schol. records another as the reading of Aristarchus, ἥ δ' εἰς οἶκον ἰοῦσα παρίστατο φωριαμοῖσιν. The θάλαμος in the heroic times seems to have been the repository of the most valuable family possessions.

289. οἱ is clearly the dative, which however is nearly always *Foi*. We might read ἔνθ' ἦν οἱ κ.τ.λ., as in Hes. Theog. 321, τῆς δ' ἦν τρεῖς κεφαλαί, where ἦν seems to be used for ἦσαν. For the vulg. παμποίκιοι Dr. Donaldson (*New Cratylus*, p. 223) proposes παμποίκιλα *Φέργα*, but seems to think *oi* of the article, which would here be a solecism. For the sake of distinction Aristarchus wrote ἔνθ' ἔσαν οἱ.—These four lines (289—92) are quoted by Herodotus, ii. 116, as from the *Διομήδεος ἀριστέῃ*, which though now the title of the *fifth* book, anciently included part of the

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδής 290
 ἦγαγε Σιδονίην, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἐν ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν, ἔκειτο δὲ νεΐατος ἄλλων. 295
 βῆ δ' ἵεναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλιν ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
 τὴν γὰρ Τρῳῆς ἔθηκαν Ἀθηναίης ἰέριαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ.
 “ πότνι Ἀθηναίη, ῥυσίπολι, δῖα θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτόν

sixth. He mentions however the Iliad by name;—κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι—πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων Ἑλένην τῇ τε δὴ ἄλλῃ πλαζόμενος καὶ ὡς ἐς Σιδῶνα τῆς Φοινίκης ἀπῆκετο.

291. ἐπιπλῶς. The Schol says this is for ἐπιπλώσας, but it is the second aorist participle as if from πλώμι (πλόφειμι or πλέφειμι), like γνούς from γνῶμι (γνώφειμι). Similar is ἰαχῶς in ii. 316.

293. φέρε. So Aesch. Eum. 55, alluding to the same offering of the peplos, καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιος, &c.

295. ἀπέλαμπεν. It may have been of a glossy material, such as that described in Od. xix. 233, or perhaps worked with gold thread. But it has been supposed with much probability that the ancient peplos was not very different from the modern 'India shawl.'

ib. νεΐατος. See x. 10, and on v. 539. It was placed at the bottom as being most choice and least in use. Compare *arcanus* from *arca*.—μετεσσεύοντο, 'hurried after (or with) her.' Cf. ἐπεσσεύοντο δὲ λαοί, ii. 86.

297. αἱ δ' ὅτε. We should expect for the apodosis, εἰσῆλθον θύρας. To avoid making αἱ merely the subject of ἵκανον, some read ἄλλ' ὅτε κ.τ.λ. (Schol.)

300. ἔθηκαν. This form of the plural, for ἔθεσαν, is probably post-Homeric. Cf. xxiv. 795. The priestess seems to have been elected by general vote of the people, not by ballot or hereditary right (Schol.). According to the common accounts Theano was the sister of Hecuba. See v. 69. xi. 224.

301. ὀλολυγῇ. This was the sacrificial cry of women, especially at a sacrifice, and one of good omen. Aesch. Theb. 257, ὀλολυγῶν ἱερὸν εὐμενῇ παιώνισον, Ἑλληνικὸν νόμισμα θυστάδος βοῆς. See also Ag. 28 and 577. Schol. φωνὴ αὐτῇ γυναικῶν εὐχομένων θεοῖς.

304. εὐχομένη κ.τ.λ. 'Speaking aloud, she uttered a prayer,' &c. But it may be a mere redundancy, as Aesch. Theb. 630, οἷας ἀρᾶται καὶ κατεύχεται τύχας. The Schol. remarks that prayers were officially offered for individuals by the priest or priestess of the god, even when the party is present for whom they are made; as Chryses prayed to Apollo though Ulysses was present in i. 450.

305. ῥυσίπολις Παλλὰς, Aesch. Theb. 121. Vulg. ἐρυσίπολι.

306. ἄξον δὴ ἔγχος. Virg. Aen. xi. 483, 'Armipotens belli praeses, Tritonia Virgo, Frange manu telum Phrygi prae-donis, et ipsum Pronum sterne solo, por-

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, εἴ κ' ἐλεήσῃς
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310

[ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.]

ὥς αἰ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315

οἷ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλι ἄκρῃ.
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρός
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

τὸν δ' εὖρ' ἐν θαλάμῳ περὶ κάλλιμα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφύωντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.

tisque effunde sub altis; where 'effunde' shows the poet understood the passage of Diomedes being thrown from his chariot.

309. ἦνις κ.τ.λ. See sup. 94.

311. ἀνένευε, 'refused the prayer.' This verse was rejected by some of the ancient critics.

312. In the famous episode that follows of the meeting of Hector and Paris, there are many peculiarities,—not to call them indications of a later style. Generally, the tone of the passage rather partakes of the feeling of the Odyssey, which is so remarkable for its sketches of female character.

ib. The βα in this verse, as in 314 and 323, is purely otiose; but it is difficult to find any fixed law respecting the use of this particle, which in ordinary cases denotes some sequence either of time or effect.

316. Paris had not merely a θάλαμος in the royal palace, but a separate establishment of his own in the Acropolis. It will be observed that his character is always that of the man of taste. He has a handsome wife, a beautiful house, and beautiful tapestry, sup. 290. His very arms are decorated, inf. 321, and

they are also kept bright and beautiful. The Schol. calls him ἀβροδίαιτος and καλλωπιστής. As Col. Mure well expresses it (vol. i. p. 359), "Paris and Helen are the beau and the belle; the man of fashion and the woman of pleasure, of the heroic age."

320. πόρκης, a ring or hoop securing the head to the shaft. See viii. 495, where these lines (318—20) are repeated. For χρύσεος see on iv. 3.

321. περὶ—ἔποντα, tractantem, handling, manipulating. (Vulg. περικαλλέα.) 'To be busy about' is the primary sense of ἔπειν, whence ἐπεσθαι, 'to make oneself an attendant on another,' and so διέπειν = διοικεῖν in i. 166.

322. Doederlein rightly places a stop after θώρηκα.—ἀφᾶν is ἅπαξ εἰρημένον, 'to handle,' 'polish.' Schol. ψηλαφῶντα. Spitzner edits ἀφύωντα, comparing ἀφάσσω. Bekker gives ἀφύωντα, the common reading. Some of the ancients read φύωντα, i. e. λαμπρύνοντα, as if from φάω, 'to make bright.'

323. μετ' ἄρα. See sup. 312. Qu. μετὰ ἥς κ.τ.λ., or Ἀργεῖη Ἑλένη δὲ μετὰ κ.τ.λ. We may note the unusual κέλευεν ἔργα τινί, for διατάσσειν or ἐπι-

τὸν δ' Ἑκτωρ νείκεσσε ἰδὼν αἰσχροῖσι ἐπέεσσιν. 325

“δαιμόνι, οὐ μὴν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος

μαρνάμενοι, σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

ἄστυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,

ὅν τινα πον μεθιέντα ἰδοῖς στυγεροῦ πολέμοιο. 330

ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται.”

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής

“Ἑκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,

[τύνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μεν ἄκουσον.]

οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335

ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπείσθαι.

νῦν δέ με παρειποῦς ἄλοχος μαλακοῖσι ἐπέεσσιν

ῥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῷ

λῶιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.

τάσσειν. Schol. τὸ ἔργα ἀντὶ τοῦ περὶ τῶν ἔργων.

326. χόλον τόνδε. He pretends to assume that Paris must have quarrelled with the citizens, since he declines to fight for them. There may have really been some sulkiness on his part, in consequence of the citizens proposing to surrender Helen. Doederlein thinks that Hector wishes to attribute some better motive than the disappointment of defeat. Schol. Ven. μήποτε (fortasse) ἀκούων τοὺς Τρῶας καταρᾶσθαι αὐτῷ ἐχολοῦντο· ἀμείβεται γοῦν, οὗ τοι ἐγὼ (κ.τ.λ. inf. 335).

328. σέο δ' εἵνεκ', 'and it is on *your* account that' &c.

329. μαχέσαιο. 'You would even fight with another, if you saw him remiss in the war; (yet you will not yourself fight for your country).—ὅν τινα ἴδοις, *quem vidisses*. So Aristarchus for εἴ τινα. —ἀμφιδέδη, 'has been kindled round.' Cf. ii. 93. For μεθιέντα τινός see on iv. 234.

331. θέρηται, 'be warmed with,' i. e. be consumed by. See xi. 667. So πυρὸς θερῶ, Od. xvii. 23. Doederlein would supply some equivalent dative, as θερμασι. The Schol. supplies ὑπὸ, but this class of genitives has a wide use in Homer, e. g. κονίοντες πεδίοιο, λελουμένος ὠκεανοῖο, πρῆσαι πυρὸς θύρετρα ii. 415, πυρὸς μειλισσέμεν vii. 410, and it is probable that the doctrine of an ellipse

in all such cases is but a shift of grammarians to explain a difficulty. Hector says this to frighten Paris, by hinting that he may himself perhaps suffer through his own apathy.

335. νεμέσσι. So Bekker and Spitzner for the vulg. νεμέσσει (i. e. νεμέσει), from the Scholia.

336. ἄχρ' προτραπείσθαι, 'to indulge my grief.' An obscure expression. Schol. εἴξει τῇ συμφορᾷ, but others took ἄχρ' for διὰ τὴν λύπην, and explained προτραπείσθαι by ἀποτραπήναι τῆς μάχης, or μείναι καὶ κατακλιθῆναι. It appears to mean 'to turn towards,' i. e. to yield to the dictates of any emotion. By ἄχος he means the vexation of his defeat. Prof. Selwyn renders it, "my grief will have its way."

337. παρειποῦσα, 'having talked me over.' He purposely says μαλακοῖσι ἐπέεσσιν, for he will not allow that he has been scolded into fighting. By νῦν δὲ he means that the very act of burnishing his arms (sup. 321) shows that he has already the intention of fighting.

339. ἐπαμείβεται. Literally, 'takes up new men in turn,' comes alternately to men. See sup. 230. Paris has been defeated by Menelaus, but he hopes to be victorious over somebody else. These excuses and pleas for delay, as well as his motive for fighting because his wife wishes it, are well put. Hector's con-

ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340
ἦ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' οἶω."

ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ.
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν.
" δαερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὅρος ἢ ἐς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
ὃς ἦδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξο τῷδ' ἐπὶ δίφρῳ,
δαερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355

temptuous silence (342) is also characteristic.

340. δύω, hortative: but equivalent to *ἕως ἂν δύσωμαι*.

346. προφέρουσα, πόρῳ φέρουσα, *auferens*. See on xvii. 121, and compare Hes. Theog. 742, ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸς θύελλα θυέλλῃ. Sudden death, or any sudden disappearance, was often so described. Thus in Od. i. 241, the Harpies are said to snatch away people, as did the Cadmean Sphinx, which resembles the *Nisrock* of the Assyrians. In other cases of sudden death Artemis or Apollo was thought to shoot the victims, as inf. 428. Col. Mure, vol. ii. p. 17, compares this fine passage with Od. xx. 61—5.

348. ἀπόερσε, 'would have swept me away.' An obscure word, apparently equivalent to ἀπέρυρε, but very variously derived and explained. Mr. Trollope inflects it from ἀποέρρω, 'to drown,' Butt-mann from ἀποέρδω = ἀποάρδω. Doederlein thinks it is a shortened form for ἀποήρυσσε. Hesych. ἀπόερσε· ἀπέπνιξε, *τούτῃστι ποταμοφόρητον ἐποίησεν*. The word certainly took the *F*. See on xxi. 283. The indicative here follows the mood of the primary verb, ὥς ὄφελε. Compare ὃς ἦδη, 'who would have known,' or 'who had known,' inf. 351. So the Attics use ὥς, ἵνα, &c., 'in which case

so-and-so would have happened.'

349. τεκμήραντο, 'ordained.' So vii. 70, κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι. Hes. Opp. 229, πόλεμον τεκμαίρεται εὐ-
ρυνόπα Ζεύς. Schol. τεκμήραντο· εἰς τέλος ἤγαγον. 'However, since the gods *did* bring to an accomplishment such evils, viz. that I should elope with Paris, the next best thing would have been,' &c.

351. ἦδη, 'had been sensible of,' not callous to, 'the indignant feelings and the many reproaches of men.' Doederlein explains νέμεσιν to mean 'the true nature of infamy,' viz. what an evil it is. Schol. ἦδει, πρὸς τὸ φυλάσσεσθαι, καὶ μὴ εἰς αὐτὰ ἐμπίπτειν. Lord Derby, "Would that a better man had call'd me wife; A sounder judge of honour and disgrace." Prof. Selwyn, "Would that my husband were a better man, More quick of feeling, more alive to shame."

352. τούτῳ δέ. 'But this spouse of mine has neither any sense left in him, nor will he show any in his conduct for the future; and therefore I expect that he will suffer for it.' Perhaps τῶν, 'of which he will reap the consequences,' φρενῶν οὐκ ἐμπέδων. Cf. i. 410, ἵνα πάντες ἐπαύρωνται βασιλῆος.

354. For ἀλλ' ἄγε νῦν the copies of Aristarchus had οὕτω νῦν. The construction virtually is, as he remarks, δαερ ἐμεῖο κυνὸς (sup. 344), εἴσελθε καὶ ἔξο.

εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' αἰδίμοι ἐσσομένοισιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ
"μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω 361
Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σὺ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
καὶ γὰρ ἐγὼ οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον νιόν·
οὐ γὰρ οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς
ἢ ἤδη μ' ὑπὸ χερσὶ θεοῖ δαμόωσιν Ἀχαιῶν."

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἢ γε ξύν παιδὶ καὶ ἀμφιπόλῳ ἐυπέπλω
πύργῳ ἐφειστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔσση ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν 375
"εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε.
πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
ἦέ πη ἐς γαλόων ἢ εἰνατέρων ἐυπέπλων

356. ἄτης, the infatuated act.

358. Theocr. xii. 11, ἐπεσσομένοις δὲ γενοίμεθα πᾶσιν αἰοιδά. Pind. Ol. xiv. 3, ὦ λιπαρᾶς αἰδίμοι βασιλείαι Χάριτες Ὀρχομενοῦ.

360. μή με κ.τ.λ. 'Ask me not to sit down, though desirous to entertain me ("though kind thy wish," Lord Derby); for you will not prevail on me.'

361. ἐπέσσυται, 'is bent on action.'

363. τοῦτον, 'this husband of yours.'

364. καταμάρψῃ, καταλάβῃ, 'catch me,' overtake me. Cf. xxi. 564, καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσι.

365. οἰκόνδε. Supply πορευθεῖς, and αὐτόν as the object of ἐσελεύσομαι. On ἔρχομαι in the sense of εἶμι see v. 150.

366. Perhaps οἰκῆάς τ'. The inmates generally are meant: see v. 413. Schol. τοὺς ἐν τῷ οἴκῳ.

367. Vulgo οὐ γάρ τ', where the τ' has taken the place of the digamma, *Forḍ*.

368. δαμόωσιν, for δαμάσουσιν. Compare κρεμῶν, for κρεμάσω, vii. 83, ἀντιῶν for ἀντιάσω &c. See i. 61.

371. οὐδὲ, i. e. ἀλλ' οὐχ εὔρε.

373. ἐφειστήκει, 'had taken her post on the rampart,' i. e. had gone to do so. Cf. inf. 388.

374. ἀμύμονα, 'his fair wife.' See sup. 155.

376. εἰ δ' ἄγε, for εἶα, ἄγετε. So Aesch. Pers. 142, ἀλλ' ἄγε, Πέρσαι. There may be a slight threat in this formula, 'Come now, speak the truth.' Hence ἐπεὶ μάλ' ἀνωγας inf. 382.

378. εἰνατέρων, 'my brothers' wives.' See xxii. 473. Doederlein accepts the derivation from ἐνναίειν, quasi ἐνναετειρῶν.

ἧ ἔς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται.” 380

τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν.
“Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πη ἔς γαλόων ἧ εἰνατέρων ἐνπέπλων
οὔτ' ἔς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλιον, οὔνεκ' ἄκουσεν
τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἧ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

ἧ ῥα γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος Ἐκτορ
τὴν αὐτὴν ὁδὸν αὖτις ἐνκτιμένας κατ' ἀγυιάς. 391
εἴτε πύλας ἵκανε διερχόμενος μέγα ἄστν
Σκαιάς (τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε),
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
Ἡετίων ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση,

This is ingenious and not improbable.—*γαλῶας*, Lat. *glos*, see iii. 122.—*ἐξοίχεται*, *exiit*, an unusual word.

381. *ὀτρηνῇ*, ‘active,’ i. 321, &c. Said to be from the same root as *ὀτρύνω*.

386. Note, that Ἴλιον has not here the digamma, though it takes it inf. 403. Other indications of a later style in this passage are, *ἐσελεύσομαι* in 365, *ἐξοίχεται* in 379, *τὴν αὐτὴν* in 391, *Ἐκτορίδης* in 401.

387. *μέγα κράτος εἶναι*, i. e. *μέγα* (or *πολὺ*) *κρατεῖν*, *νικᾶν*, Ἀχαιοὺς.

388. *ἧ μὲν δὴ*. ‘She then, going with hasty step, is just about arriving at the wall.’ The sense however may merely be, ‘she is hastening to the wall,’ *σπεύδει*.

390. *ἀπέσσυτο*, ‘started off,’ viz. to the battle. *οὐ πρὸς τὴν Ἀνδρομάχην*, ἀλλ' εἰς τὸν πόλεμον, Schol., who remarks on the admirable contrast of character between the two brothers. Hector will not wait to find his wife, while Paris has been sitting at home with his Helen.

391. *τὴν αὐτὴν*. The early epic expression is *αὐτὴν ὁδόν*, ‘the very way,’ as in *Od.* viii. 107. xvi. 138. Still, the *τὴν* may be readily explained as demon-

strative, ‘that very way.’ See on v. 396.

394. *θεούσα*. There is great pathos in this little word.—*πολύδωρος*, ‘of ample dower,’ cf. xxii. 471—2. Similarly *ἡπιόδωρος* sup. 251.

395—8. Here the interpolators seem to have been at work. To explain Ἡετίων ὃς as equivalent to ὃς Ἡετίων, is very forced. (See however ii. 353.) We cannot say that 395 (which occurs also viii. 187) is really wanted here, when the name had so lately been mentioned sup. 371 and 377. It is more difficult to defend 396—8, which appear a clumsy and indeed ungrammatical insertion, and were, perhaps, adapted from xxii. 479, *αὐτὰρ ἐγὼ Θήβην ὑπὸ Πλάκῳ ὕληέσση ἐν δόμῳ Ἡετίωνος*. It is clear from 389 as well as from 467 that a nurse carried the child. Otherwise the pleasing picture of a wife meeting her husband and herself presenting the infant might tempt us to think 400 originally followed 394.

396. *Πλάκῳ*, a mountain near the Cilician Thebes (inf. 415). See i. 366. ii. 691. xxii. 479.

Θήβη ὑποπλακίη, Κιλίκεσσι ἄνδρεσσι ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἢ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νῆπιον αὐτῶς, 400
 Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ,
 τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦ τοι ὁ μὲν μείδησε ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἢ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί
 πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαρμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχέ'. οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

398. ἔχετο Ἑκτορι, *habebatur Hectori*, s. ab Hectore. This can hardly be relied upon for a genuine Homeric expression.

401—3. These verses also read very like an interpolation. The patronymic Ἑκτορίδης does not elsewhere occur; the name Astyanax only in xxii. 500 and 506. The logic of the passage is not very clear: ‘They called the son “Prince-of-the-city,” because his father alone protected Troy.’ Probably in Ἑκτωρ there is an allusion to the etymon from ἔχειν, ‘The Holder,’ or ‘Keeper.’ Plat. Cratyl. p. 393, A, ὁ γὰρ ἄναξ καὶ ὁ ἔκτωρ σχεδόν τι ταῦτόν σημαίνει· οὐ γὰρ ἂν τις ἄναξ ᾗ, καὶ ἔκτωρ δῆπου ἐστὶ τοῦτου. The son would be supposed to inherit the father’s qualities. (Plat. *ibid.* p. 392, E.) The name Σκαμάνδριον, which seems rather a diminutive of Σκάμανδρος than an adjective, appears to have been intended as a modest and unpretentious title, if Spitzner has rightly interpreted, from Eustathius, a somewhat obscure comment of Schol. Ven. Plat. Cratyl. p. 392, C, οὐκοῦν οἶσθα ὅτι Ὅμηρος τὸ παιδίον τὸ τοῦ Ἑκτορος ὑπὸ τῶν Τρώων φησὶ καλεῖσθαι Ἀστυάνακτα, Σκαμάνδριον δὲ δῆλον ὅτι ὑπὸ τῶν γυναικῶν, ἐπειδὴ οἱ γε ἄνδρες

αὐτὸν Ἀστυάνακτα ἐκάλεον; Compare iv. 477, τούνεκά μιν κάλεον Σιμοείσιον.

403. ἐρύετο. Imperfect of ῥύομαι. See on iv. 138. ix. 396. The many Homeric forms from ῥύομαι or ἐρύομαι are difficult to classify. The verbs were evidently identical at first, with the primary idea of dragging away, rescuing, or delivering. The double form is accounted for by the digamma, *Φρύομαι* (like *βρόδον* for *ρόδον*, *βράκος* for *ράκος*) becoming *ἐF-* or *Fe-* ῥύομαι, whence also *εἰρύσσεσθαι* in i. 216. xxi. 230. The long *ῥ* in *ῥύεσθαι* and the short *ῥ* in *ἐρύεσθαι* seem to depend on the principle of compensation, as we have *κῦρεω* and *κῦρω*. The active *ἐρύω* exists, but not *ῥύω*. See Lexil. p. 303—10.

407. τὸ σὸν μένος, your own prowess will prove your death. So *ἀγηνόρῃ* δέ μιν ἔκτα, xii. 46.

408. ἄμμορον, viz. *σεῦ*. Doederlein observes that *ἄμμορος* is nowhere used for *δύσμορος*. The Schol. Ven. records a variant, καὶ ἐμὸν μόρον.

410. πάντες. Schol. *ἐνα* γὰρ ἕκαστον αὐτοῦ ἥττονα ἡγεῖται αὐτῇ.

411. χθόνα δύμεναι. Sup. 19, γαῖαν ἐδύτην.

414. ἀμὸν, for *ἡμέτερον*. See x. 448.

ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐὺ ναιετάουσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε (σεβάσσατο γὰρ τό γε θυμῷ),
 ἀλλ' ἄρα μιν κατέκχη σὺν ἔντεσι δαιδαλέοισιν
 ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν 420
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἳ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰὼ κίον ἡματι Ἀΐδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἴεσσιν.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὑλήεσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισιν κτεάτεσσιν,
 αἴψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήγης χήρην τε γυναῖκα.
 [λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἡδ' ἀμφ' Ἀτρεΐδης καὶ Τυδεὸς ἄλκιμον υἱόν·

xiii. 96, the only Homeric passages where this form occurs.

417. *σεβάσσατο*. See sup. 167.

419. *ἔχεεν*, *ἔχωσε*, raised a mound or tumulus of *χυτὴ γαῖα* (inf. 464). This express mention of a burnt body buried with his armour under a tumulus is important. Compare xxiv. 795 and Od. xxiv. 80.

420. *ὄρεστιάδες*, *ὄρειάδες*, a word formed (like *Ὀρέστης*, 'the mountaineer,' *ὄρεστρος*, Od. x. 212) from the crude form *ὄρες*, as in *ἐπεσβόλος*, *σακεσφόρος* &c. The meaning appears to be, that the trees were not artificially planted,—the barrow being designed as a conspicuous mark.

422. *ἰὼ*, for *ἐνί*. The feminine form is not uncommon, as *ἰα γῆρυς*, iv. 437, *ἰῆ αἶση* xxii. 477, cited by Schol. Ven., who shows that the accent follows the law of

μία and *μῖα*. See ix. 319.

424. *ἐπί*. See sup. 25. The epithet *εἰλιπόδες* describes the shambling and rolling gait of the ox.

425. *βασίλευεν*. Spitzner compares Od. xi. 285, *ἣ δὲ Πύλου βασίλευε*.

426. *ἦγαγε*, viz. Achilles.—*κτεάτεσσιν*, other property, including captives or slaves, who were reckoned as *κτῆματα*.—*ὃ γε*, see iii. 409.

428. *πατρὸς*, viz. *her* father, since Eëtion had been slain.—*Ἄρτεμις*, see sup. 346.—*ιοχέαιρα*, for *ιοχεΐαρια* (*χέω*, not *χαίρω*). So *βέλεα χέοντο*, viii. 159.

434. *ἐπίδρομον*, assailable, open to an incursion.—*ἔπλετο* = *ἔστι*, epic aorist of *πέλομαι*, as in ii. 480. xvi. 29.

435. *ἐπειρήσαντο*, *ἐπείρησαν*, sc. *αὐτοῦ*. We need not, with Mr. Trollope, supply *ἀναβαλίνειν*.

ἣ πού τίς σφιν ἔνισπε θεοπροπίων ἐν εἰδώς,
ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”]

τὴν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ 440

“ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνῶς
αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
εἷ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο.

οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλός

αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445

ἄρνύμενος πατρός τε μέγα κλέος ἡδ’ ἐμὸν αὐτοῦ.

εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·

ἔσσεται ἡμαρ ὅτ’ ἄν ποτ’ ὀλώλῃ Ἴλιος ἱρή

καὶ Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.

ἀλλ’ οὗ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450

οὐτ’ αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος

οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοί

ἐν κονίῃσι πέσοιεν ὑπ’ ἀνδράσι δυσμενέεσσιν,

ὅσσον σέῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων

δακρύνεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455

καὶ κεν ἐν Ἀργεὶ εὐῶσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,

438. *θεοπροπίων*. There was an ancient prophecy (which Andromache cites with a view of keeping Hector from returning to the plain) that Troy would be taken at the third assault, in that part where the walls had been built by a mortal workman, Aeacus. See Pind. *Ol.* viii. 42, and Dr. Donaldson’s note.

441. *μέλει*. He seems to intimate that he is aware of the assault she describes. The Schol. Ven. says that some rejected 433—9, so that *τάδε πάντα μέλει* referred to her anxiety about herself and son in v. 432. His words are, *ἀθετοῦνται στίχοι ἐπτά*,—*ὅτι ἀνοίκειοι οἱ λόγοι τῇ Ἀνδρομάχῃ· ἀντιστρατηγεῖ γὰρ τῷ Ἑκτορι. καὶ ψεῦδος παρέχουσιν· οὐ γὰρ παρέδωκεν εὐεπίδρομον τὸ τεῖχος κατὰ τοῦτο τὸ μέρος, οὐδ’ οὕτως ἐστὶ πλησίον ἡ μάχη τοῦ τεύχους. καὶ ὁ Ἔκτωρ πρὸς τὰ πρότερα ἀπαντᾷ λέγων, ἣ καὶ ἐμοὶ κ.τ.λ.*

443. *κακὸς ὧς*. See on iv. 482.—*ἀλυσκάζω*, I should slink away (or apart) from the war. A form of *ἀλύσκειν*. See v. 253. *Od.* xvii. 581.—*ἄνωγεν*, sc. *ἀλυσκάζειν*.—*μάθον κ.τ.λ.*, perhaps in allusion to the doctrine *εἰ διδασκτὸν ἀρετῇ*, though

this assumes the comparative lateness of the passage.

446. *ἄρνύμενος*, endeavouring to win. Cf. i. 159.

448—9. See iv. 164. viii. 373.

452, 3. Perhaps superadded verses.—*οἳ κεν πέσοιεν*, ‘who may perchance fall.’ *Qui forte occubituri sint*, Mr. Trollope (who should rather have rendered it, *qui fieri potest ut mox interficiantur*).

455. *ἄγῃται*, ‘shall take you for his bride.’ Andromache’s forced marriage with Neoptolemus, son of Achilles, was described in one of the Cyclic poems, whence Euripides derived the subject of his play of that name.

456. *πρὸς ἄλλης*. Schol. *ὑπὸ ἄλλης κελευομένη*. We might also supply *οἴκῳ*, but either ellipse is unusual. Andromache’s menial employments are described Eur. *Androm.* 166, &c.

ib. Perhaps this verse was another reading of the two next following. Doederlein, placing a comma at *ἀπούρας*, prefers *ὑφαίνης* and *φορέης*, which are not without MS. authority, so as to make all the subjunctives, including

καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικέισετ' ἀνάγκη.
 καί ποτέ τις εἴησι ἰδὼν κατὰ δάκρυ χέουσαν
 'Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
 ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι."
 ὧς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ. 466
 ἅψ δ' ὁ παῖς πρὸς κόλπον ἐυζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470

εἴησιν, depend on ὅτε κεν, ἐπικέισεται being a parenthetical future. This on the whole seems an improvement. He shows, in a good note, from Pausan. 3, 20, 1, and Il. ii. 734, Pind. Pyth. iv. 222, that Agamemnon, Menelaus, and Achilles are respectively alluded to under the above names. Messeis was a fountain near Therapnae, in Laconia, Hypereia one near Pherae in Thessaly. The commentators remark that Strabo describes them, near Pharsalus, lib. xiii. p. 431.

458. ἀεκάεσθαι, to be forced to something against one's will, occurs also in Od. xiii. 277. xviii. 135. Similar forms (frequentative) are ἀκούάζεσθαι, τοξάζεσθαι, ἐλκυστάζω, ῥυστάζω.

459. εἴησι. As the punctuation now stands, the subjunctive, after the epic use, is equivalent to the Attic εἴποι ἄν. So inf. 479. vii. 87.

461. If this verse be not an addition, Τρώων depends on the sense of ἀριστος ἦν in ἀριστεύεσκε.

462. νέον ἄλγος, fresh grief, when you hear Hector praised for his bravery, and think that bravery cannot avail you when you most need it.—χήτει, 'through want of.' So xix. 324. Od. xvi. 35, χήτει ἐνευναίων.

464. χυτὴ γαῖα, a tumulus, such as a prince-chief would have, sup. 419.

465. πρὶν γ' ἔτι. This cannot be rendered in English; but the ἔτι is used in reference to a future event, as if he had said ἵσως γὰρ ἔτι ἀκούσομαι, 'I may

yet live to hear,' but the preceding line contains a prayer that he may not. Doederlein proposes πρὶν γέ τι, apparently unconscious that that reading is discussed by Schol. Ven. For πυθέσθαι with a genitive see xvii. 102. 427.—βοῆς, 'a cry for aid;' see sup. 12.—ἐλκηθμοῖο, your being dragged away: a word used of the forcible abduction of women, as Od. xi. 580.

466. ὀρέξατο, reached out for; the genitive depending on the notion of ἐφίεσθαι.

468. ἀτυχθεῖς, consternatus; ταραχθεῖς, Schol. So ἵππῳ ἀτυχομένῳ πεδίῳ sup. 38. The following is Prof. Selwyn's version of this justly celebrated passage:—

"Then Hector stretch'd his arms to take his boy;
 But he shrunk back upon his nurse's breast
 With sudden cry, scared at his father's look,
 All-clad in shining brass, with horse-hair crest
 Nodding above his helmet fearfully.
 The father and the mother laugh'd with love:
 Great Hector took the helmet from his head,
 And laid the glittering terror on the ground;
 Then kiss'd his boy, and danced him high in air,
 And spake his prayer to Zeus and all the gods."

ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώωσαν,
 αὐτὰρ ὃ ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν 475

“ Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφί ἀνάσσειν.
 καί ποτέ τις εἴπησι ‘πατρός γ' ὃδε πολλὸν ἀμείνων’
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δῆιον ἄνδρα, χαρεΐη δὲ φρένα μήτηρ.”

ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῳδεῖ δέξατο κόλπω
 δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν. 485
 “ δαιμονίη, μή μοί τι λῆν ἀκαχίξω θυμῷ·
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνῆρ Ἀἶδι προιάψει,
 μοῦραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.

477. ὥς καὶ ἐγὼ περ, for ὥσπερ καὶ ἐγώ. Schol. φιλότιμος ἡ εὐχή. It is proudly, but not arrogantly, said; it shows that he valued the respect of the people. Doederlein punctuates thus, ἀριπρεπέα Τρώεσσιν ὦδε, βίην τ' ἀγαθὸν κ.τ.λ. Bentley and Heyne think 478 spurious, on the digamma theory (see on ii. 720. v. 606); but καὶ Φιλίου Φίφι Φανάσσειν only requires Φιλίου to be pronounced as a dissyllable. This verse seems to have reference to the boy's name, Ἀστυάναξ. It may even have been inserted on that account (see sup. 401); and if so, it has gone far to spoil the passage, which naturally reads thus, καὶ ἀριπρεπέα Τρώεσσιν, ἐκ πολέμου ἀνιόντα κ.τ.λ. The further interpolation of 479 makes it necessary to take ἀνιόντα as depending on εἴπησι, ‘some one shall say of him as he returns from war.’ On the other hand, it is equally possible that 480–1 are an addition.

479. It is safer to take εἴπησι as an epic subjunctive for a future; though it may be questioned if the writer did not intend it for εἴποι, ‘may some one say!’

This however would only be justified by a preceding μὴ, ‘let no one say,’ &c. Some MSS. give the reading εἴποι, which Mr. Trollope prefers, remarking that Homer does not use πατὴρ &c. Cf. sup. 468.

ib. πατρός γ' ὅδε. So Spitzner and Bekker from Aristarchus, for the vulg. πατὴρ δ' ὅγε.

481. χαρεΐη. See on x. 541.

483. κηῳδεῖ, ‘fragrant.’ Theocr. xvii. 37, Διώνας πότνια κόρυα κόλπον ἐς εὐώδη ραδινὰς ἐσεμάξατο χεῖρας. Perhaps only natural sweetness or freshness is poetically meant. Doederlein explains the epithet by supposing the tunic was kept in a fragrant cedar chest. See sup. 288. iii. 382. The Schol. Ven. derived it from κέω or κείω, as appears from the gloss ἐν ᾧ τὰ βρέφη κοιμίζεται.

487. ὑπὲρ αἶσαν, beyond the destiny for good or for evil which was assigned me at my birth.—πεφυγμένον εἶναι, evasisse, like πεφυλαγμένον εἶναι for φυλάσασθαι, Hes. Opp. 706. inf. xxiii. 343, φρονέων πεφυλαγμένος εἶναι.

ἀλλ' ἐς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλενε
 ἔργον ἐποίχεσθαι. πόλεμος δ' ἄνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί, τοὶ Ἰλῖῳ ἐγγεγάασιν."

ὣς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
 Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ. 500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὃ γ' ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστνυ, ποσὶν κραιπνοῖσι πεποιθώς. 505

490—3. These four verses, with slight variations, are read also in *Od.* i. 356—9 and *ib.* xxi. 350—3. Modern editors, nothing doubting the antiquity of the lines, read τὰ σ' αὐτῆς for τὰ σὰ αὐτῆς. The old reading, which none of the Scholiasts impugn, was τὰ σαντῆς, i.e. σοῦ αὐτῆς, a later form.—ἐποίχεσθαι, i. 31.

493. Ἰλῖφ. The Ἰλῖεῖς or Trojan nobles (κοῦροι) are meant. See xii. 196.

496. ἐντροπαλιζομένη. Schol. κατ' ὀλίγον καὶ συνεχῶς ἐπιστρεφόμενη. Cf. xi. 547. xvii. 109. This was the last time Andromache saw Hector; and the fact adds both pathos and naturalness to her bodings of evil.

498. The words Ἴκτορος ἀνδροφόνοιο sound so forced and unsuited to the context, that one hardly doubts the passage originally stopped short at ἐν ναιετάοντας. The form γόον in 500 is ἅπαξ εἰρημένον, as if the imperfect of γόειν. Aesch. *Suppl.* 108, ζῶσα γόοις με τιμῶ.

503. δῆθυνεν, 'waited long.' See *inf.* 519. He had promised to follow his brother closely *sup.* 341.

504. κατέδυν. See iv. 222.—σεύατο, lit. 'moved himself,' i.e. ran nimbly. *Od.* v. 51, σεύατ' ἔπειτ' ἐπὶ κῦμα λάρφ' ὑρῖνθι ῥοικώς.

505—10. This fine simile is finely

rendered in the same number of verses by Virgil, *Aen.* xi. 492 seqq.—στατὸς, 'a stall-horse.' Schol. ὁ τῆς ἀγέλης ἀποσπασθεὶς καὶ ἐπὶ φάτνης ἐστώς· οὕτω γὰρ ποθεῖ τὴν συνήθη διαίταν.—ἀκοστήσας, fattened on corn. ἀκοστή is said to have been a Thessalian word (some say Cyprian) for κριθή. Butt-mann, *Lexil.* p. 75, is inclined to derive it from ἀκή, 'a point,' or awn (rather, from a root *ac*, Lat. *acus*). Hesych. ἀκοστήσας· κριθιάσας· ἀδδηφαγήσας. Others, as Schol. Ven., derived it from ἄκος = ἴαμα.—The passage is repeated in xv. 263—8. Lord Derby renders it thus:—

"As some proud steed, at well-filled
 manger fed,
 His halter broken, neighing, scours
 the plain,
 And revels in the widely-flowing
 stream
 To bathe his sides; then tossing high
 his head,
 While o'er his shoulders streams his
 ample mane,
 Light borne on active limbs, in con-
 scious pride,
 To the wide pastures of the mares he
 flies;
 So Paris, Priam's son, from Ilium's
 height,

ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰθὼς λούεσθαι ἑυρρεῖος ποταμοῖο,
 κυδιὼν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἰσسونται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
 ρίμφα ἔγούνα φέρει μετὰ ἧθεα καὶ νομὸν ἵππων·
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εἴτ' ἄρ' ἔμελλεν 515
 στρέψεσθ' ἐκ χώρας ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής
 “ἦθεί', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἧλθον ἐναΐσιμον ὥς ἐκέλευες.”
 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ
 “δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 521
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμος ἐσσί.

His bright arms flashing like the gorgeous sun,
 Hasten'd, with boastful mien, and rapid step.”

507. *θείῃ πεδίῳ*, ‘runs through the plain.’ A common Homeric genitive. Doederlein (apparently from Schol. Ven.) construes *πεδίῳ κροαίνων*, *campum qua- liens*.—*θείῃ*, i. e. *θέFFῃ*. See on ii. 33. The digamma in *θέω* appears in the future *θεύσομαι* (compare *πλέω*, *πλεύσω*).—*κροαίνειν* is a lengthened form of *κρούειν*, as *κρααίνειν* of *κραίνειν*, the root being *κροF* = *κροτ*. Compare *κροτεῖν* with our *rut*.

508. *ἑυρρεῖος*, *εὐρεFFος*, from *ρεF-s*. It comes to the same thing if we form it thus, *ἑυρρεῖης*, *ἑυρρεῖος*—*εῖος*, by contraction.—*κυδιὼν* (*κυδιᾶν*, from an obsolete word *κυδῶς*, or from *κῦδος*), ‘exulting,’ lit. ‘having the feeling of conscious worth,’ ‘proud of his strength.’ Cf. i. 405.

510. *αἰσسونται*. The *α* is properly long, and hence *ἄσσω*, not *αῖσσω*, is the orthography of the contracted present. Euripides (Hec. 31) makes the *α* short by position, as sometimes the long *ι* in *ἴημι*. From this passage probably Sophocles (Oed. Col. 1261) wrote *κόμη δι*

αὔρας ἀκτένιστος ἄσσεται.—*πεποιθώς*, as if *φέρεται γούνασιν* had followed. See v. 135.—*μετὰ Φήθεα*, ‘to the haunts;’ vulg. *μετά τ' ἧθεα*.

513. *ἡλέκτωρ*. For *ἐλκήτωρ*, the drawing or attracting sun, as *ἡλεκτρον* for *ἔλεκτρον* or *ἐλεκτρον*, from its *electric* or attracting faculty.—One cannot help suspecting the book once ended with *ἐβεβήκει*. To amplify the simile, *καγχαλῶν*, ‘chuckling’ (iii. 43,) was added to represent (which it can hardly be said to do properly) *κυδιὼν*, and *ταχέες πόδες φέρον* in respect of v. 511. The incorrect *εἴτ' ἄρ'* may be noticed as suspicious; see sup. 312.

516. *δάριζε*, ‘he had been talking with.’ See xxii. 127. xxiii. 6. Properly, as here, ‘talking love’ is implied. For the old word *ἄαρ*, ‘a wife’ see v. 486.

518. *ἦ μάλα δὴ*. Ironical: the sense is, ‘You certainly cannot say that I have detained you.’ Doederlein does not improve the sense by making it interrogative. See sup. 255. and 503—5.

521. *ἐναΐσιμος*, cf. *καιρὸν δ' ἐφήκεις*, Soph. Aj. 34. *ἐναΐσιμος*, *ἐπιεικής*, ‘reasonable.’—*ἔργον*, your action, energy, in the fight.—*ἐκὼν κ.τ.λ.*, ‘what I blame you for is your voluntary and deliberate pre-

ἀλλὰ ἐκὼν μεθίης τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', εἴ κέ ποθι Ζεύς
 δώῃ ἐπουρανίοισι θεοῖς αἰεγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιούς."

ference for your wife's company to the call of duty.'—ἀτιμήσειε, μέμψαιτο, ψέξειεν, would disparage. Cf. iv. 539, ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών.

523. τὸ ἐμὸν κῆρ. Here again the later use of the article, and indeed the rhythm of the verse, seem open to suspicion. We may however regard τὸ as the accusative after ἄχνηται, 'at this my heart is grieved within my breast, namely, when' &c.—μεθίης, 'you are remiss.' See on v. 880.

526. ἀρεσσόμεθα, 'we will make friends,' make up our quarrel by presents and other friendly acts.—στήσασθαι κρητῆρα, viz. ἐς τὸ κίρνασθαι φιλίαν. Cf. ix. 202, μείζονα δὴ κρητῆρα—καθίστα. For the middle compare Theocr. vii. 150, κρητῆρ' Ἡρακλῆϊ γέρον ἐστάσατο Χείρων.

Friendships were contracted over the social bowl on festive occasions, but especially on the recovery of liberty. Hence in Aesch. Cho. 335, παῖαν μελάρθοις ἐν βασιλείοις νεοκράτα φίλον κομίσειεν.

There is something undeniably fine and manly in Hector's dealing with his less warlike brother. Whether of genuine antiquity or not, this conclusion of the book has the highest poetical merits. Spitzner, who is no doubter on this subject, says, "Poetam carmini admirabili omnisque elegantiae ac suavitatis pleno epilogum sublimem et magnificum imposuisse nemo facile negabit."

529. ἐλάσαντας. The accusative agrees with ὥστε ἡμᾶς to be supplied before στήσασθαι.

ΙΛΙΑΔΟΣ

H.

ᾧς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἴκτωρ,
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
 ἀμφότεροι μέμασαν πολεμιζέμεν ἥδ' ἐμάχεσθαι.
 ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
 οὖρον, ἐπεὶ κε κάμωσιν ἐυξέστης ἐλάτησιν 5
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυνῖα λέλυνται,
 ὥς ἄρα τὼ Τρώεσσιν ἐελδομένοισι φανήτην.
 ἔνθ' ἐλέτην ὃ μὲν υἱὸν Ἀρηιθόοιο ἄνακτος,
 Ἄρρη ναιετάοντα Μενέσθιον, ὃν κορυνήτης
 γείνατ' Ἀρηίθοος καὶ Φυλομέδουσα βοῶπις· 10

The Seventh Book was entitled "Ἐκτορος καὶ Αἴαντος μονομαχία, and Νεκρῶν ἀναλρεσις, the latter having reference to the removal and burning of their dead by both the Greeks and the Trojans, inf. 421 *ad fin.* Mr. Grote (i. p. 554) says, "the books from the second to the seventh inclusive, together with the tenth, are of a wider and more comprehensive character, and convert the poem from an Achilleis into an Iliad."

1. *πυλέων*. At vi. 392 Hector had reached the gates in his return to the field, but had been detained by the meeting with his wife. With him now went Paris, who had overtaken him at vi. 515 (see *ib.* 341).—*πυλέων* is a trisyllable also in xii. 340, contrary to the common epic use, which employs *synizesis*.—*ἐξέσσυτο*. Schol. δηλοῖ τὸ πρόθυμον Ἐκτορος.

5. *ἐπὴν κεκάμωσιν* Spitzner, ἐπεὶ κε κάμωσιν Bekker, after Aristarchus. See i. 168. The reduplicated aorist of *κάμνω*

follows the analogy of *πεπαλεῖν* from *πάλλω*, *λελαχεῖν* from *λαγχάνω*, &c.—*ἐλάτησιν, ταῖς κώπαις*.

6. *ἐλαύνειν πόντον*, 'to row over the sea,' i.e. *τὴν ναῦν*, may be compared with *πλεῖν πόντον*. Buttmann, *Lexil.* p. 391, explains it 'to set the sea in motion with oars.' The Schol. Ven. says that *ἐρέσσοντες* was the reading of some copies.

7. *ᾧς ἄρα*. It appears from vi. 85 that the Trojans were very hard pressed by the Greeks when Hector left the camp.

8. *ὃ μὲν*. Paris, who was perhaps incited to deeds of valour by his brother's reproaches, vi. 523, or as being *προπετής*, rash and impetuous, as the Schol. suggests.

9. *Ἄρρη*, see ii. 507.—*κορυνήτης*, see inf. 138. "The Mace-bearer," Lord Derby. On *βοῶπις* rarely applied to mortal women, see iii. 144.

Ἐκτωρ δ' Ἡιονῆα βάλ' ἔγχεϊ ὀξυνόεντι
 αὐχέν' ὑπὸ στεφάνης ἐυχάλλου, λῦσε δὲ γυῖα.
 Γλαῦκος δ' Ἴππολόχοιο πάις, Λυκίων ἀγὸς ἀνδρῶν,
 Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὕσμινην
 Δεξιάδην, ἵππων ἐπιάλμενον ὠκείων, 15
 ὦμον· ὃ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων αἶξασα
 Ἴλιον εἰς ἱερήν. τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων 20
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.
 ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.
 τὴν πρότερος προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων
 “τίπτε σὺν δὴ αὖ μεμανῖα, Διὸς θυγάτερ μέγαλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν; 25
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς, ἐπεὶ οὐ τι Τρώας ἀπολλυμένους ἑλεαίρεις.
 ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺν κέρδιον εἴη.
 νῦν μὲν παύσωμεν πόλεμον καὶ δηιοτῆτα,
 σήμερον ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30

11. ὀξυνόεντι (F), see v. 50. The Schol. is perhaps right in regarding the word as a form of ὀξὺς (see on ii. 219), and in comparing παιδιμῖς from φαίδιμος, xiii. 686.

12. στεφάνης, the rim of the helmet. See x. 30. xi. 96.

15. ἐπιάλμενον. Said to be syncopated from ἐπιαλόμενον, the aor. 2 middle, as ἄλτο for ἄλετο, i. 532. If so, the sense is, ‘just as he had sprung upon;’ thus in v. 46, τὸν μὲν ἄρ' Ἴδομενεὺς—νύξ' ἵππων ἐπιβησόμενον. The context however rather suggests ‘as he was springing upon.’ The oldest form of the verb was probably *ἄλμαι*, Lat. *salio*; and *ἄλεμενον* would pass into *ἄλμενον*, like *περιπλόμενος* for *περιπελόμενος*, *δέγμενος* for *δεχόμενος*, *ῥμενος* for *ῥρόμενος*, &c. It may however be more correct to regard all these as true aorists, like ἄλτο, ἔπλετο, δέξο and δέχθαι, ὤρτο, ὤρσο (ἄρετο, xii. 279), λέκτο and λέγμενος, &c. Lord Derby has “borne on high By two fleet mares upon a lofty car.”

17. See v. 711—12.

20. ἀντίος ὤρνυτο, ὠρμῆτο, started to meet her. He had seen her arrival as a σκοπὸς from the acropolis of Troy.—ἐκ κατιδών Spitzner.

22. φηγῷ, the Διὸς φηγὸς near the Scaean gates, v. 693. vi. 237. inf. 60.

24. αὖ. Schol. τί πάλιν ἐθέλουσα ποιεῖν· ἐπειδὴ ἡ πρώτη αὐτῆς ὁρμὴ μέγιστα τοῖς Ἀχαιοῖς συνεβάλετο.

25. ἀνῆκεν, ‘incited you.’ In a different sense ὕπνος is said ἀνιέναι τινά, to relax from its hold.—μέγας θυμὸς, a bold, high spirit. Cf. ix. 496.

26. ἑτεραλκέα, ‘bringing courage (or giving might) to the other side.’ See viii. 171. xvii. 627. Aeschylus has ἑτεραλκὴς Ἀρης, Pers. 930, and Ζεὺς ἑτερορρεπὴς Suppl. 397. Doederlein explains it by *hostes arcentem et repellentem*, as ἑτεροί, by a euphemism, means ‘enemies’ in xiii. 303. (This however is a forced interpretation.) Schol. οὕτως ἡ νίκη λέγεται, ὅταν οἱ νικῶντες νικῶνται· ἢ ὅταν οἱ πρῶν νικηθέντες νικήσωσιν.

30. τέκμωρ, the end, the final destiny. Cf. xiii. 20.—αὖτε, see on iv. 238.

Ἰλίου εὖρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ
ὕμιν ἀθανάτησι, διαπραθέειν τόδε ἄστυ."

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
"ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοῦς. 35

ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;
τὴν δ' αὖτε προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων

"Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
ἦν τινά που Δαναῶν προκαλέσσεται οἰόθεν οἶος
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇτι, 40
οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοί
οἶον ἐπόρσειαν πολεμιζέμεν Ἐκτορι δίῳ."

ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
τῶν δ' Ἑλένος Πριάμοιο φίλος παῖς σύνθετο θυμῷ
βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιώσιν. 45

στῇ δὲ παρ' Ἐκτορ' ἰὼν, καί μιν πρὸς μῦθον ἔειπεν.

"Ἐκτορ υἱὲ Πριάμοιο, Διὸς μῆτιν ἀτάλαντε,

32. ἀθανάτησι, viz. to you and Hera. Zenodotus read ἀθανάτοισι, which includes Zeus. Aristophanes ὑμῖν ἀμφοτέρῃσιν (Schol. Ven.).—διαπραθέειν, διαπέρσαι.

35. μετὰ, 'to visit the Trojans and Greeks,' viz. with the object of effecting an arrangement.—καταπαυσέμεν, the future, as if μέλλεις or ἐλπίζεις had been used for μέμονας, which here means ἐν νῷ ἔχεις. Schol. οὐκ ἔδει γὰρ ἀλόγως τὴν παῦσιν γίνεσθαι ἐν τῇ τοιαύτῃ ἀκμῇ τοῦ πολέμου.

38. The proposed way of stopping the general fight was to bring on a single-handed fight, because that would require a truce for the rest.—ὄρωμεν, ὠρμήσωμεν, παροξύνωμεν. The roots ὄρθ and ὄρσ appear identical; we have the two forms ὄρθς and ὄρσς, and 'to rouse' is correlative to 'standing erect.'

39. οἶος must refer to προκαλέσσεται, whereas the sense should rather be οἶφ μαχέσασθαι, as the Schol. Ven. observes, μονόθεν ὁ μόνος ἀντὶ τοῦ μόνος πρὸς μόνον. And Doederlein would read οἶδθεν οἶφ, comparing ἐμοὶ μαχέσασθαι inf. 74, Ἐκτορι μάχεσθαι xiii. 80. He thinks the present reading was wrongly introduced from inf. 226. Thus οἶδθεν οἶφ μάχεσθαι

is *solum cum solo pugnare*; but οἶδθεν οἶος προκαλεῖσθαι is *solus proprio motu provocare*. Compare αἰνόθεν αἰνώς inf. 97. Mr. Trollope thinks οἶδθεν 'merely emphatic, and adding nothing to the sense.'

41. οἱ δέ κε. 'And perhaps they, in admiration of his bravery, may incite some one (τινὰ Δαναῶν) to fight single-handed with Hector.' Doederlein renders ἀγασσάμενοι *assensi cum laude*: the common interpretation is 'indignant at the challenge.' But there would be no cause for indignation, but rather a generous admiration of Hector's self-devotion and courage, which the Greeks would aspire to emulate. See iii. 224. inf. 404. The Schol. Ven. took κ' for καί.

44. τῶν—βουλήν, i. e. the secret design of Apollo and Athene.—σύνθετο, συνῆκε, understood, viz. as a μάντις, and noted in his mind. Cf. 53. It is to be remarked, that Helenus not only comprehends, but assists in carrying out the divine counsels.—ἐφήνδανε (originally, perhaps, ἐφῆνδανε), ἐδόκει.—θεοῖσιν, the gods in general, perhaps. See on 32 sup.

47. υἱέ. Here, as in iv. 473, vi. 130, and elsewhere, the first syllable was pronounced short. The analogy of φυνίω =

ἦ ρά νύ μοί τι πίθοιο ; κασίγνητος δέ τοι εἰμί.
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὃς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇ·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπείν.
 ὧς γὰρ ἐγὼ ὅπ' ἄκουσα θεῶν αἰειγενετάων."

ὧς ἔφαθ', Ἐκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,
 καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55
 μέσσον δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 καδ δ' Ἀγαμέμνων εἶσεν ἐκνήμιδας Ἀχαιοὺς.
 καδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην, ὄρنيσι ἐοικότες αἰγυπιοῖσιν,
 φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι τῶν δὲ στίχες εἶατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οὔη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπι φρίξ

φύω, i. e. φεῖω, Lat. *fuit* and *fūvit* (see i. 505), leads to the opinion, though perhaps it is not capable of positive proof, that the Homeric form of *vids* was either *FeFos* (= *φυτὸς*), or *εFos*, the initial *φ* or *F* having vanished as in *ἡμῖ* for *φημῖ*, *arctus* compared with *φαρικτός*, *potui* compared with *potis fui*. We have the Latin *fennus* and *fetus* by the side of *fui*, and also *femina* for *φεφεμένη*, 'she who produces from herself.' There can be little doubt that the root was *φεF*. Inf. 135, *Φειὰ* is perhaps = *φυτῇ*, sc. *φεFῇ γῇ*. In the adverb *ὑπερφεῦ* we have the *φεF* almost unchanged. Dr. Donaldson (*Varronianus*, p. 348) says that *vids* is for *φνιFots*. Probably *filius* involves the same root *φεF*, and is for *sfif-lius*, whence the long *i*. The two forms *vids* and *viēs* seem respectively to represent *φεFos* and *φεFeF-s*, the latter being a reduplicated root. *Fuius* (i. e. *sfufus* for *φεFos*) occurs in an Etruscan inscription; see *Varronianus*, p. 169. Etymologists connect the word with the Sanscrit *su*, *sunus*, and our *son*. See Liddell and Scott in v. *vids*, who compare for the Homeric pronunciation the Spanish *hijo*.

ib. ἀτάλαντε. See ii. 169.

49. ἄλλους μὲν κ.τ.λ. See iii. 68.

52. The conduct of Hector in this

matter is disparaged by Col. Mure (*Hist. Lit. Bk. ii. ch. vii. § 17*), "On his return (from the city), guaranteed on divine authority against all personal risk, he challenges the best champion of the enemy to single combat, in an address full of vain-glorious pomp; but, on Ajax entering the lists, Hector is described as trembling, and ready to evade the contest, could he have done so with a good grace."

53. Schol. Ven. ἀθετεῖται· διὰ τῆς μαντικῆς αὐτῶν συνήκεν, ὡς εἴρηται.

56. μέσσον δουρὸς. See on iii. 78.

57. καδ δέ. 'Down too did Agamemnon set' &c. The forces on each side retire back, and leave a space ἐν μεταίχμῳ sufficient for the single combatants.

59. ἐοικότες, 'even as birds perch.' Not 'in the form of birds,' according to Doederlein. (Schol. ἦ ὡς ἐφίξει ὕρνεον φυτῶ, οὕτω καὶ αὐτοὶ ῥαδίως ἐκαθέσθην.) Thus ἐπὶ will mean 'at' (cf. 22 sup.) not 'on' the oak.

61, 2. This distich seems interpolated. Some have found a philosophy in man being the delight of the gods, παίγιον. That is rather against than for the antiquity of the passage. But the mention of στίχας εἶατο here weakly anticipates the same words in their proper place, inf. 65.

ὄρνυμένοιο νέον, μελανεῖ δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν
 “ κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν;
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην ἐύπυργον ἔλγῃ
 ἡ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω.
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκεϊ χαλκῷ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὐχος Ἀπόλλων,
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρήν
 καὶ κρεμῶ προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,

61. μελανεῖ, 'blackens,' *nigrescit*. This is the true form of the neuter, not μελάνει. Compare κύω, κύνω, κύρω, κύρέω. The comparison consists in the combined blackness and fluctuating movements of the troops. The editions generally (except Doederlein's) give μελάνει. Aristarchus, thinking the word was active, and shortened from μελάίνει, read πόντον ὑπ' αὐτῇ. Lord Derby, "As when the west wind freshly blows, and brings A dark'n'ing ripple o'er the ocean waves, Ev'n so appear'd upon the plain the ranks Of Greeks and Trojans."

69. ὄρκια, the oaths of the truce, which had been violated by Pandarus, iv. 105 seqq. Hector considers that he is now at full liberty to make the challenge. Schol. εἰς θεοὺς ἀναφέρει τὴν αἰτίαν, Τρῶας ἐλευθερῶν καὶ τὸ παράδοξον προφέρων τῆς προκλήσεως. Col. Mure (Bk. ii. ch. x. § 11) remarks on the poetical inconsistency of the Greeks listening patiently to new terms of truce from the Trojans, so soon after their perjured and treacherous conduct.

70. τεκμαίρεται, i. e. κακὰ, repeated from κακὰ φρονέων. See on vi. 349.

72. δαμήετε = δαμήτε (δαμέητε). Like βέλω for βῶ &c. Schol. ἔδει ἐπαγαγεῖν, ἡ ἡμεῖς παρὰ ταῖς ναυσὶν ὑμᾶς ἐλοιμεν (l. ἐλωμεν). Spitzner regards the form δαμείετε as the optative (δαμείην). Rather it is an exchange of long syllables, δαμήετε for δαμέητε.

73. ὑμῖν δέ. He turns to the Achæan host. 'But since among *you* there are champions the bravest of the whole army; now therefore let any one of them, whose spirit prompts him to fight with me, come hither from out of all to be a champion to (or in the fight with) divine Hector.' Doederlein makes ὑμῖν δέ virtually depend on μυθέομαι implied from 76.

76. ἐπὶ μάρτυρος. See ii. 302.

80. λελάχωσι. See xxiii. 76. xxii. 343. Schol. ἀντὶ τοῦ λαχεῖν ποιήσωσιν.

83. κρεμῶ, for κρεμῷ, i. e. κρεμάσω. Compare ἀντίλω and δαμόωσιν, vi. 368. But this line reads rather like an interpolation.

τὸν δὲ νέκυν ἐπὶ νῆας ἐνστέλμους ἀποδώσω,
 ὅφρα ἑ ταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
 καί ποτέ τις εἶπησι καὶ ὀψιγόνων ἀνθρώπων,
 νηὶ πολυκλήιδι πλέων ἐπὶ οἶνοπα πόντον,
 ‘ἀνδρὸς μὴν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.’ 90
 ὥς ποτέ τις ἐρέει, τὸ δ’ ἐμὸν κλέος οὐ ποτ’ ὀλεῖται.”
 ὧς ἔφαθ’, οἳ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἶδεσθαι μὲν ἀνήνασθαι, δείσαν δ’ ὑποδέχθαι.
 ὁψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν
 νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ, 95
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιίδες, οὐκέτ’ Ἀχαιοί.
 ἦ μὴν δὴ λώβῃ τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,
 εἰ μή τις Δαναῶν νῦν Ἐκτορος ἀντίος εἴσιν.

84. ἐπὶ νῆας, sc. φέρεσθαι.

85. ταρχύωσι, κτερεῖσθαι, Schol. θάψωσι. Hesych. ταρχύνειν θάπτειν, ἐν-
 ταφιάζειν. Properly, ‘embalm :’ for the
 word is a form of ταριχεύω. See xvi.
 456. ‘This may have been done in cases
 where the body had to be removed any
 distance for burial.

86. χεύωσιν. See vi. 419. σῆμα is
 here a tumulus.—πλατεῖ, see xvii. 432.

87. εἶπησι, h. c. ἐρέει. See vi. 459.
 Or the subjunctive may depend on ὅφρα.

90. ἀριστεύοντα, viz. as having dared
 to fight with Hector. Why posterity
 was to assume that the unknown man
 in the tumulus had been slain by
 Hector, and so the tumulus was to
 become virtually a monument to Hec-
 tor’s glory, does not appear. They
 could only have guessed it from the
 situation near the Troad. Perhaps he
 thought the story of the fight would be
 handed down to future time. It would
 have been sufficient to have stopped at
 κατατεθνηῶτος. Possibly the next line
 was added, and the old reading of 91 was
 ὥς ποτέ τις ἐρέει, τὸ δὲ οἱ κλέος οὐ ποτ’
 ὀλεῖται. Doederlein also proposed τὸ δ’
 ἐμὸν κλέος. Col. Mure however (i. p.
 353) regards this as a characteristic
 boast of Hector. “Another favourite
 form in which his vain-glorious spirit dis-
 plays itself, in his prospective enjoyment
 of the eulogies to be passed by posterity

on his exploits.” Compare xxiii. 331, ἡ
 τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος.
Vulgo ἀνδρὸς μὲν, and Schol. τὸ μὲν ἀντὶ
 τοῦ μῆν. Bekker gives μῆν. ‘Surely this
 is the tomb,’ &c. This passage throws
 some light on the meaning and origin of
tumuli, viz. to be a conspicuous mark—a
man-place, *Φηρίον*,—at a period when no
 record in writing could commemorate
 the name of the person buried.

93. αἶδεσθαι—δείσαν. The simplest
 explanation of their motives, which the
 ancient critics discussed at some length,
 is this, that a feeling of shame made
 them dislike to refuse, while fear of so
 doughty a champion as Hector made
 them hesitate to accept the challenge.—
 ὑποδέχθαι, an aorist, not syncopated
 from the perfect ὑποδεδέχθαι. Cf. i. 23,
 αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα.

95. νείκει. He felt bound in words to
 abuse them, but in his heart he felt grief
 at the dangers to which they were being
 exposed on his account. Some ancient
 copies had νείκε’ ὀνειδίζων, which might
 mean ‘insultingly uttering reproaches.’

96. ἀπειλητῆρες, λόγῳ ἀλλ’ οὐκ ἔργῳ
 χωροῦντες ἐπὶ πολέμοις. Schol. Ven.
 κανχηταί, ἀπειλεῖν εἰδότες καὶ ἐπαγγέλ-
 λεσθαί.

97. αἰνόθεν αἰνῶς. Compare οἰόθεν
 οἶος sup. 39. The ancient interpreters
 wrongly construed λώβῃ αἰνόθεν for
 λώβῃ ἐκ τῶν δεινῶν.

ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
ἥμενοι αὖθι ἐκαστοι ἀκήριοι, ἀκλεές αὐτῶς· 100
τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθεν
νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."

ὥς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
ἔνθα κέ τοι Μενέλαε φάνη βιότοιο τελευτή
Ἐκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105
εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,
αὐτὸς τ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
δεξιτερὴν ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο κηδόμενός περ, 110
μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
Ἐκτορι Πριαμίδῃ, τὸν τε στυγέουσι καὶ ἄλλοι.
καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
ἀλλὰ σὺ μὲν νῦν ἴζευ ἰὼν μετὰ ἔθνος ἐταίρων, 115
τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
εἴ περ ἀδειῇς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,

99. γένοισθε. See on vi. 164. 'You might as well become all of you earth and water (the elements out of which you were formed), sitting here as you severally do without heart, vainly inglorious.' This is neither an imprecation, nor an ironical wish, as Doederlein explains it. Lord Derby, "To dust and water turn All ye who here inglorious heartless sit." Mr. Wright, "May you all, who sit Inglorious here and heartless, be to earth And water turned!"—ἀκήριοι, *vecordes*, from κέαρ. Cf. v. 812. xiii. 224. In Hesiod, Opp. 823, it means 'fateless,' from κήρ.—αὐτῶς, 'just as in fact you are,' i. e. uselessly.—ἀκλεές (so Spitzner and Bekker), the neuter adjective for ἀκλεῶς. Compare ἐυκλεές in xvii. 415, ἐυκλείας x. 281. It may however be questioned if ἀκλέες, the plural of ἀκλῆς, be not correct. From a form of this kind (root κλεF, as in κλείω and κλύω) must have come κλέα ἀνδρῶν, 'lays of heroes.' See ix. 189. Lexil. p. 296, where Buttmann thinks there is a real elision of the ε.

101. τῷδε, lit. 'for him,' i. e. 'against.'

102. πείρατ' ἔχονται, 'the ends (lit.

'rope-ends') are fastened' (lit. 'are held from above'). The same figure of speech as ἐφάπτειν and λύειν τι. Cf. vi. 143. xii. 79. inf. 402.

106. ἔλον, 'seized and held.' Doederlein suggests ἔχον, i. e. κατεῖχον.

109. χρὴ σε ἀφροσύνης, an idiom common in the Odyssey, but only occurring in this passage of the Iliad, though elsewhere we have χρεὼ βουλῆς ἐμὲ καὶ σέ. Cf. ix. 75. 608. In either case there must be an ellipse: χρεὼ, i. e. χρεία, βουλῆς (ἔχει) ἐμὲ, and χρὴ σε (μετασχεῖν) τινος &c.

110. ἀνὰ δ' ἴσχεο, ἀνέχου, bear the disappointment.

111. ἐξ ἔριδος, from a spirit of contention; from a mere love of strife, i. e. when you are not specially challenged. Doederlein compares Od. iv. 343.

112. Perhaps interpolated.

113. καὶ δέ, for καὶ δὴ, as inf. 173, 'Why, even Achilles' &c.—ἐρριγε, 'dreads,' a perfect in the present sense.

115. ἔθνος. Here, as in ii. 87, xvii. 680, this word takes the F, being derived from the same root as ἔθος and ἥθος (Φηθος).

117. εἴ περ—τε = εἰ καὶ, as in iv. 55. x. 115.—ἀδειῇς, for ἀδεFFῆς, 'fearless.'

φημί μιν ἀσπασίως γόνυ καμψόμεν, εἴ κε φύγησιν
 δηίου ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.”

ὧς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως, 120
 αἵσιμα παρειπών· ὁ δ' ἐπείθετο. τοῦ μὲν ἔπειτα
 γηθόσσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλουντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.
 ἦ κε μέγ' οἰμώζειε γέρων ἱππηλάτα Πηλεὺς, 125
 ἐσθλὸς Μυρμιδόνων βουληφόρος ἡδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεε ὦ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι 130
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀἴδος εἴσω.
 εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
 ἡβῶμ' ὥς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλίοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ' τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευνθαλίων πρόμος ἵστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηιθόιο ἄνακτος,
 δίου Ἀρηιθόου, τὸν ἐπὶ κλησιν Κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναικες,

The subject is Hector. Schol. Ven. εἰ καὶ πάντῃ ἀφοβὸς καὶ ἀπλήρωτος πολέμου ἐστίν, ἀγαπητῶς ὑπολαμβάνω αὐτὸν φεύξεσθαι. The general sense is, ‘we will find him an adversary that will show hard fight.’

118. γόνυ κάμπτειν, ‘to rest,’ is illustrated by Blomfield’s gloss. ad Aesch. Prom. 32.

121. παρειπών. Compare vi. 62.—γηθόσσυνοι, rejoicing that their lord had escaped from so great a risk.

124. ὦ πόποι κ.τ.λ. This verse occurred i. 254, where the context closely resembles the present passage. See Col. Mure, i. p. 332.

128. ἐρέων, for ἐρεῖνων,—a remarkable use. Pelus, being asked by Nestor, Ulysses, and Phoenix to allow his son to go to the war, put these questions in reference to the characters and race of the combatants. This relation seems to have been given in some pre-Homeric

ballad. Pelus had asked Nestor about the ancestors and also about the sons (γενεήν τε τόκον τε) of the Argives; and Nestor had given him (Nestor here implies) a favourable account, so that Pelus had been delighted, μέγ' ἐγήθεεν, at the description, and had allowed Achilles to join the expedition.

131. θυμὸν κ.τ.λ. That his life may leave him at once, for having allowed his son to join such a set of cowards.

133. Κελάδοντι, a descriptive epithet of the Jardanus, v. 135, as Ὑβριστῆς ποταμὸς Aesch. Prom. 736, and Xanthus (muddy) of the Scamander. See Od. iii. 292. Pheia was a town of Elis. Cf. Od. xv. 297, ἥ δὲ Φεῖας ἐπέβαλλεν ἐπειγομένη Διὸς οὐρῳ. Thuc. ii. 25. See on 47 sup.

134. ἐγχεσίμωροι. See on iv. 242.

136. Ἐρευνθαλίων. See iv. 319. Perhaps this was one of old Nestor’s best stories.

οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνη ῥήγνυσκε φάλαγγας.
 τὸν Λυκόεργος ἔπεφνε δόλῳ, οὗ τι κράτεϊ γε,
 στεινωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὀλεθρον
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόεργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὐδεὶ ἐρείσθη. 145
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόεργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευνθαλίῳ φιλῶ θεράποντι φορῆναι.
 τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
 οἱ δὲ μάλα τρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη.
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ᾧ· γενεῇ δὲ νεώτατος ἔσκειν ἀπάντων.
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὐχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβῶοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἐκτορος ἀντίον ἐλθεῖν." 160

141. σιδηρεῖη κορύνη. Theseus is described as fighting with such a weapon, Eur. Suppl. 715. See sup. 9.

143. ὅθ' ἄρ' κ.τ.λ. Schol. οὐ διὰ τὸ στενὸν οὐκ ἐχραίσμησεν, ἀλλὰ διὰ τὴν πρόληψιν (ὑποφθὰς inf.).

144. χραῖσμε, ἥρκεσε, ἤμυνε, 'warded off.' See Lexil. p. 542. Buttmann refers this word to χρᾶν, χρήσιμος, in the primary sense of 'to be useful to.' But see on i. 566.—περόνησεν, 'pinned him.' The root is clearly the same as in περᾶν.

147. μετὰ μῶλον, 'to the turmoil of the fight.'

149. δῶκε δέ, 'then he gave it.'—φορῆναι 'to carry;' φορεῖναι = φορεῖν. See ii. 107, φορήμεναι xv. 310.

150. τοῦ ὃ γε κ.τ.λ. Ereuthalion bearing the shield of Areithous. It does not appear that the word τεύχεα includes the club, though it may include the breastplate and other accoutrements.

151. ἔτλη, sc. ἀντίον μάχεσθαι.

153. θάρσει ᾧ, 'by its (my mind's)

confidence.' Schol. νεώτερος δὲ ἤμην, φησὶ, διὸ καὶ ἐθάρσουν.

156. ἔνθα καὶ ἔνθα, 'on this side and on that,' i.e. both in width and length. Schol. ἦτοι εἰς μῆκος καὶ πλάτος παρηρτημένος.—παρήορος, 'sprawling.' Schol. παρηρρημένος τῷ σώματι, τοντέστιν ἐκκελυμένος. Aesch. Prom. 371, ἀχρεῖον καὶ παρήορον δέμας. Doederlein renders it otiosus, iners, as if from παεῖρειν, 'to fasten a side horse to the trace.' See viii. 87. xvi. 471. Lord Derby quite misses the sense of πολλὰς here, i.e. 'huge.' He renders it, 'For many another there beside him lay.'

158. ἀντήσειε μάχης, 'meet with a fight,' i.e. some one to fight with him. The verb governs a genitive in Aesch. and Pindar, c. g. Suppl. 38. Ol. xi. 42, ἀλώσιος ἀντήσας.

160. οὐδ' οἱ, not even those of you. As μέματε is the second person, ἔασιν should properly have been ἐστέ.

ὥς νεΐκεσσ' ὁ γέρων, οἳ δ' ἐννέα πάντες ἀνέσταν.
 ὦρτο πολὺν πρῶτιστα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκήν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφόντη,
 τοῖσι δ' ἐπ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς.
 πάντες ἄρ' οἳ γ' ἔθελον πολεμιζέμεν Ἑκτορι δῖῳ.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ 170
 “ κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν
 οὗτος γὰρ δὴ ὀνήσει ἐν κνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, εἴ κε φύγῃσιν
 δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηιοτήτος.”
 ὥς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαιο.
 λαοὶ δ' ἡρήσαντο θεοῖσι δὲ χεῖρας ἀνέσχον.
 ὦδε δέ τις εἶπεσκε ἰδὼν εἰς οὐρανὸν εὐρύν.
 “ Ζεῦ πάτερ, ἧ Αἴαντα λαχεῖν ἧ Τυδέος υἱόν

161. ἐννέα πάντες, ‘as many as nine,’ ‘nine in all.’ They are enumerated in the following lines, perhaps in the order of rising. Cf. 179.

162. πολὺν πρῶτιστα. Schol. καὶ ὡς βασιλεὺς προτρέπων, καὶ ὡς ἀχθόμενος τῇ μελλήσει αὐτῶν.

166. Ἐνναλίῳ. Originally perhaps ἘναΦλίῳ for ἘνΦαλίῳ. See ii. 651. xxii. 132. The root is probably Φαλ, Lat. *salio*; and the word in its origin meant ‘The springer-upon.’ Compare the *Salii*, priests of Mars. See sup. 15. i. 532. ii. 512. It is to be remarked that Enyalios is always the war-god of the Greeks, Ares of the Trojans. Hence they are distinguished in Ar. Pac. 457, XO. Ἄρει δὲ μή; Τρ. μή. XO. μηδ' Ἐνναλίῳ γε; μή. Aeschylus combines Ἄρην, Ἐννῶ, Theb. 45.

168. Θόας. This hero is mentioned in xv. 282 as Αἰτωλῶν ὕχ' ἄριστος ἐπιστάμενος μὲν ἄκοντι ἐσθλὸς δ' ἐν σταδίῳ.

169. Perhaps interpolated.

171. πεπάλασθε (so Bekker) is the form adopted by Aristarchus (a rather questionable one) for πεπάλαχθε (Spitz-

ner), which is supposed to be the perfect of παλάσσω = πάλω, ‘to scatter lots (*sortes*) and so divine by them.’ Doederlein suggests πεπάλεσθε, a reduplicated epic aorist, and πεπαλέσθαι for πεπαλάσθαι in Od. ix. 331; which is probably right, as we have the active ἀμπεπαλὼν, a common Homeric form. In other passages πεπάλακτο and πεπαλάχθαι bear a different sense, ‘to be stained.’ Schol. Ven. οἷον κλήρῳ διακληρώσασθε· ἀπὸ τοῦ ἀναπάλλεσθαι τοὺς κλήρους πεπάλασθε λέγει.—διαμπερές, Schol. διηνεκῶς, οἷον πάντες.—ὥς κε κ.τ.λ., for ὅστις λήξεται. He makes the motive a patriotic one.

Vv. 173, 4 are perhaps a later addition. 175. ἐσημήναντο, put each his own mark upon his ballot. It is clear that this was not the written name, or the herald would not have shown it to each to be recognized. Compare iii. 316 sqq.

177, 8. This distich occurred before, iii. 318, 9, with a slight variation.

179. Ajax, Diomedes, and Agamemnon, were the three first mentioned of the nine (162—4), but in the inverse order.

ἦ αὐτὸν βασιλῆα πολυχρύσιοι Μυκῆνης.” 180

ὥς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότης Νέστωρ,
ἐκ δ' ἔθορεν κλῆρος κυνέης ὃν ἄρ' ἤθελον αὐτοί,
Αἴαντος. κῆρυν δὲ φέρων ἄν' ὅμιλον ἀπάντη
δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
οἳ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος. 185

ἀλλ' ὅτε δὴ τὸν ἵκανε φέρων ἄν' ὅμιλον ἀπάντη
ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
ἦ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.

τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε, φώνησέν τε 190

“ὦ φίλοι, ἦ τοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτός
θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.

ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήμια τεύχεα δύω,
τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳνι ἄνακτι
σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται, 195

ἢ καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·
οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,
οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως

184. ἐνδέξια. See on i. 597. To this passage, or some amplification of it by the Cyclic poets, Sophocles alludes, *Ajac.* 1283, *χῶτ' αὖθις αὐτὸς Ἑκτορος μόνος μόνου, λαχὼν τε κἀκέλευστος, ἥλθ' ἐναντίος, οὐδραπέτην τὸν κλῆρον ἐς μέσον καθέλι, ὑγρὰς ἀρούρας βῶλον, ἀλλ' ὅς ἐυλόφου κυνῆς ἐμελλε πρῶτος ἄλμα κουφιεῖν.* Pindar also refers to the duel of Ajax and Hector, *Nem.* ii. 14, *ἐν Τρωῖα μὲν Ἑκτωρ Αἴαντος ἄκουσεν.*

187. ἐπιγράψας, ‘having scratched a mark on it.’ See v. 138.

188. ὑπέσχεθε χεῖρα, he held his hand underneath for the herald to drop the ballot into it.—ὃ δέ, the herald. The same process, of course, was repeated to all in turn, for he seems to have come to Ajax last.

190. χαμάδις βάλε, viz. as no longer of use (Doed.).

195. σιγῇ. Schol. ἵνα μὴ δόξωσι δεδοικότες τὸν Ἑκτορα ἐπ' εὐχὰς τρέπεσθαι.—Τρῳῆς γε, ‘the Trojans at all events,’ whether our friends, the Greeks, hear it or not. “Nothing can be more different than the garrulous complacency of Nes-

tor's self-commendatory harangues, the blustering vain-glory of Hector, and the turgid ‘who's afraid’ simplicity of the few big words in which Ajax expresses his sense of his own prowess.” Col. Mure, i. p. 337.

196. ἔμπης, ‘nevertheless,’ i. e. though they may really be formidable.

197. βίη, by might, or personal strength.—δίηται, epic subjunctive = future, shall make me to move off, ἀποδιώξει. See xii. 276. xxiii. 475.—ἐκὼν, others read ἐλών.

198. ἰδρεῖη (*FiðpeFi*) by his science in arms. Those of the ancients who objected to the apparent hiatus, read οὐδὲ μὲν ἰδρεῖη and οὐδέ τ' αἰδρεῖη. Doederlein would read αὐτως, as we say, ‘a mere noodle.’—νῆϊδα, ‘ignorant.’ From the root *Fi*σ or *Fi*δ (our *wise*). This compound occurs *Od.* viii. 179, ἐγὼ δ' οὐ νῆϊς ἀέθλων. But these two concluding lines may be a later addition. *Σαλαμῖς* is nowhere else mentioned in Homer except ii. 557. The Schol. Ven. tells us the five lines from 195 to 199 were rejected by the critics, as not con-

ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”

ὥς ἔφαθ', οἱ δ' εὖχοντο Διὶ Κρονίωνι ἄνακτι. 200

ὣδε δέ τις εἶπεςκε ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ Ἰδηθεν μεδέων, κύδιστε μέγιστε,

δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι.

εἰ δέ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,

ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.” 205

ὥς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.

αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροὶ ἔσσατο τεύχεα,

σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,

ὅς τ' εἰσιν πολεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων

θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210

τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,

μειδιῶν βλοσυροῖσι προσώπασιν· νέρθε δὲ ποσσίν

ἥιε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.

τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορώωντες,

Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215

Ἑκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·

ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδῦναι

ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργον,

sistent with the character of Ajax.—
τραφέμεν, see v. 555.

202. See iii. 276.

203. Doederlein construes δὸς νίκην καὶ εὖχος, ὥστε ἀρέσθαι αὐτά. It is not a matter of importance: on the one hand we have δὸς κράτος τῶν σῶν δόμων in Aesch. Cho. 471, on the other, ἄρισθε κῦδος Theb. 305. So δόφ νίκην inf. 292.

204. περ may here mean σφόδρα or περί. But it may be a slight disarrangement for εἶπερ δέ (ἀλλ' εἶπερ) καὶ Ἑκτορα φιλεῖς.—ἴσῃν κ.τ.λ., i. e. grant at least that Ajax may not be defeated.

206. νώροπι, 'dazzling bright.' See on ii. 578.

208. Od. v. 51, σεύατ' ἔπειτ' ἐπὶ κῦμα λάφῳ ὕρνιθι ἐοικώς.

210. Cf. i. 8.

212. The form προσώπατα occurs also Od. xviii. 192. But the lines 212, 13 are perhaps here an interpolation.—βλοσυροῖς, 'grim,' 'stern.' Cf. xv. 608. Hes. Scut. 250, δεινopoὶ βλοσυροὶ τε.—

νέρθε, at the lower extremity, as opposed to the brow.

215. Τρῶας. Schol. οὐ μόνος ὁ κινδυνεύων ἔτρεμεν, ἀλλὰ καὶ οἱ ἄλλοι. ταῦτα δὲ λέγει ὁ ποιητὴς μεγαλύνων Αἴαντα. Note the three accusatives following ὑπήλυθε.

216. πάτασεν, 'beat quickly,' sc. τὰς φρένας. But perhaps θυμὸν is the true reading: τρόμος πάτασεν θυμὸν, as ἄτη πατάζει θυμὸν Soph. Ant. 1097. See however xiii. 282. Cicero, Tusc. Disp. iv. 22, alludes to this passage, and renders it *Hectorem toto pectore tremementem*.

218. χάρμη, μάχη. See inf. 285. v. 608. The dative represents the motive of the challenge. But χάρμην may have been the reading, as the idiom was προκαλεῖσθαι τινα εἰρήνην &c. And so one MS., but Spitzner rejects the reading as being different in sense (?). Lord Derby, "Yet quail he must not now, nor back retreat Amid his comrades,—he, the challenger!"

χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων ὅχ' ἄριστος, ὕλη ἐν οἰκίᾳ ναίων,
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στῆ ῥα μάλ' Ἑκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα
 "Ἑκτορ, νῦν μὲν δὴ σάφα εἴσεται οἴοθεν οἶος 226
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,
 καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.
 ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσινι ποντοπόροισιν
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν, 230
 ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν,
 καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο."
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ
 "Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἤντε παιδὸς ἀφαιροῦ πειρήτιζε 235
 ἡ ἐγυναικός, ἣ οὐ οἶδεν πολεμῆα ἔργα.
 αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε.
 οἶδ' ἐπὶ δεξιά, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν

221. ὕλη. Others ὕδρ, from the unusual shortening of the υ in ὕλη. There may have been two forms, ὕλη and ὕλφη (*silva*). See xx. 385.

222. αἰόλον, *habile*, 'easily wielded,' Buttm. Lexil. p. 65 (cf. inf. 238). Rather, perhaps, 'of varied (ornamental) workmanship,' as Doederlein explains it, like αἰολοθώρηξ. So also Schol. ποικίλον.—ὄγδοον, 'he forged besides a plate of brass (or copper) as an eighth layer.'

226. οἴοθεν. See sup. 39. 'You alone of all shall experience it, and not only see or hear it,' Doederlein.—σάφα εἴσεται, like the formula τάχα γνώσει, is used by a threatening adversary. In viii. 406 ὄφρ' εἰδῇ is used alone in this sense, as τάχ' εἴσεται in Aeschylus, Cho. 305.

228. καὶ μετὰ, 'even after,' i.e. besides. The καὶ means, beside Achilles there are also others. For this use of μετὰ cf. ii. 674. Aesch. Theb. 1079, μετὰ γὰρ μάκαρας—ὅδε Καδμείων ἦρυξε πόλιν.

230. ἀπομηνίσας appears to mean ἀποστὰς πολέμου διὰ μῆνιν. See ii. 772. Aristarchus read ἐπιμηνίσας. Properly, ἀπομηνίσαι would mean 'to have one's fit of anger out,' like ἀποθανύσκειν,

ἀποκλαῦσαι &c. But in Od. xvi. 378 it appears to have the same sense as ἐπιμηνίειν in Il. xiii. 460. Hesych. ἀπομηνίσας χολωθείς.

231. τοῖοι οἳ, a common use—at least in the Attic—for τοῖοι οἶοι. The sense is, 'we Greeks are fit persons to meet you in fight, even numbers of us; so commence at once the fight and the fray.' There are plenty of us left beside Achilles who are fit to meet you. Mr. Newman renders it thus:—"But we, the rest, may still suffice thy onset to encounter, And many is our crew: but come, begin the feats of battle." Lord Derby, "Yet are there those who dare encounter thee, And not a few; then now begin the fight."

235. μή τί μεν κ.τ.λ. Schol. συνέειδε καὶ ὃ Ἑκτωρ ὅτι μεμφόμενος καὶ καταπλήττων αὐτὸν ἄρχειν κελεύει τῆς μάχης. *ib.* ἤντε παιδός. Because ἄρχειν μάχης was a sort of concession to the weaker, as xxi. 439. Cf. inf. 286.

238. Hesych. βῶν βοῦν ὄπλον. Compare βόες αἶναι xii. 137. Aristophanes read βοῦν, Aristarchus βῶν, others βῶ for βόα, which the Schol. Ven. is inclined to

ἀζαλέην, τό μοί ἐστι ταλαύρινον πολεμίζειν
 οἶδα δ' ἐπαῖξαι μόθον ἵππων ὠκειάων, 240
 οἶδα δ' ἐνὶ σταδίῃ δηῖω μέλπεσθαι Ἄρηι.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
 λάθρῃ ὀπιπεύσας, ἀλλ' ἀμφιδόν, εἴ κε τύχωμι."
 ἦ ῥα, καὶ ἀμπεπαλὼν προῖη δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,
 ἐν τῇ δ' ἐβδομάτῃ ῥινῷ σχέτο. δεῦτερος αὖτε
 Αἴας διογενὴς προῖη δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσῃν. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 ἀντικρὺς δὲ παρὰ λαπάρην διάμνησε χιτῶνα
 ἔγχος· ὃ δὲ κλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπεσον, λείουσι ἐοικότες ὠμοφάγοισιν
 ἦ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.

approve, and it is quite consistent with analogy. The emphatic repetition of οἶδα is noticed by Spitzner after Eustathius.

239. τό. "Ad βῶν relatum est, quasi ad σάκος, sicut Od. xii. 74, τὸ μὲν ad νεφέλη, quasi ad νέφος." Doed. (from the Schol.) Perhaps Hector vauntingly points to his shield: 'This will bear tough blows in the fight,' i. e. as well as your ἑπταβόειον, sup. 220. And this interpretation better suits the passage in the Odyssey. Mr. Trollope takes it for δι' δ, but does not explain the sense he intends. Mr. Newman, "therefore eke enduring is my battle." Lord Derby, "And well I know to wield, now right, now left, The tough bull's hide that forms my stubborn target."

240. ἐπαῖξαι μόθον, 'to make a charge on the turmoil of an equestrian (chariot) fight.' Cf. xxiii. 64. So ὕμαδον καὶ μῶλον ἐθύνεον, Hes. Scut. 257. "Well know I how to rush in battle-shock With rapid car," Mr. Wright.

241. μέλπεσθαι, 'to dance and sing to Ares in the stand-fight.' The barbaric

and still savage custom of war-gestures and war-whoops is well known. Hence the *Salii*, priests of Mars. So also war is often called *χάρμη*, 'glee' or 'fun.' Mr. Newman's version is, "Amid the race of scouring mares I know to press the hurtle, And in the standing-fight I know to dance to grisly Ares." Schol. τὸ μέλπεσθαι κυρίως μὲν παίζειν καὶ τέρπεσθαι, νῦν δὲ οἶον κινεῖσθαι εὐχερῶς καὶ ἐμπείρως κατὰ τὴν μάχην.

242. ἀλλ' οὐ γὰρ κ.τ.λ. Schol. καίτοι πάντα τρόπον μάχης εἰδῶς, φησὶν, οὐ θέλω σε λάθρα βαλεῖν· ἡ γὰρ μετὰ ἀπάτης ἀριστεία αἰσχρά. ἠθικὸν δὲ καὶ τὸ τοιοῦτον, οἷονεὶ μέγαν καὶ θαυμαστόν.—λάθρῃ, viz. by watching for a stealthy opportunity, like the combatants described in Eur. Phoen. 1385.

244—54. The greater part of this passage occurs in iii. 355—61.

247. δαΐζων, tearing its way through; making havoc of the texture.

255. ἐκσπασαμένῳ. Schol. ἀπὸ τῆς τοῦ ἐτέρου ἀσπίδος, τὸ ἴδιον ἕκαστος.

256. λείουσι, for λεῖFFουσιν. See on v. 782.

Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, ἥ δὲ διαπρό 260
 ἦλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα,
 τμηδὴν δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκῆκίεν αἷμα.
 ἀλλ' οὐδ' ὧς ἀπέληγε μάχης κορυθαίολος Ἴεκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺν μείζονα λᾶαν αἰείρας
 ἦκ' ἐπιδιδήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπιδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάβε δέ οἱ φίλα γούναθ'· ὃ δ' ὕπτιος ἐξετανύσθη
 ἀσπιδ' ἐνιχυρμφθεῖς· τὸν δ' αἰψ' ὠρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἧδὲ καὶ ἀνδρῶν,
 ἦλθον, ὃ μὲν Τρώων ὃ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς.
 “μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον·
 ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχυμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

259. See iii. 348.

260. Perhaps νύξ' ἐπιβάλμενος. See sup. 15.

261. στυφέλιξε. Schol. εἰς τοῦμπροσθεν ὀρμῶντα ἔστησε καὶ ἐπέσχευ.

262. τμηδὴν, *strictim*, so as to inflict a slight gash, from which the blood spirted up.

269. ἵνα (F), *vim*.—ἀπέλεθρον, see v. 245. Schol. συνεπέδωκεν ὅλον τὸ σῶμα τῇ βολῇ, καὶ πάσῃ δυνάμει ἔχρητο. Lord Derby, “Then Ajax rais'd a weightier mass of rock, And sent it whirling, giving to his arm Unmeasur'd impulse.”

270. μυλοειδέϊ, as big as a mill-stone. So xii. 161, βαλλομένων μυλάκεσσι.—εἴσω, on the under-side, viz. by driving

inwards the plates.

271. βλάβε, impeded, prevented from advancing further.

272. ἐνιχυρμφθεῖς, having been close to his shield, i. e. not holding it at arm's length. “Flung against his buckler,” Mr. Wright. Or (as Mr. Newman), “He fell with shield against him pressed.” Schol. συνῶσε γὰρ αὐτὴν ἐπ' αὐτὸν ἡ βολή. Lord Derby, “Backward he stagger'd, yet upon his shield sustain'd.”

280. φιλεῖ. See sup. 204. i. 196. x. 552.—τό γε δὴ, *that* indeed, i. e. which is more visible to us than the mind of Zeus in the matter.

282. πιθέσθαι, to comply with the

τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας
 “ Ἴδαϊ’, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι
 αὐτὸς γὰρ χάρμη προκαλέσματο πάντας ἀρίστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἧ περ ἂν οὔτος.”

τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ
 “ Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατος ἐσσί,
 νῦν μὲν παυσώμεσθα μάχης καὶ δημοτῆτος, 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ' εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δώῃ δ' ἐτέροισί γε νίκην.

νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' ἐμφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 [σούς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν.] 295

αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐμφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ὧς εἴπησιν Ἀχαιῶν τε Τρώων τε 300
 ‘ ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,

friendly token afforded by night, that the fight must now be suspended. This appears to be a proverbial saying.

284. ταῦτα μυθήσασθαι, Schol. περὶ διαλύσεως ποιῆσθαι τοὺς λόγους.

285. See sup. 218.

286. ἀρχέτω, i.e. whatever he does, that I will do. See sup. 235.—ἧ περ ἂν, sc. ἄρχη.

289. Perhaps interpolated. πινυτή, ‘prudence,’ only occurs here and Od. xx. 71, where it is more properly used of female discretion. Cf. ἀπινύσσειν, Od. v. 342. The Scholiast seems to have taken it for an epithet to βίην. Hesych. πινυτή· σύνεσις, φρόνησις. πινυτήν· σωφροσύνην. ‘Since you are great and brave,’ he argues, ‘you will not fear to make a temporary truce.’

292. ἐτέροισι, either to Greeks or to Trojans.—νίκην, “de exitu universi belli intelligendum, ex eventu singularis certaminis suspensio,” Doederlein.

293. Perhaps wrongly repeated, as the old critics perceived, from v. 282.

295. The Schol. Ven. says this verse also was rejected. Schol. Vict. ἔται δὲ

λέγονται οἱ συνήεις παρὰ τὸ ἦθος. Hence, perhaps, it takes the F. See vi. 239.

298. αἳ τέ μοι κ.τ.λ. “Who wend in sacred pageant to win my life of heaven,” Mr. Newman. “Who pray for me within the sacred fane,” Mr. Wright. “Who shall with grateful pray’rs the temples throng,” Lord Derby. Rather, perhaps, ‘who will enter the company of the gods (in the Trojan acropolis) with vows (thanksgivings) for my safe return.’ Doederlein’s interpretation is materially different:—‘who, being in the habit of praying to me as a god, will, on my safe return, approach the company of the gods.’ He urges that Hector θεὸς ὡς τίετο δήμῳ, and compares θεῖον δυσάλατ’ ἀγῶνα in xviii. 376. Schol. τὴν ἄγυριν καὶ συναγωγὴν τῶν θεῶν, διὰ τὸ πολλῶν θεῶν ἐν ταύτῳ εἶναι ἀγάλματα.

300. Perhaps ὧδε δὲ τις Φείπησιν (i.e. ἐρεῖ).

301. ἐμαρνάσθην, for ἐμαρνάσθησαν, as in Hes. Scut. 238, ἄνδρες ἐμαρνάσθην.—ἡμὲν—ἡδὲ, ‘as’—‘so,’ &c., or ‘both’—‘and.’—ἔριδος πέρι, ‘in cause of soul-devouring quarrel,’ Newman. Rather,

ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἄρθμήσαντε.' "

ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
ξύν κολεῷ τε φέρων καὶ ἐντμήτῳ τελαμῶνι
Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305

τὼ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
ἦι, ὁ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δὲ χάρησαν
ὥς εἶδον ζῶον τε καὶ ἄρτεμέα προσιόντα,
Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310
Αἴαντ' αὖθ' ἐτέρωθεν ἐκνήμιδες Ἀχαιοί
εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
τοῖσι δὲ βοῦν ἰέρευσε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενεί Κρονίῳνι. 315
τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,
ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης. 320
νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν

'for an object of dispute,' viz. Helen, who is called an *ἔρις* in this sense in Aesch. Ag. 680.

302. διέτμαγεν. See i. 531.—ἀρθμήσαντε, ἀρεσσαμένῳ, having made friends. Schol. ἀρμοσθέντες καὶ συμβιβασθέντες. Cf. Hymn. in Merc. 521, Λητοίδης κατένευσεν ἐπ' ἀρθμῶ καὶ φιλότῃ. Aesch. Prom. 199, εἰς ἀρθμὸν ἐμοὶ καὶ φιλότῃτα Σπεύδων σπεύδοντί ποθ' ἥξει.—These gifts, as the Cyclops appears to have stated, proved fatal to the donors on either side. Soph. Ajac. 1029, "Ἐκ τῶν μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα, ζωστήρι πρισθεὶς ἰππικῶν ἐξ ἀντύγων ἐκνάπτει· αἰὲν, ἔς τ' ἀπέψυξεν βίον· οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων, πρὸς τοῦδ' ὕλῳλε θανάσιμῳ πεσῆματι.

304. ξύν κολεῷ, together with the scabbard. Schol. οὐ περιττὸν τὸ ἔπος, ἀλλ' ἐπειδὴ ἐσπασμένον ἦν τὸ ξίφος, ἵνα μὴ μόνον νοοῖμεν αὐτό. It appears from 273 sup. that the combatants had already drawn their swords.—φοίνικι, see on vi. 219.

308. See v. 514.

309—12. Perhaps interpolated. ἀελπτεῖν and κεχαρηκῶς are Herodotean, but not elsewhere Homeric words. Cf. Ar. Vesp. 764. Schol. Ven. οὐκ ἐλπίζοντες, ἀλλ' ἀπεγνωκότες.—αὐτ', *autem*, as in many places.—νίκη, superiority in the fight, which however was undecisive.

312. εἰς Ἀγαμέμνονα, for πρὸς, by a rare use.

314, 15. τοῖσι δὲ—Κρονίῳνι. Schol. ἡ μὲν τιμὴ εἰς Δία γίνεται, ἡ δὲ χρεῖα τῶν κρεῶν εἰς τοὺς στρατιώτας.

316. διέχευαν, Schol. διεμέρισαν, ἡ κατὰ μέρη διείλον. For the lines following (317—20) see i. 465 seqq.—μίστυλλον means, they cut the members into smaller joints for the spits.

321. διηνεκέεσσι, *perpetuis* (Aen. viii. 183), slices cut from the long chine, viz. the entire length of the part roasted.—γέραιρεν implies that this was meant as a special compliment from the chief himself. Plato alludes to this verse, Resp. v. p. 468 D.

ἥρως Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή· 325
 ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν
 “ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
 τῶν νῦν αἶμα κελαινὸν ἑύρροον ἀμφὶ Σκάμανδρον
 ἐσκέδασ’ ὁξὺς Ἀρης, ψυχὰι δ’ Αἰδόσδε κατῆλθον· 330
 τῷ σε χρὴ πόλεμον μὲν ἄμ’ ἡοὶ παῦσαι Ἀχαιῶν,
 αὐτοὶ δ’ ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακῆομεν αὐτοὺς
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ’ ὅστέα παισὶ ἕκαστος
 οἴκαδ’ ἄγῃ, ὅτ’ ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335
 τύμβον δ’ ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ’ αὐτὸν δείμομεν ὦκα
 πύργους ὑψηλοὺς, εἰλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ’ αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,

324. ὑφαίνειν. See iii. 212.

328. πολλοὶ γὰρ, i. e. ἐπειδὴ πολλοί, answered by τῷ = τούνεκα inf. 331.—ἐσκέδασε, in reference to the blood being collected in the body,—ἐξέχεε καὶ διέρριψε.

332. κυκλήσομεν, viz. ἀμάξαις, inf. 426.

334, 5. This distich was rejected by some (see Schol. Ven.), because the removal of the bones seems inconsistent with the raising of the tumulus.

335. ὅστέα οἴκαδ’ ἄγῃ. Aeschylus appears to refer to this, Ag. 425, τεύχη καὶ σποδὸς εἰς ἐκάστου δόμους ἀφικνεῖται. *ibid.* 428, πυρῶθεν ἐξ Ἰλίου φίλοισι πέμπει βαρὺ ψῆγμα δυσδάκρυτον.

336. ἀμφὶ πυρὴν, *circa bustum*, at the place where the pyre stood.—χεύομεν, like the preceding verbs in 332—5, are hortative subjunctives. On χεῖν σῆμα or τύμβον see vi. 419.—ἐξαγαγόντες may be rendered ‘bringing it (the earth) away from the plain.’ The very nature of a tumulus, and the terms χεῖν, χυτῆ γαῖα, χῶσαι, &c. imply the carrying and pouring of loose earth. See on xxiv. 795. Schol. ἦτοι ὕλην πρὸς τὴν τειχοποιᾶν, ἢ ἀντὶ τοῦ προελθόντες πολὺ

εἰς τὸ πεδίου. This latter explanation is preferred by Spitzner, who renders the passage “tumulum autem unum circum struimus egressi communem omnibus ex sive in campo.” Or perhaps, ‘carrying it out widely,’ as Thuc. i. 93, μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως. Mr. Newman takes ἐξαγαγόντες in the sense of *educentes*, which it will well bear;—“And we—will heap a single barrow, Rear’d from the plain promiscuous.”—ποτὶ δ’ αὐτὸν, ‘reaching up to,’ ‘joining it.’ Cf. xii. 64.

338. εἰλαρ, a defence, Od. v. 257, i. e. to keep the enemy from the ships, and to protect the Greeks themselves (αὐτῶν). The idea was to erect a fortress that would serve the double purpose of commanding the tumulus and of defending the Grecian camp. The general plea however was that of piety towards the dead. The absence of Achilles had made the attacks of the Trojans more frequent, and therefore a protection for the ships, and, if need were, a camp of refuge, had now become urgent wants. See xii. 123.

339. πύλας. It does not appear that more than one gate is meant; see the

ὄφρα δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴη. 340

ἔκτοσθεν δὲ βαθεῖαν ὀρύζομεν ἐγγύθι τάφρον,
ἧ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μὴ ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων."

ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλιν ἄκρῃ, 345

δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσιν.
τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν.

"κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

δεῦτ' ἄγετ', Ἀργεῖῃν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
δώομεν Ἀτρεΐδῃσιν ἄγειν. νῦν δ' ὄρκια πιστά

ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
[ἐλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.]"

Schol. Ven. It is that assailed unsuccessfully by the Trojans under Asius in xii. 120 seqq.

340. εἴη, for ἐη (ῆ), as in Hes. Opp. 577.

342. ἀμφὶς ἐοῦσα may mean, as in xii. 5, 'extending on every side round the rampart,' or, 'on each side of the roadway to the gate.' But ἀμφὶς and ἀμφὶ do not really differ more than μέχρι and μέχρις. Cf. inf. 449. "Environing the rampart," Mr. Wright. The Schol. records a variant ἀμφὶς ἔχουσα.

345. αὐτ', *autem*. The following passage on the Trojan council bears some indications of having originally been a distinct ballad. It is remarkable for words used in the Odyssey; and it contains some other phrases of a peculiar stamp, such as πυρὸς μελίσσόμεν, v. 410, Δαρδανίῳ in 414, ἀμφιλύκη νύξ in 433, ἡπίτα κῆρυξ in 384, ὑποκρίνονται in 407, ἀκαλαρρείται in 422, ἦντεον in 423, κριτὸς and νέκυσ, which are Odyssey words, 420, 434. Besides, we have the ordinary use of the article in τὸ σκῆπτρον, v. 412, and the digamma omitted in Ἰλίου, v. 345, ἔτ' οἴκοθεν, v. 364, 391, τὸδ' εἰπεμέναι in 375 (according to the common text, corrected however by Bekker). All these seem indications of a later style. The assembly does not appear to have been convened by the chiefs, but rather to be a turbulent meeting at the palace to insist on the surrender of Helen to the Greeks.

346. τετρηχυῖα, noisy and confused. See ii. 95, τετρήχει δ' ἀγορῇ, and Lexil. p. 507, where it is called the perfect of θράσσω.

347. Ἀντήνωρ. He is mentioned as an orator in iii. 148, 9.—πεπνυμένος (root πνέF, πνέω), inspired, wise. Hesych. φρόνιμος, συνετός.

350. δεῦτε. Only here and Od. viii. 133, = δεῦρ' ἵτε, 'come!' See Lexil. p. 317.

352. ψευσάμενοι, 'having falsified,' viz. by the treachery of Pandarus.—τῷ κ.τ.λ., 'on which account it will be the worse for us,' i. e. as on the side of aggressors and violators of treaties. Or (with Spitzner) 'nothing advantageous will happen to us, unless we restore Helen and act honourably by our treaties.' Bekker omits the next verse, and Spitzner incloses it in brackets. See Col. Mure's remarks on this counsel of Antenor, which he calls "an example of the skill with which Homer imposes on his light-headed Dardanian heroes the duty of exposing their own defects," Bk. ii. ch. vii. § 14. The well-known passage of Horace, Epist. i. 2, 9 seqq., 'Antenor censet belli praevidere causam,' &c., refers to this passage of the Iliad.

353. This verse, as the Schol. Ven. remarks, must have been added by some one who did not see that ἔσται was to be supplied after κέρδιον. Aristarchus read ἐκτελέεσθαι, ἵν' ἂν μὴ κ.τ.λ. (which does not say much for his judgment in this particular instance). Mr. Trollope

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο, 355
 ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα.

“ Ἀντήνορ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτέον δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
 ἀντικρὺς δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω,
 κτήματα δ' ὅσσ' ἀγόμην ἐξ Ἄργεος ἡμέτερον δῶ,
 πάντ' ἐθέλω δόμεναι, καὶ οἴκοθεν ἄλλ' ἐπιθεῖναι.”

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος, 366
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν
 “ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν ὥς τὸ πάρος περ,
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 371
 ἧῶθεν δ' Ἰδαῖος ἵτω κοίλας ἐπὶ νῆας
 εἰπεῖν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν,
 καὶ δὲ τὸ εἰπέμεναι πυκινὸν ἔπος, εἴ κ' ἐθέλωσιν 375
 παύσασθαι πολέμου δυσηχέος εἰς ὃ κε νεκροὺς
 κῆομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων

says, “ἴνα μὴ, unless.” So the grammarians attempted to explain it: but this is obviously wrong.

359. ἀπὸ σπουδῆς, ‘in earnest.’ This line occurs xii. 233.

360. φρένας ὤλεσαν. Schol. αὐτὸς ἐν μεγίστῃ φρενοβλαβείᾳ ὢν τοῦτο ὀνειδίζει τῷ γέροντι.

361. Τρώεσσι. He braves the resentment of the people by openly stating his refusal.

362. ἀπόφημι, I speak out, declare openly. Others explain, ‘I flatly refuse.’ Cf. ix. 422.

364. ἄλλ' ἐπιθεῖναι. Either with the view and intention διπλάσιον ἀποτίσαι, or to purchase the woman at the cost of the goods.

368, 9. In some ancient copies this distich was wanting.

374. μῦθον Ἀλεξάνδροιο. Priam gives no opinion on the decision of his son, either because he inclined to the same view himself, or because he thought it hopeless to persuade him to the opposite course.

375. εἴ κ' ἐθέλωσιν. ‘If they will consent to cease from noisy war till we shall have burned our dead, afterwards we will fight till fortune decides between us.’ So Doederlein. Commonly a full stop is placed after κῆομεν.—It would be easy here to read τὸ φειπεμέναι, as in v. 364 καὶ φοίκοθεν, for the vulg. τὸδ' and καὶ ἔτ'. [So Bekker, ed. 2. See sup. on 354.]

376. δυσηχέος. See on ii. 686.

ἄμμε διακρίνη, δώη δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδὲ πίθοντο,
[δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν.]

ἡῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας. 381

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναούς, θεράποντας Ἄρηος,

νῆι πάρα πρυμνῇ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν

στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ

"Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ

εἰπεῖν, εἴ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,

μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν

ἡγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι—, 390

πάντ' ἐθέλει δόμεναι, καὶ οἴκοθεν ἄλλ' ἐπιθεῖναι·

κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὗ φησιν δώσειν· ἥ μὲν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἡνώγει εἰπεῖν ἔπος, εἴ κ' ἐθέλητε

παύσασθαι πολέμου δυσηχέος εἰς ὃ κε νεκρούς 395

κῆομεν. ὕστερον αὐτε μαχησόμεθ' εἰς ὃ κε δαίμων

ἄμμε διακρίνη, δώη δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης

"μήτ' ἄρ τις νῦν κτῆματ' Ἀλεξάνδροιο δεχέσθω 400

μήθ' Ἑλένην· γνωτὸν δέ, καὶ ὃς μάλα νήπιος ἐστίν,

ὥς ἦδη Τρῶεσσιν ὀλέθρου πείρατ' ἐφήπται."

380. ἐν τελέεσσιν, 'in ranks.' This verse occurs also xi. 730. xviii. 298. It was omitted here in some ancient copies, and is now generally rejected.

386. ἡνώγει. On the past tense in this formula see xii. 355. It is the historical tense of the epic perfect ἄνωγα, as ἦδη of οἶδα. There was a secondary present ἀνώγω, vi. 439. sup. 74.

392. κουριδίην ἄλοχον, 'lady-wife,' see i. 114.

393. ἥ μὲν—γε. 'Be assured however that the Trojan people at least urge him to do it.' The herald wishes to show that the fault does not lie with them.

394. ἡνώγει. Priam, sup. 386.

398. Col. Mure (bk. ii. chap. vii. § 7) compares with this passage ix. 29—50,

ib. 693—710, and x. 218, in all which the verse ὥς ἔφαθ' occurs in connexion with a speech of Diomedes immediately following. "The ὁψὲ δὲ δὴ μετέειπε" (he observes), "under their occasional varieties, are here as exclusively characteristic of Diomedes, as the ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν (xvi. 60, xviii. 112 &c.) is of Achilles, or the Ἄτη of Agamemnon" (p. 324).

402. πείρατ' ἐφήπται, 'the ends are fastened,' i.e. the destiny is fixed. Cf. ii. 15. vi. 143. sup. 102.—γνωτὸν, 'it is clear,' lit. 'knowable to all.' Schol. δ δὲ ἀντὶ τοῦ γάρ. The sense is, 'let no one think of accepting either Helen or the money as a gift: for every one must see the war will soon terminate

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμιοι.
 καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405
 "Ἰδαῖ', ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
 ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγαίρω·
 οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μελίσσόμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἑρῆς."
 ὥς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
 ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίῳνες,
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότε ἄρ' ἔλθοι 415
 Ἰδαῖος· ὃ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν
 στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἀργεῖοι δ' ἐτέρωθεν ἐυσσέλμων ἀπὸ νηῶν
 ὠτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
 ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρείταιο βαθυρρόου Ὠκεανοῖο

in our favour, and then we will take them.'

403. ἐπίαχον may have been ἐφίαχον. But the ἐπι is rather required in the sense of ἐπιπροθεῖν, *acclamare*. So i. 22. They assented to Diomedes's proposal, which was virtually to continue the war.—ἀγασσάμενοι, 'in admiration of,' cf. sup. 41.

408. ἀμφὶ δὲ κ.τ.λ. 'But, with respect to the dead, for you to burn them I have no objection: for there is no sparing about dead corpses, when men have departed, forthwith to propitiate them (by the gift) of fire.' Whatever φειδῶ, reserve or scruple, there may be in making other concessions, there is none in the case of the dead.—πυρὸς, according to Doederlein, depends on μελίγματι implied. See on vi. 331. Virgil perhaps misunderstood the verse, which he renders (xi. 104), 'nullum cum victis certamen, et aethere cassis.' Schol. Ven. ὁ νοῦς, οὐ φειδόμεθα ὥστε ἐκμειλίσσειν ὡμὰς τοὺς νεκρούς.

111. ἴστω, 'be witness of.'

412. τὸ σκῆπτρον. See on i. 11. The

staff itself is exhibited to the gods as the object by which the oath of truce is taken, as in i. 234.

414. ἔατ', ἦντο, continued sitting.—Δαρδανίῳνες seems to be used only in this place, and viii. 154. Compare Ἀττικίων, Ar. Pac. 214. So Δευκαλίων from Δεύκαλος, xiii. 451.

416. ἀπέειπεν, ἀπήγγειλε, reported. This is a very peculiar use. The Schol. explains it ἀπεδοκίμασε καὶ ὡς ἀνωφελεῖ ἀνήγγειλεν. But the message was negative only in respect of restoring Helen; it gave leave to bury the dead.

418. μεθ' ὕλην, supply ἵεναι.

419. There is something displeasing in the partial repetition of the preceding verse in that next following; especially as this occurs again inf. 430—2. Nothing hitherto had been said about burning the *Grecian* corpses.

420. ὠτρύνον νέκυάς τ' ἀγέμεν Spitzner. Bekker gives the reading of Aristarchus, where ὠτρύνεσθαι is passive, as in xiv. 369.—νέκυς, i. e. νέκυας, Od. xxiv. 417.

422. ἀκαλαρρείτης is one of the pecu-

οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτῶς ἐτέρωθεν ἐκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 ἦμος δ' οὗτ' ἄρ' ἦν πῶς ἦώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν

liar words in this passage, from ἀκαλὸς = ἔκκλητος, ἥσυχος. The two verses occur in Od. xix. 433, 4.

423. ἦντεον is a strange form, perhaps ἀπαξ λεγόμενον, for ἦνταον (ἀντῶν). Both parties, Greeks and Trojans, now at peace, met each other while engaged in this work.

424. ἦν, ἐξῆν, διαγνῶναι χαλεπῶς, one might have distinguished with difficulty Trojan corpses from Achæan, viz. because of their blood-stained appearance.

426. δάκρυα. It was thought an essential part of the duty to shed tears over the body. Hence Aeschylus speaks of remains as δυσδάκρυτα and εὖ κεκλαυμένα, Ag. 430. Cho. 674. Ar. Vesp. 384, ἦν τι πάθω γ' ὧ, ἀνελόντες καὶ κατακλαύσαντες θεῖναι μ' ὑπὸ τοῖσι δρυφάκτοις. Compare also Eur. Androm. 1158.

427. οὐδ' = ἀλλ' οὐ. Priam was anxious perhaps that no time should be wasted. But the Schol. says, ἵνα μὴ κατάδηλοι τοῖς πολεμίοις εἶεν ὥς μαλακίζόμενοι.

428. ἐπενήεον. See Od. i. 147, σῖτον δὲ δμῶα παρενήεον ἐν κανέοισιν. Doederlein takes this for a reduplicated aorist, like ἐρύκακον, ἠρίπαπον, observing that νηέω is a vox nihili.—For the repetition of this line in 431, compare vi. 215, 249.

433. ἀμφιλύκη, 'half-light.' Schol. τὸ καλούμενον λυκόφως, τὸ πρὸς ὕρθρον, τουτέστιν ὁ βαθεὺς ὕρθρος, παρὰ τὴν λύκην. See on iv. 101. "But ere 'twas morn, while daylight strove with night," Lord

Derby. Thuc. ii. 3, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον. So Ovid, 'Aut ubi nox abiit, nec tamen orta dies.'

434. Hesych. ἔγρετο· ἐγείρετο. 'Was awake for action,' appears to be the sense. 'About the pyre a chosen band of Greeks had kept their vigil,' Lord Derby.

435 seqq. See sup. 336. Mr. Grote (i. p. 563) says, "This account of the building of the fortification seems to be an after-thought, arising out of the enlargement of the poem beyond its original scheme. The original Achilleis, passing at once from the first to the eighth, and from thence to the eleventh book, might well assume the fortification—and talk of it as a thing existing, without adducing any special reason why it was erected.—But the case was altered when the first and the eighth books were parted asunder in order to make room for descriptions of temporary success and glory on the part of the besieging army." Col. Mure (Bk. ii. ch. x. § 10) seems to think that "the construction of the rampart belongs, historically, to the first year of the war" (as represented by Thucydides, i. 11). But he considers the account of its construction, after the secession of Achilles, "was both an additional homage to his glory, and necessary to the future conduct of the poem; to relieve the monotony of a series of field engagements, and impart variety to the martial vicissitudes of the action" (p. 462).

πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρνύας,
ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη.

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν 440
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ὥς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων. 445

“Ζεῦ πάτερ, ἥ ῥά τις ἔστι βροτῶν ἐπ' ἀπείρονα γαῖαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει·
οὐχ ὁράας ὅτι δὴ αὖτε κάρη κομόωντες Ἀχαιοί
τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἥλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας· 450
τοῦ δ' ἥ τοι κλέος ἔσται ὅσον τ' ἐπὶ κίδναται ἡώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἥρῳ Λαομέδοντι πολίσσαμεν ἀθλήσαντες.”

τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς

443. From this verse to 464 was rejected by the Alexandrine critics; and there can hardly be a doubt of the comparative lateness of the passage. The very word *θηεῦντο*, ‘gazed at,’ seems of the later Ionic; it occurs however x. 524. xxiii. 728. Od. ii. 13. In several respects the style of this *θεῶν ἀγορῇ* is peculiar. It was probably written in connexion with the opening of Book xii., where the destruction and disappearance of the Grecian rampart is attempted to be explained on theological grounds.

446. 7. ἥ ῥα κ.τ.λ. ‘Is there any mortal on the boundless earth who will henceforth communicate to the gods his intention and counsel?’ ‘Is not this conduct of the Greeks, in building a rampart without consulting the gods, a precedent that all will follow?’—*ἐνίψει*, future of *ἐνέπω*, as in Od. ii. 137, ‘will tell.’ Others translate, ‘will ascribe providence to the gods.’ Schol. Vict. *τινὲς ἀπὸ τοῦ ἐνισπείσει (ἐνισπήσει;) ἢ λοιδορήσει*. Schol. Min. *κυρίως μὲν ἐπιπλήξει διὰ λόγων, νῦν δὲ ἀντὶ τοῦ ἐρεῖ καὶ λέξει*. Hesych. *ἐνίψει· λέξει, ἐπιπλήξει, καὶ ἐρεῖ*. The meaning is not very clear. Lord Derby, “Shall men be found, in

counsel and design To rival us Immortals?” Mr. Wright, “What mortal through the boundless world Henceforth will guidance from the gods implore?” Another Schol. explains it by *ἀνακοινώσεται διὰ θυσιῶν, συνεργοὺς αὐτοὺς θέλων λαβεῖν*. οἱ γὰρ θύοντες εἰσονται παρὰ θεῶν εἰ δεῖ ἔργοις ἐγχειρεῖν ἢ οὐ.

448. Vulg. *ὅτι δ' αὖτε*, where the *δὲ* is clearly out of place, if construed with *ὁράας*, and superfluous if an adjunct to *ὅτι*. Bekker (ed. 2), *ὅτι δὴ αὖτε*. Perhaps *ὁ τόδ' αὖτε*—*τείχος*, or *ὅ τοι*, where *ὅ* would mean ‘that,’ as in i. 120. viii. 32, 140, &c. By *αὖτε* he means ‘this new wall,’ viz. as a kind of rival to Troy.

453. *πολίσσαμεν*. Schol. *ἀντὶ τοῦ περὶ τὴν πόλιν ὥκοδομήσαμεν*. Cf. xx. 216, *ἐπεὶ οὐκ ἴλιος ἱρὴ ἐν πεδίῳ πεπόλιστο*. The story is alluded to in xxi. 443, Pind. Ol. viii. 31. Poseidon and Apollo performed this service for Laomedon, as a penalty imposed on them by Zeus. For the dissyllable *ἥρῳ* the Schol. compares *ἥρῳ Δημοδόκῳ* Od. viii. 483.—*ἀθλήσαντες*, with much labour and trouble. Hesych. *ἀθλήσαι· κακοπαθῆσαι, καμῖν, ἀγωνίσασθαι*.

“ὦ πόποι, εἰνοσίγαι’ εὐρυσθενές, οἶον ἔειπες. 455

ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,

ὃς σέο πολλὸν ἀφανρότερος χειράς τε μένος τε
σὸν δ’ ἧ τοι κλέος ἔσται ὅσον τ’ ἐπὶ κίδναται ἡώς.

ἄγρει μὴν, ὅτ’ ἂν αὐτε κάρη κομόωντες Ἀχαιοί
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460

τείχος ἀναρρήξας τὸ μὲν εἰς ἄλα πᾶν καταχεῦαι,

αὐτὶς δ’ ἡίονα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ’ ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465

βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.

νῆες δ’ ἐκ Δήμνοιο παρέστασαν οἶνον ἄγουσαι

πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνήος,

τόν ρ’ ἔτεχ’ Ὑψιπύλη ὑπ’ Ἰήσони ποιμένι λαῶν.

χωρὶς δ’ Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάῳ 470

δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἔνθεν ἄρ’ οἰνίζοντο κάρη κομόωντες Ἀχαιοί,

ἄλλοι μὲν χαλκῷ, ἄλλοι δ’ αἰθωνι σιδήρῳ,

ἄλλοι δὲ ῥινοῖς, ἄλλοι δ’ αὐτῇσι βόεσσιν,

ἄλλοι δ’ ἀνδραπόδεσσι τίθεντο δὲ δαῖτα θάλειαν. 475

456. τοῦτο νόημα, this design of the Greeks to protect their ships by a rampart.

458. σὸν, i. e. τοῦ σοῦ ἔργου κλέος, as sup. 451.

463. ἀμαλδύνηται, be laid low, obliterated, levelled, xii. 18. Theocr. xvi. 59, χρήματα δὲ ζῶντες ἀμαλδύνουσι θανόντων. Ar. Pac. 380, ἀλλ’ ὦ μέλ’ ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι. The etymology is not clear: perhaps ἀμαλ = ὅμαλ meant ‘level.’ Or it may be connected with μέλδω and melt, in reference to the reducing of fat or wax by heat.

465. With this verse the book probably ended. What follows to the end may perhaps be of later date. The absence of the digamma in οἶνον, v. 467, is at least suspicious. On the other hand, the bartering of wine for metal, hides, and slaves may seem ancient; and Evenus, son of Jason, is mentioned again in xxiii. 747. Οἰνίζεσθαι, ‘to buy wine,’ occurs

in viii. 506, 546. Doederlein suggests ὠνίζοντο, as if a form of ὠνέσθαι, observing that the Schol. (?) explains ὠνοῦντο.

466. βουφόνεον. Schol. βουφονεῖν ἔστιν οὐ τὸ θύειν θεοῖς—ἀλλὰ τὸ φονεῖν βοῦς εἰς δείπνον κατασκευήν.

467. παρέστασαν. As if their arrival was opportune for the feast. Cf. 475. But, if the wine was sent as a present or a tribute, the reason is not clear why the Greeks had to barter for it. In ix. 72 Agamemnon is said to procure his wine from Thrace.

470. Doederlein interprets χωρὶς δῶκε (ταῖς ναυσὶ) ἀγέμεν Ἀτρείδαις, ‘to convey for the Atreidae.’

474. αὐτῇσι βόεσσιν, with live oxen, as opposed to the hides of those they had slain.

475. ἀνδραπόδεσσι. Formed as if from ἀνδρόπους. But the word does not elsewhere occur in Homer. Aristarchus read ἀνδραπόδοισι.

παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοί
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἦδ' ἐπίκουροι·
 παννύχιος δέ σφιν κακὰ μῆδετο μητιέτα Ζεὺς
 σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἦρει,
 οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πιεῖν πρὶν λείψαι ὑπερμενεί Κρονίωνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

476. παννύχιοι. See on i. 472.

478. σφιν, the Greeks only.

480. ἔτλη. Their religious scruples
 were aroused by the threatening storm.

—χέον, 'they kept pouring;' so οἶνον ἐκ
 κρητῆρος ἔκχεον, iii. 296.—For πρὶν—
 πρὶν cf. xiv. 46; also i. 97. ii. 348.

ΙΛΙΑΔΟΣ

Θ.

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον.
 “ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι, 5
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 μήτε τις οὔν θήλεια θεὸς τό γε μήτε τις ἄρσην
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες

The eighth book was called 'The interrupted fight,' because at v. 485 seqq. the separation of the combatants, with the advantage on the side of the Trojans, is described. Schol. Ven. τὴν βαψφδίαν ταύτην Κόλον Μάχην καλοῦσι· συντέμνει γὰρ τὴν διήγησιν, συναχθόμενος τοῖς Ἀχαιοῖς. Mr. Grote (i. p. 554) inclines to the opinion that “the first book, together with the eighth, and the books from the eleventh to the twenty-second inclusive, formed the primary organization of the poem, then properly an Achilleis; the twenty-third and twenty-fourth books are, perhaps, additions at the tail of this primitive poem, which still leave it nothing more than an enlarged Achilleis.”

1. κροκόπεπλος. 'Aurora lutea,' Virg. Aen. vii. 26, 'croceum linquens cubile,' ib. iv. 585.

4. ὑπὸ—ἄκουον, submissively and with assent listened to his words.

ib. Mr. Trollope thinks this sentence is inverted, and that the meaning is, 'Zeus summoned a general council, the gods obeyed, and Zeus himself addressed

them.' But it is better to take ὑπὸ independently, 'the gods subjected to (or sitting under) him listened to his words.' The (perhaps later) use of ὑπακούειν, 'to respond,' 'comply,' is evidently inapplicable: it occurs in Od. iv. 283. The Schol. Ven. rightly explains οἱ θεοὶ ὑπήκουον τῷ Διὶ ὡς ὑποτεταγμένοι.

5. πάντες. He addresses himself to all, that he may not seem to be advocating one side. Schol. κοινοποιεῖται τὸ βούλευμα, ἵνα μὴ λυπήσῃ τοὺς Ἀχαικοὺς. τὸ δὲ Θέαιναι δι' Ἦραν καὶ Ἀθηνᾶν.

7. μήτε τις οὔν. The οὔν is familiar in the combinations οὗτ' οὔν and εἴτ' οὔν. Here the sense seems much the same as μὴ νυν.—διακέρσαι, to frustrate, cut short: *concidere, comminuerē*; properly, to weaken by cutting across again and again. Hesych. διακόψαι, παραβῆναι. Somewhat similar is the use of ἐπικεῖρειν in xvi. 120, ἐνικλᾶν in viii. 408. Schol. διακόψαι. ἐμὸν δὲ ἔπος, τὴν ἐμήν φησιν ἐπαγγελίαν ἣν ὑπεσχόμην Θέτιδι.—τό γε is the object to πειράτω, διακέρσαι being the infinitive in apposition.—αἰνεῖτε, sc. αὐτό.

αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε,
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
 τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 [ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός,] 15
 τόσσον ἔνερθ' Ἀΐδew ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 γνώσετ' ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες.
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες
 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι· 20
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε

9. τάδε ἔργα, sc. ἃ ἐν νῶ ἔχω, viz. to destroy many of the Greeks by the hand of Hector, and thus to bring about the return of Achilles to the fight,—whereby glory is to be given to each hero in turn.

10. ἀπάνευθε. Aristophanes read ἀπάτερθε, Zenodotus μετόπισθε. Schol. Ven. The sense is, 'whomsoever of the gods I shall have perceived to have gone by himself, desirous to assist either Trojans or Greeks.' Schol. τὸ ἐξῆς οὕτως· ὃν ἂν ἐγὼ ἴδω τῶν θεῶν χωρὶς ἐμοῦ καὶ δίχα τῆς ἐμῆς ἐπιτροπῆς ἐλθόντα εἰς τὴν μάχην καὶ θέλοντα τοῖς Τρωσὶν ἢ τοῖς Ἕλλησι βοηθῆσαι. τὸ γὰρ κοινὸν οὐ λυπεῖ τινά.

12. πληγεῖς οὐ κατὰ κόσμον, beaten in unseemly or servile fashion; "with ignominious stripes," Lord Derby. See ii. 214.—Οὐλυμπόνδε, to his home in the πτύχες Οὐλύμποιο, xi. 77, as distinct from the council held on the summit. Schol. κεραυνωθεῖς, who construes οὐ κατὰ κόσμον ἐλεύσεται.—ἐλεύσεται, for εἴσι, see xii. 369.

14. Cited by Plato, Phaedo, p. 112 init.

15, 16. These two lines, or at all events the former of them, seem to have been adapted by the rhapsodists from some other poem or place. The notions of hurling to a distance and confining in a prison-house seem distinct; Schol. κολαστήριον γὰρ ἐστὶ φυλάσσειν τοὺς δεσμώτας, καὶ φυλάττειν κρατεροῖο (Il. xiii. 415). See Hes. Theog. 733, and compare ibid. 811, ἐνθα δὲ μαρμαραῖά τε

πύλαι καὶ χάλκεος οὐδός.—Schol. λέπει τὸ ὑπερθεῖν, ὅσον ἐστὶν ὑπερθεῖν.

16. Nearly the same verse occurs also in Hesiod, Theog. 720; the ancient notion being, that as the earth occupied the centre of space, the remotest abodes above and below were placed at equidistant points. But it is evident that v. 15 formed no part of the original threat. The Schol. asks how the rebel god could get down to Tartarus if the earth was between it and heaven.

18. Compare i. 302, εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνώωσι καὶ οἶδε.

19. σειρὴν. Plat. Theaet. p. 153 C, τὴν χρυσεῖν σειρὰν ὥς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει. This appears to be said in ridicule of the school of *mystic* interpreters, who assigned to Homer's simple and primitive metaphors a deeper and more recondite sense. Here he is obviously speaking of tugging at the two ends of a rope in a trial of strength. Lucret. ii. 1153, 'haud, ut opinor, enim mortalia saecula superne Aurea de caelo dimisit funis in arva.'

20. ἐξάπτεσθε, "Lay hold, and throw your force on it," Mr. Newman. The δὲ = εἰτα, but it would become a simple copulative, if we refer κρεμάσαντες to πειρήσασθε, with Doederlein, and not to ἐξάπτεσθε. This was also the view of Nicanor, as recorded in the Scholia. With the present punctuation, it would perhaps be better to read πάντες τ' for πάντες δ'. [So Bekker, ed. 2.]

Ζῆν' ὕπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλωμι ἐρύσσαι,
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ δὲ θαλάσῃ.
 σειρῆν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
 δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων."
 [ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 ὁψέ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη 30
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 εὔ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπικτόν'
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὀλυνται.
 ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ' ὥς σὺ κελεύεις, 35
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,

23. ὅτε, here equivalent to εἰ. "But after this, should I in turn with hearty purpose pull it," Mr. Newman. Mr. Trollope wrongly says "The adjective πρόφρων is redundant." Nothing is commoner than πρόφρων, προφρόνως, πρόσφρασσα, in the above sense.

25. περὶ ῥίον, 'round a peak (horn or promontory) of Olympus.' It is by no means improbable, that 25, 26 are an ancient variant for 23, 24. In fact, Zenodotus rejected them, as the Schol. Ven. informs us. As the text stands, the sense is, the rope would be tied round the mountain, and Zeus, seated on the ἔδος ἀσφαλές, or brazen vault of heaven, would draw up by and with it the whole earth. Schol. Ven. εἰ μὴ ἐκδεξώμεθα Ὀλυμπον τὸ ἐπὶ Μακεδονίας ὕρος, οὐ συμφωνήσει τῇ διαθέσει ταύτη. ἐπὶ γὰρ τοῦ οὐρανοῦ στὰς φησὶ τὸν Ὀλυμπον ἀνέλκειν (l. ἀνέλγειν), τῆς σειρᾶς ἐκ τοῦ ῥίου ἐκδεθείσης. *Ibid.* κατὰ τὸν μῦθον ὁ Ζεὺς ἑαυτὸν τάσσει ἐπὶ τοῦ οὐρανοῦ, ὃ κλήρω λαχὼν στοιχείων εἶχεν, τοὺς δὲ λοιποὺς θεοὺς ἐπὶ τῆς γῆς, ὡς αὐτῆς κοινῇς ὑπαρχούσης, ὥστε αὐτὸν καθελκυσθῆναι ὑπ' αὐτῶν.

26. αὐτε, viz. contrary to the other result, of the gods pulling down Zeus from the sky.—μετήορα, 'suspended in mid air.'—πάντα, viz. earth, sea, Olympus and all with the gods upon it.

28—40. These lines were considered spurious in this place by some of the old

critics.

29. ἀγασσάμενοι, see vii. 404.—κρατερῶς, see i. 25, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. Mr. Newman, "Aghast at that high utterance, so sturdily he spake it."

32. οὐκ ἐπικτόν, 'unyielding.' In Homer the negative is always added, so v. 892. xvi. 549.—ὃ, 'that,' see vii. 448.

34. οἳ κεν δὴ κ.τ.λ., 'who now are likely to perish, having fulfilled a wretched fate.' See iv. 170. inf. 465. In spite of the order you have given us, says Athena, and which we desire to obey, viz. to remain neutral, we pity the fate of the Greeks. Zeus, the Schol. observes, had not revealed his intention of taking the side of the Trojans for the time, but had only ordered the gods to be quiet: Athena, however, understands his real meaning.

36. ὑποθησόμεθα, 'we will suggest.' She will only act on the *letter* of her sire's command, to be neutral in action. As the goddess of wisdom not less than the goddess of war, she is resolved to use at least one of her faculties in favour of the Greeks. Athena and Hera, it will be remembered, ever co-operate in defence of the Achaeans. Schol. τὸ μὲν ἐπαμύναι ἔργῳ ἐναντίωσιν ἔχει τοῦ Διός· τὸ δὲ λόγῳ, πρὸς τὸ μὴ πάντας ὀλέσθαι, ἀλλὰ δεσθῆναι Ἀχιλλέως, καὶ αὐτὸς θέλει. Compare a very similar passage, Od. v. 143.

ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεεῖο.’’

τὴν δ’ ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς
“ θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.”] 40

ὧς εἰπὼν ὑπ’ ὅχεσφι τιτύσκετο χαλκόποδ’ ἵππω
ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ’ αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ’ ἱμάσθλην
χρυσείην εὐτυκτον, ἐοῦ δ’ ἐπεβήσετο δίφρου,
μάστιξεν δ’ ἐλάαν· τῷ δ’ οὐκ ἀέκοντε πετέσθην 45
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ἰδην δ’ ἵκανε πολυπίδακα, μητέρα θηρῶν,
Γάργαρον, ἔνθα τέ οἱ τέμενος βωμός τε θυήεις.
ἔνθ’ ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ’ ἡέρα πουλὺν ἔχευεν, 50
αὐτὸς δ’ ἐν κορυφῇσι καθέζετο κύδει γαίω,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

οἱ δ’ ἄρα δειπνον ἔλοντο κάρη κομόωντες Ἀχαιοί

37. τεεῖο Bekk. ed. 2. Hesych. τέειν· σοί, Δωριεῖς. Compare ἐμεῖο and σεῖο. Vulg. τεοῖο, which clearly approximates to the Latin *tui* (personal). It does not elsewhere occur in Homer. Hesych. τεοῖο· σοῦ. Doederlein (following the Schol.) thinks τεοῖο is here possessive, like τοῦμιν for ἐγώ. But the analogy of the Latin is against him, and similarly ἐμοῦ and σοῦ are both personal and possessive genitives. Possibly for ὄλωνται we should read ὀλώμεθα.

38—40. These three lines occur also xxii. 182—4. They are not very appropriate here, as the Schol. Ven. remarks.

40. πρόφρονι, ‘willing,’ i.e. what I have said, I have said reluctantly. Schol. Ven. εἰρωνεύεται αὐτήν. Schol. Lips. οὐ βούλομαι σοι τυραννικὴν ἀπῆλειαν ἀλλὰ βασιλικὴν ἐνδείκνυσθαι προσήκειαν.—τοι, the adverb, not for σοι.—ἥπιος, merciful, viz. as not to desire the destruction of the Greeks. Lord Derby, “unwillingly I speak, yet will not thwart thee of thy wish.”

41. ὧς εἰπὼν. Zeus now returns from Olympus, where the council had been held, to Mount Ida, where he has a view of the fight in the Troad. His immediate departure was perhaps designed to

assure Athena and the rest that he did not wish further to interfere with them. It is remarkable that his journey to Ida is described as if from the sky, not as from Olympus.

ib. τιτύσκετο. Hesych. ἡτοιμάζετο, παρεσκευάζετο, κατεστοιχάζετο. See xiii. 23, where four lines of the present passage are repeated. Commonly, τιτύσκομαι is referred to τεύχω and τυγχάνω. The senses of τείνειν come nearer to its ordinary usages. Compare τιταίνειν, inf. 69. —χαλκόποδε, either ‘copper-shod,’ or = κρατερώνυχε. χαλκόκροτοι ἵπποι Ar. Equit. 551.

43. χρυσὸν, Schol. Ven. ἀντὶ τοῦ χρυσῆν πανοπλίαν. Schol. Lips. τὴν αἰγίδα φησὶν, ὥς καὶ ἀλλαχοῦ, περὶ δ’ αἰγίδι πάντα κάλυψε χρυσείῃ (xxiv. 20). —γέντο, ‘he took,’ a form of ἔλετο, where the γ represents the F, and the λ passes into ν, like ἦλθε into ἦνθε. See *New Cratylus*, §§ 162, 472.

45. ἐλάαν (for ἐλάν, from ἐλάω, the present tense = ἐλαύνω), ‘to make them go on.’ Either the driver ἐλαύνει ἵππους, or the horse ἐλαύνει ἄρμα, but the former is the more usual.

48. Γάργαρον. This seems to have been a peak of Ida, xiv. 292.

53. Before this verse Zenodotus placed

ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρῶες δ' αὖθ' ἑτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55
 παυρότεροι μέμασαν δὲ καὶ ὧς ὑσμῖνι μάχεσθαι,
 χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60
 σὺν ῥ' ἔβαλον ρίνους, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πῆπτε δὲ λαός·
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα, 70
 ἐν δ' ἐτίθη δύο κῆρε τανηλεγέος θανάτοιο,
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἵσιμον ἦμαρ Ἀχαιῶν.
 [αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ

the verse which now stands first in the book. Schol. Ven.

54. ἀπ' αὐτοῦ, 'after it,' sc. δέπνου. Ar. Pac. 1286, θωρήσσοντ' ἄρ' ἔπειτα πεπαυμένοι. Herod. v. 18, ὡς ἀπὸ δέπνου ἐγένετο. But this verse is perhaps an interpolation, as also v. 57, where for χρειοὶ see i. 341. xi. 605.—ρίμφα, Schol. ταχέως καὶ ἐλαφρῶς.

58. πᾶσαι πύλαι, viz. the Trojan gates (or gate). Some however take both the Grecian and the Trojan to be meant. The sense may be 'the gate was thrown wide open' (*totae valvae*, Propert. v. 8. 51). So Thuc. ii. 4, τὰς πύλας—ἀίπερ ἦσαν ἀνεφωγμένοι νόται.

63. ἐπληντο, came in contact or collision with each other. This passage (60—65) occurred at iv. 446 seqq.

66. ἀέξετο. Schol. Ven. νῦν τὴν πρὸ μεσημβρίας ὥραν ἡὼ λέγει.—ἱερὸν, a poetical epithet, like νῦν ἀβρότη, διὰ χθόν, &c. (Schol. διὰ τὸ ἐν τούτῳ τοῖς θεοῖς θύειν.)

67. ἦπτετο, 'took effect.' Perhaps, τόφρα δ' ἀπ' ἀμφοτέρων. Nothing can

be weaker than μάλα. But see on xi. 85.

69. ἐτίταινε, 'poised,' *aequanit*. Lit. 'stretched apart,' by lifting the beam.

70. τανηλεγέος, from the roots ταν, τειν, or τειν (*tendo, tanois*) and λεχ, i. e. death, which causes men to lie extended, ἐκτάδην κείσθαι. So δυσηλεγής, said of frost, hard to lie in, Hes. Opp. 506. In xx. 154, δυσηλεγής may be compared with ἄλοχος, which suggests a lengthened or compound root ἄλεχ. (Doederlein's derivation from ἀλγεῖν does not seem satisfactory. So however Hesychius: τανηλεγέος· παρατεταμένην ἔχοντος τὴν ἀλγηδόνα.)

71. This verse may be an interpolation. See on iii. 417. Schol. Ven. μίαν ὑπὲρ ἑκατέρου στρατεύματος, a gloss unnecessary if this line existed.

72. ἔλκε, raised, drew (towards himself). So ἀνέλκει in xii. 434.

73. κῆρες, the fates of individual men, opposed to δύο κῆρε, those of each host collectively; so Doederlein, who remarks that ἐξέσθην is a shortened form for ἐξέσθησαν. The Schol. Ven. records a

ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.]
 αὐτὸς δ' ἐξ Ἰδης μεγάλα κτύπε, δαιόμενον δέ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν. οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 ἔνθ' οὐτ' Ἰδομενεὺς τλῇ μιμνέμεν οὐτ' Ἀγαμέμνων,
 οὔτε δὴ Δῖαντες μενέτην, θεράποντες Ἄρης.
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80
 οὐ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠκυόμοιο,
 ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριον ἐστίν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηορίας ἀπέταμνε
 φασγάνῳ αἰσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμόν, θρασὺν ἠνίοχον φορέοντες
 Ἑκτορα. καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσεν,
 εἰ μὴ ἄρ' ὀξὺ νόησε βοῆν ἀγαθὸς Διομήδης. 91
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα

reading ἐξείσθην. So perhaps in Hes. Scut. Herc. 238, ἄνδρες ἐμαρνάσθην. But this distich was condemned by the ancient critics, and is omitted by Bekker.

78. ἐνθα, 'thereupon,' viz. when the blazing bolt of Zeus seemed to portend his disfavour to the Grecian side. The flight of the principal chiefs contrasts with the courage of Diomedes, who remained alone to assist Nestor, inf. 99.

81. βάλεν, 'had hit.'

83. πρῶται, Schol. ἄκραι, viz. the hairs at the upper end of the mane.

84. καίριον (sc. τραῦμα or βλήμα), 'fatal.'—βέλος δὲ κ.τ.λ., 'for the arrow had penetrated into the brain.' This sudden spring upwards is characteristic of a head-wound. See Virg. Aen. xi. 638. The sense might be, that by the very effort of leaping up the weapon sunk deeper in,—but this would be a poetical figure rather than a result really probable. This however would give to the δὲ its more natural sense. Schol. Ven. ὁ δὲ ἀντὶ τοῦ γάρ.

86. περὶ χαλκῷ, 'writhing on the brass,' a figure more correctly used of

one empaled or transfixed. One of the scholiasts explains it by περὶ τῷ σιδήρῳ τῶν ἐπισσώτρων, the tire of the wheels. Lord Derby strangely renders it, "rolling in the dust." "As he writhed around The fatal shaft," Mr. Wright.

87. παρηορίας, the side-traces. Cf. xvi. 152. The plural ἵππους might be thought to show that Nestor drove four abreast. Compare however τοῦτω, inf. 109. The Schol. Ven. on 185 inf. says that Homer nowhere mentions the four-horsed car. This, in fact, was an 'outsider.'

88. φασγάνῳ. See v. 81.

89. ἠνίοχον. Hector himself is here the ἠνίοχος, but inf. 120, Eniopeus acts as Hector's charioteer, succeeded (128) by Archeptolemus. This is an inconsistency not easily explained. It is noticed by the Schol. Ven., τὸν παραιβάτην Ἑκτορα ἠνίοχον εἶπεν.

90. ἀπόλεσεν, scil. ὑφ' Ἑκτορος.

92. ἐβόησεν, 'raised a cry to the rescue.' Both Diomedes and Ulysses were the special friends of Nestor, as the Schol. observes:—Ὀδυσσεῖα καλεῖ ὡς

“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,
πῇ φεύγεις μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὀμίλῳ;
μή τίς τοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξῃ. 95
ἀλλὰ μὲν, ὅφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

ὥς ἔφατ’, οὐδ’ ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
ἀλλὰ παρήξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
Τυδεΐδης δ’ αὐτὸς περ ἑὼν προμάχοισιν ἐμίχθη,
στῇ δὲ πρόσθ’ ἵππων Νηληιάδαο γέροντος, 100
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,
σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει,
ἡπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
ἀλλ’ ἄγ’ ἐμῶν ὀχέων ἐπιβήσῃ, ὅφρα ἴδῃαι 105
οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ’ ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι,
οὓς ποτ’ ἀπ’ Αἰνείαν ἐλόμην, μήστωρα φόβοιο.
τούτῳ μὲν θεράποντε κομείτων, τῷδε δὲ νῶι

φίλον καὶ ἑταῖρον Νέστορος. Νέστωρ γοῦν φησὶν, “Ενθ’ ἦτοι μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς οὔτε ποτ’ εἰν ἀγορῇ δίχ’ ἐβά-
ζομεν (Od. iii. 126). ”

94. πῇ φεύγεις; Schol. ἐν σχήματι ἐδήλωσεν ὡς καὶ Ὀδυσσεὺς ἔφυγεν, ἄνω (78) μὴ μνησθεὶς αὐτοῦ. Schol. Ven. ἦτοι ὡς δειλὸς ἐν πλήθει φεύγεις, οἶον μετὰ ταραχῆς, ἢ ὡς ἐν ὄχλῳ ἀπαρακαλύπτως· ἢ τὸ ἐξῆς ἐστὶ, πῇ φεύγεις ἐν ὀμίλῳ; οἶον καὶ σὺ μετὰ τοῦ πλήθους, ὡς εἰς τῶν πολλῶν.—μεταβαλεῖν νῶτα, ‘to turn one’s back,’ is a strange phrase, perhaps to be explained on the idea of *altering* its former relative position to the enemy. Lord Derby wrongly renders it, “behind thy back Thy shafts at random pouring on the crowd.”

97. οὐδ’ ἐσάκουσε, ‘but the voice did not reach him.’ This seems better than to suppose Ulysses intentionally disregarded the words (“did not heed him,” Newman). Lord Derby, “But stout Ulysses heard him not.”

99. αὐτὸς, i. e. *μόνος*.

102. τείρουσι, ‘press you sore,’ ‘are too much for you,’ as being an old man.

103. ὀπάζει, ‘attends you.’ Cf. v. 334. Others read ἐπέλγει or ἰκάνει.

104. ἡπεδανὸς, weak, helpless. Hesych. οἶον ἀπέδανος. ἡγουν ἄπους. χωλὸς,

ἀσθενὴς, ἀνάσθητος, ἡλίθιος. Schol. δὲ μὴ δυνάμενος ἐν πέδῳ στήναι. The word occurs in Od. viii. 311. The etymology is uncertain: the termination seems the same as in οὐτιδανός, ριγεδανός.

105—7. These lines are also read in v. 221 seqq. The son of Tydeus has first invited Ulysses simply to aid the old Nestor: this having failed, he invites Nestor to ascend his own car, nominally to see how quickly the horses of Tros can go, but which Nestor is to understand of flight from Hector. But Diomedes does not mean to escape from Hector; on the contrary, he intends to attack him. Thus ἄγχι γένοντο in 117 is said of the intention to fight Hector, not of any chance meeting: so also ὅφρα εἴσεται κ.τ.λ. in 110.

108. ἀπ’—ἐλόμην, ἀφελόμην. See v. 222, 323. This verse was rejected by the ancient critics, chiefly on the ground that ποτε is hardly applicable to an event of the preceding day.

109. τούτῳ, ‘your (Nestor’s) two horses.’—τῷδε, ‘these of mine.’—ἰθύνωμεν, ἰθύνωμεν, ἐλαύνωμεν.—θεράποντε, ‘our two squires.’ See inf. 114. Eury-medon was the attendant of Nestor, xi. 620, Sthenelus of Diomedes, ix. 48. xxiii. 511.—κομείων was the technical term for

Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ 110
εἴσεται ἥ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν."

ὣς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.

Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ
τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματ' ἐβήτην. 115

Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γέγοντο.
τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός.

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ἡνίοχον θεράποντα,
υἱὸν ὑπερθύμου Θηβαίου Ἡνιοπῆα, 120

ἵππων ἡνί' ἔχοντα βάλε στῆθος παρὰ μαζόν.

ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Ἑκτορα δ' αἰνὸν ἄχος πύκασεν φρένας ἡνιόχοιο.

τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125

κεῖσθαι, ὃ δ' ἡνίοχον μέθεπεν θρασύν. οὐδ' ἄρ' ἔτι δὴν

ἵππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν

Ἰφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥά τόθ' ἵππῳ

ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.

ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 130

καὶ νύ κ' ἐσήκασθεν κατὰ Ἴλιον ἧύτε ἄρνες,

εἰ μὴ ἄρ' ὀξύ νόησε πατήρ ἀνδρῶν τε θεῶν τε.

βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργῆτα κεραυνόν,

tending horses, whence ἱππόκομος, 'a groom.' So κομιδῇ inf. 186. Schol. Ἀρίσταρχος μὲν κομείτων, Ζηνόδοτος δὲ κομείτην.

111. ἥ, viz. εἰ, 'whether.'—καὶ ἐμὸν, mine as well as that of Ajax, who had fought with Hector unsuccessfully.—μαίνεται, 'is furious;' Mr. Wright, 'if my hand too can bid the javelin rage.'

122. ὑπερώησαν, withdrew out of the way; 'swerved with alarm,' Newiman; probably to avoid treading on the body. Schol. ἀναγκαῖον τοῦτο εἰς τοῦπίσω φερόμενον τοῦ ἡνιόχου. These four lines are repeated inf. 314—17.

124. πύκασεν, 'closed up,' as a person is said λύπη παχρῶσθαι &c. The contrary is διαχεῖσθαι, to be resolved with joy.

126. μέθεπε, went in quest of. Cf. v. 329.—θρασύν, cf. 89. 312.

127. δευέσθην, carebant. Cf. ii. 709.—σημάντορος, ἡνιόχου.

129. ἐπέβησε, set him on the car as driver. Cf. v. 164, ἐξ ἵππων βῆσε. x. 513, καρπαλίμως δ' ἵππων ἐπεβήσето.

130, l. λοιγός, viz. made by Diomedes. One or other of these lines seems sufficient for the sense: the two may have come into the text from different ancient recitations. Both take the digamma in *Φέργα, Φλίον, Φάρνες*.—ἐσήκασθεν, 'would have been inclosed' as in a σῆκος or sheep-pen. Schol. εἰς σηκὸν κατεκλείσθησαν. "Coop'd beneath the walls," Lord Derby. (Rather, 'behind' or 'within' them.)

133. δεινόν. Schol. Ven. δεινῶς βρον-

καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμάζε·
 δεινὴ δὲ φλόξ ὦρτο θεείου καιομένοιο, 135
 τὼ δ' ἵππῳ δείσαντε καταπτήτην ὑπ' ὄχεσφιν.
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλέοντα·
 δεῖσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπεν
 "Τυδεΐδῃ, ἄγε δὴ αὖτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γιγνώσκεις ὅ τοι ἐκ Διὸς οὐχ' ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει,
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, εἴ κ' ἐθέλῃσιν,
 δώσει. ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο,
 οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἦ πολὺ φέρτερος ἐστίν."
 τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης 145
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 Ἔκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων
 'Τυδεΐδης ὑπ' ἐμείῳ φοβούμενος ἵκετο νῆας.'
 ὣς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρέϊα χθών." 150
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.
 εἴ περ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,

τήσας· ἐπὶ δὲ τοῦ κεραυνοῦ ἐν ὑρκεί
 ἐπίθετον τὸ ἀργῆτα.—καὶ δὲ κ.τ.λ., 'and
 down in front of Diomedes' steeds he
 hurled it upon the ground.' This was
 done by Zeus to deter Diomedes from
 further attack on the Trojans. Schol.
 ἐκδειματοῦν μόνον αὐτὸν βούλεται.

136. From a root πτε or πτα (πτῆσσω)
 came an aorist ἔπτην, as from κτα or κτε
 (κτείνω) came ἔκταν. Aeschylus has
 another form, ἔπτακον, Eum. 243, as if
 from πτακ, whence πτώξ and πτάξ.—ὑπὸ,
 'crouched close under the shelter of'
 &c.

137. We might have expected Νέστορι
 δ' ἐκ χειρῶν, or even Νέστορος ἐκ χειρῶν
 φύγε δ' ἡνία σ.

139. φόβονδ' ἔχε, drive back, turn to
 flight. For ἔχειν ἵππους, to hold in
 hand steeds, see v. 240. xxiii. 398. Cf.
 φύγαδε τράπε inf. 157. πεδίωνδ' ἔχον
 ὠκέας ἵππους iii. 263.

140. ὅ τοι. See vii. 448.

143. εἰρύσσαιτο, 'may ward off,'
 'avert,' 'parry' ("overrule," Lord

Derby). For this sense of ἐρύεσθαι see
 Lexil. p. 306. So ii. 859, ἀλλ' οὐκ
 οἰωνοῖσι Φερύσατο κῆρα μέλαιναν. See
 also on i. 216. xxi. 230. It must be
 confessed that these two verses read
 very like an addition. The Schol. Ven.
 explains them thus: οὐδεὶς ἀνὴρ τὸν τοῦ
 Διὸς νόον ἐπισπάσαιο ἢ φυλάξαιο, ὥστε
 τὰ συμφέροντα αὐτῷ γενέσθαι. Hesych.
 εἰρύσαιτο· γνῶνι. Schol. Vict. ἀνὴρ δὲ
 τὸν τοῦ Διὸς νόον παρ' ὃ θέλει αὐτὸς ὁ
 Ζεὺς, οὐκ ἂν μεθελκύσαι οὐδὲ μεταθεῖν.

147. τόδε, 'in respect of this,' viz.
 "Ἔκτωρ γάρ seqq. Equivalent to ἀλλὰ
 τόδε αἰνῶς ἄχθομαι.—ὑπ' ἐμείῳ, 'it was I
 who made Tydides fly before me till he
 reached his ships.' Aristotle cites this
 passage, Eth. iii. 11. 2.

150. ἀπειλήσει, 'will vauntingly say.'
 See Lexil. p. 117. Schol. καυχῆσεται,
 κομπάσει. Hence ἀπειλητῆρες, 'vain
 boasters.' Compare iv. 182.

153. εἴ περ γάρ, 'for even though.'
 See on i. 81. Not even Hector, says
 Nestor, will make the Trojans believe

ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστᾶν,
τάων ἐν κονίῃσι βάλες θαλεροὺς παρακοίτας." 155

ὥς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους
αὐτὶς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
τῷ δ' ἐπὶ μακρὸν ἄνσε μέγας κορυθαίολος Ἔκτωρ 160
"Τυδείδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
ἔδρῃ τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν"
νῦν δέ σ' ἀτιμήσουσιν· γυναικὸς ἄρ' ἀντὶ τέτυξο.
[Ἐρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἷξαντος ἐμείο
πύργων ἡμετέρων ἐπιβήσῃ, οὐδὲ γυναικας 165
ἄξεις ἐν νήεσσιν· πάρος τοι δαίμονα δώσω.]"

ὥς φάτο, Τυδείδῃς δὲ διάνδιχα μερμήριξεν,

that the Diomedes who laid low their bravest heroes was himself a coward. Hector *does* say this, *inf.* 163.

154. Δαρδανίῳνες. See vii. 414.

157. φύγαδε τράπε. Reluctantly, and yielding only to the evident hostility of Zeus, Diomedes consents to quit the field. Compare xi. 446. *inf.* 257. Even then he inclines to return, but is deterred by the same portent, *inf.* 167. With great art the poet thus indirectly shows the ἀριστεία of his hero.—ἀν' ἰωχμόν, "in swift careering," Mr. Newman. "'Mid the general rout," Lord Derby. 'Back through the rout,' seems the true sense. Cf. *sup.* 89.

158. ἐπὶ δὲ κ.τ.λ. "after them (Nestor and Diomedes) the Trojans and Hector With an unearthly clamour poured their darts' distressful shower," Newman. χέοντο is 'kept pouring.' The middle is sometimes in this verb a synonym of the active, as in χοὰς χέασθαι, *Od.* xi. 26. *Aesch.* Pers. 222. Lord Derby renders it "on the flying crowd."

162. ἔδρῃ, προεδρία, the seat of honour at the banquet.—κρέασιν, select portions of the meat. Cf. vii. 321. *Plat. Resp.* x. p. 468 E.—πλείους, 'full,' while to the inferiors a less quantity was served.

163. ἀντὶ, no better than. Schol. γυναικὸς ἄρα ἴσος ἦσθα. So ἀντίπαις, 'like a child,' *Aesch.* *Eum.* 38. Aristarchus read ἀντιτέτυξο. The Schol. compares xxi. 75, ἀντὶ τοῖς ἐμὶ ἰκέταυ.

161. κακὴ γλήνη, "Begone, thou puny tender doll!" Mr. Newman. "Out on

thee, frighten'd girl," Lord Derby. Hesych. γλήνη· κόρη ὀφθαλμοῦ. καὶ παῖγνιον· οἱ δὲ τὸ οὐδενὸς ἄξιον. Pupa, pupillus, κόρη, γλήνη (*xiv.* 494), all have these two senses in common, probably from the diminutive objects reflected in the eye.—εἷξαντος ἐμείο, 'through my retreating before you.' The οὐκ belongs to ἐπιβήσῃ, which the Schol. failed to see. "The characteristic defect of Hector is his turn for vain-glorious boasting. . . . When Diomedes is actually forced off the field by the thunderbolts of Jupiter, after struggling, with a heroism altogether unknown to the Trojan chief, against his irresistible adversary, the assertion by Hector of the whole credit of a victory in which he had no share, and his exulting taunts against the Greek hero, form a climax of bullying rhodomontade." Col. Mure, *Bk.* ii. ch. vii. § 17. His remarks apply also to 178 *inf.*—This and the two following verses were rejected by the critics, as being common-place (εὐτελεῖς) and unsuited to the characters (Schol. Ven.).

166. δαίμονα, here for μόρον. But this is a strange use. Hesych. δαίμονα δώσω· λέειται κακὸν, ἢ κακὸν δαίμονα δώσω. Schol. λόγον κακὸν καὶ ἀγγελίαν—ἢ μᾶλλον τὴν δαίμονα, ἥτοι τὴν τοῦ θανάτου ψήφον. "Earlier will I assign thy fortune," Mr. Newman. Zenodotus read φόρμον ἐφήσω.

167. διάνδιχα, viz. whether to return or not. Less correctly Schol. Ven. τὸ διάνδιχα οὐκ ἔστι, δύο ἐμερίμνησεν ἐναν-

ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
 τρίς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
 τρίς δ' ἄρ' ἀπ' Ἰδαίων ὁρέων κτύπε μητιέτα Ζεὺς 170
 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας
 " Τρῶες καὶ Αὐκιοὶ καὶ Δάρδανοι ἀγχιμαχῆταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 γιγνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων 175
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσιν γε πῆμα.
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἀμὸν ἐρύξει,
 ἵπποι δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτὴν.
 ἀλλ' ὅτε κεν δὴ νηυσὶν ἐπι γλαφυρῇσι γένωμαι, 180
 μνημοσύνη τις ἔπειτα πυρὸς δηίοιο γενέσθω,
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς
 [Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ.]"
 ὥς εἰπὼν ἵπποισιν ἐκέκλετο, φώνησέν τε
 [Ξαίθε τε καὶ σὺ Πόδαργε καὶ Αἴθων Λάμπε τε δῖε,]
 " νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλήν 186
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
 [οἴνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,]
 ἣ ἔμοι, ὅς περ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190

τία, ἀλλ' ἐπὶ τὸ αὐτὸ φερόμενα, στρέψαι τοὺς ἵππους καὶ μάχεσθαι.

170. τρίς. He had only thundered once at the first portent, sup. 133.

171. ἑτεραλκέα. See vii. 26. Seated on Ida (sup. 47) and surveying the fight, Zeus gives a token to the Trojans that the battle is turning in their favour.

177. τάδε τείχεα. See on vii. 448.—οἳ ἄρα δὴ is an unusual combination,—'who, it seems (as you perceive).'

178. ἀβλήχρ', 'weak,' v. 337.—οὐδενόσωρα, 'worth no care,' ἄρα. Hesych. οὐδὲ μῖας φροντίδος ἄξια. This strange compound is not elsewhere used in Homer.

179. ὑπερθορέονται, 'will leap over.' From ὑπερθρώσκειν, or rather from the root *θωρ* = *θρο*. This form of the future occurs in Aesch. Suppl. 851, Αἰγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορεῖ.

181. μνημοσύνη τις. 'Be duly mind-

ful of hostile fire, that I may burn the ships.' All this is very characteristic of Hector's boastful disposition. Lord Derby, "And when I reach the ships, be mindfull ye, To have at hand the fire, wherewith the ships We may destroy, while they themselves shall fall An easy prey, bewilder'd by the smoke." Bekker omits 183,—for what reason it does not appear.

186. ἣν, as if he intended to add ὑμῶν ἐποίησατο Ἀνδρομάχη παρατιθεῖσα πυρὸν κ.τ.λ. or ἣν ἔχουσα παρέθηκεν. Equivalent, in fact, to ἣ μάλα πολλήν.

190. ἣ ἔμοι, supply σίτον (Doederlein). But the genuineness of the verse may be questioned; and the Schol. Ven. says the preceding one was rejected by Aristophanes, adding, γελοῖότατος ἐπὶ ἵππων ὁ στίχος, ὅτι οἶνον ἵπποι οὐ πίνουσιν καὶ ὅτε θυμὸς ἀνώγοι εἰς μέθην, γελοῖον. The

ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται, ὄφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ' ὤμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 εἰ τούτῳ γε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτονονχὶ νηῶν ἐπιβησέμεν ὠκειάων."

ὣς ἔφατ' εὐχόμενος, νεμέσθησε δὲ πότνια Ἥρῃ,
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἦ᾽δα 200
 "ὦ πόποι, εἰνοσίγαι' εὐρυσθενές, οὐδέ νυ σοὶ περ
 ὄλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἳ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγᾶς δῶρ' ἀνάγουσιν
 πολλά τε καὶ χαρίεντα. σὺ δέ σφισι βούλεο νίκην.
 εἴ περ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ."

passage has evidently been tampered with and interpolated by rhapsodists. One might reasonably conjecture the original to have been simply *ἦν μάλα πολλὰν ὑμῖν πᾶρ προτέροισι μελίφρονα πύρρον ἔθρηκα*.

192. *ἀσπίδα*. Probably (as the Schol. remarks) Nestor had taken the armour from Ereuthalion, which had been made by Ares for Arcithöus; see vii. 137, 146, 155.

193. *κανόνας*. These were straight metallic bars stretched across the shield, perhaps to preserve the concave shape (*κύτος*) from flattening or collapsing. They are mentioned in Arist. *Thesm.* 825. Hesych. *αἱ τῆς ἀσπίδος ῥάβδοι, ἀφ' ὧν ὁ τελαμὼν ἐξήπτο*. Compare xiii. 407, *ἀσπίδα δῶω κανόνεσσ' ἀραρυῖαν*. Schol. *ῥάβδους αἷς ἐκράτουν τὰς ἀσπίδας· οὐπω γὰρ ἐχρῶντο τοῖς πόρπαξι, οὐς ὄχανα ἐκάλουν*.

195. *θώρηκα*. This was part of the golden armour made by Hephaestus, which Diomedes had received in exchange from Glaucus, vi. 235.

197. *αὐτονονχί, τῇ αὐτῇ νυκτὶ*, this very night.—*ἐπιβησέμεν*, 'that I shall make them embark.' The Schol. observes that Hector had just before (182) threatened to burn the fleet. Cf. inf. 217.

198. *νεμέσθησε*, was indignant at Hector's boastful speech, which threatened evil to the Argives. Schol. *ἄργισθη ἐφ' οἷς ἀναξίως εἶπεν*.

202. Doederlein places an interrogation here. *Ἑλίκην*, Schol. *τῆς Ἀχαιᾶς πόλις ἐστίν, ὑπὸ σεισμοῦ ἠφανισμένη*.—*Αἰγᾶς*, Aegae in Achaea; not the island near Euboea, sacred to Neptune (Hesych.). Hence, probably, the 'Aegean sea.' See ii. 574—5. xiii. 21.

204. *σὺ δὲ κ.τ.λ.* 'Do you on your part (as a return for their devotion) be desirous of victory for them,' viz. if Zeus refuses his aid in their cause.

205. *γὰρ* introduces a reason why such aid should be given, and the prospect of its success.—*ἐρυκέμεν*, to keep Zeus aloof from the contest; to prevent him from aiding the Trojans.—*αὐτοῦ ἐνθα ἐν Ἰδῇ* seems a pleonastic expression, 'there where he now is, on Ida.' So *ὑπ' Ἰλίῳ αὐτοῦ* &c. The meaning is, 'he would then be quite isolated both from gods and men, and might indulge his vexation all alone.'—*Ζῆν*, an old form of the accusative for *Ζεῦ*, also *Ζεῦν*. Some elided the final α of *Ζῆνα*, others placed the comma at *ἐρυκέμεν*, and took *Ζῆν* for the nominative.

τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐνοσίχθων
 "Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.

οὐκ ἂν ἐγὼ γ' ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτερος ἐστίν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον
 τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργεν,
 πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν
 εἰλομένων· εἴλει δὲ θοῶ ἀτάλαντος Ἄρηι 215

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας ἔϊσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν, 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,

209. ἀπτοεπές, 'fearless in speech' (πτοέω). Hesych. ἀπτόητον τοῖς ἔπεσιν· οὐ σκάζων. ἢ κακολόγε, ἢ ἀνόητε. He partly explains another reading, ἀπτοεπές. Schol. καθαπτομένη τοῖς ἔπεσιν. Bekker prefers this in ed. 2; but this would rather have been ἀψιεπής, like ἀρτιεπής. The word does not elsewhere occur. The proposal of Hera was plainly seditious, and therefore brought upon her a reproachful reply.—ἐπεὶ ἡ, see i. 126. iv. 307.

213. τῶν δ' κ.τ.λ. 'But with the horses and men of the Achaeans (retiring in alarm from before Hector) the entire space, which the moat enclosed between the ships and the rampart, was filled.'—εἰλομένων, 'hemmed in and crowded into the narrow space.' Some explain ἐκ νηῶν 'in the direction of the ships,' and understand the narrow strip of ground between an *inner* foss and the wall. We certainly have some reason for preferring the reading of Zenodotus, ἀπὸ τάφρου πύργου rather than ἀπὸ πύργου τάφρος. Mr. Newman renders it, 'the space from galley's poop to moat beside the rampart,' taking τάφρος ἀπὸ πύργου to form one notion, 'the moat that came next after the wall.' The scholiasts give several explanations, and were evidently perplexed by the passage. That the τάφρος was external to the rampart is clear from vii. 410.—πλήθην, intransitive, as in Aesch. Pers. 274, πλή-

θουσι νεκρῶν δυσπότηως ἐφθαρμένων Σαλαμῖνος ἀκταί.

216. ὅτε, ἐπεὶ, 'now that Zeus had given to him the (promised) glory.'

217. κηλέῳ, probably for καF-έλῳ, lit. 'burnable,' 'combustible,' and so a fit epithet for dry wood. Root καF, as in καίῳ, and perhaps also in κῆλα, 'arrows' (i. 53), and κᾶλον, 'wood.' Doederlein derives it from σκέλλειν, σκῆλαι. The form κηλείῳ (for καFFελ-λῳ) occurs in xv. 744.—ἐνέπρησεν, viz. according to his threat, sup. 182.

219. αὐτῷ ποιπνύσαντι, 'by his own personal exertions,' σπουδάζοντι, πο-
 νούντι.

221. φᾶρος, see ii. 43. The colour was held to denote dignity. As it was not now put on, but held in the hand, it appears to have been used to attract attention, and to show who the bearer was. Schol. φᾶρος ἐστὶ πορφυροῦν ἱμάτιον, ὃ μεταχειρίζεται ὁ βασιλεὺς ἕνεκα τοῦ εὐχερῶς ἑαυτὸν σημάναι τοῖς Ἑλλησιν, ἐπειδὴ ἀδύνατον ἦν διὰ βοῆς αὐτοὺς καταστεῖλαι. Arnold compares the use of the *tunica purpurea* extended above the praetorium of a Roman general as a signal of battle (?).

222. μεγακῆτεϊ, with large hold (κῆτος or κύτος), i. e. roomy, capacious. See on ii. 581. xi. 600. Lord Derby renders it "lofty ship;" Mr. Wright, "black and whale-like."

ἦ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε·
 [ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἦδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας 225
 εἵρυσαν ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.]
 ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνῶς,
 “αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 πῇ ἔβαν εὐχολαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἄς, ὁπότε ἐν Δήμῳ, κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνδὸς ἄξιοι εἰμέν
 [Ἐκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ.] 235
 Ζεῦ πάτερ, ἦ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κῆδος ἀπηύρας;
 οὐ μὴν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν
 νηὶ πολυκλήιδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκηα, 240

223. γεγωνέμεν, ‘so as to speak audibly;’ so that his voice might be heard in both directions, right and left. Schol. Ven. οὐ ψιλῶς ἐστὶ φωνεῖν, ἀλλ' ἀκουστὸν φθέγγεσθαι.

227. διαπρύσιον, from διαπερᾶν (*New Cratylus*, § 460), ‘far-extending,’ ‘loud.’ This verse occurs also xi. 275. Schol. διαπορεύσιμον καὶ μέγα καὶ ἐς πάντας ἤκον.

228—30. Well rendered by Mr. Newman, “Handsome of visage, base of fame, O shame, ye men of Argos!—Whither are gone the boasts, wherein we said that we were bravest? O empty vaunters; ye who once in Lemnos made pretension!” See v. 787.

230. ὁπότε, sc. ὅτε ἦμεν. Some interpreted ὁπότε ἀντὶ τοῦ ποτέ. See i. 399. iii. 173. xiv. 327. No direct mention occurs of the fleet having touched at Lemnos; but in vii. 467 seqq. there is an allusion to it, in the present of wine sent from that island for the Atridae. This appears to have taken place either in the voyage to Troy, and before they had confronted the enemy, or when they sailed thither from Chrysa in the Troad (Soph. Phil. 270), and left Philoctetes there.

231. Schol. Ven. περιττὸς ὁ στίχος· ἐκ γὰρ τοῦ πίνειν, οὐκ ἐκ τοῦ ἐσθίειν τὸ καυχᾶσθαι συμβαίνει.

232. ἐπιστεφέας οἴνοιο, crowned with foaming wine; so κρητῆρας ἐπεστέψαντο ποτοῖο, i. 470.

234. στήσεσθαι, ‘would stand firm against,’ ‘would not fly before;’ or (as Mr. Trollope perhaps better explains it) ‘would stand (weigh) as an equivalent to a hundred.’ The latter is supported by ἄξιοι next following, which primarily refers to drawing down a scale.—So also the Schol. ὡς εἰ ἔλεγεν, ἀντίσταθμοι καὶ ἀντιβαρεῖς ἑκατόν καὶ διηκοσίων ἕκαστος ἡπείλει γενέσθαι ἐν τῷ πολέμῳ. The Schol. Ven. regards ἄνθ' as elided from ἄντα, ἄνθ' having no accent if from ἀντί.

237. τῇδ' ἄτῃ, for τοιαύδε, ‘with such infatuation as this,’ which has seized me in conducting the present expedition. This is Agamemnon’s usual topic of self-reproach.—ἄσας, see Ilexil. p. 6. Only the aorists ἀᾶσαι, ἀασάμην, ἀασθῆναι, and ἀάται, xix. 91, exist.

238, 9. “Yet, hither roaming to my woe on many-benched galley, No beautiful altar yet of thine I any where have slighted.” Newman. For this sense of

ἰέμενος Τροίην ἐντείχεον ἐξαλαπάξαι.

ἀλλὰ Ζεῦ τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ.

αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,

μηδ' οὐτῶ Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς."

ὣς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245

νεῦσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολείσθαι.

αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·

πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάμβαλε νεβρόν,

ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250

οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,

μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,

εὗξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους

τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255

ἀλλὰ πολὺν πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,

Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·

τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν

ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.

ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

τὸν δὲ μετ' Ἀτρεΐδαι Ἀγαμέμνων καὶ Μενέλαος,

παρελθεῖν compare Hesiod, Opp. 493, πὰρ δ' ἴθι χαλκείον θῶκον, 'pass by without entering.' So παρελθὼν νόμους in Demosth. p. 977.—ἐρῶν, ἐκφθαρείς, 'when I came here to my misfortune.' See on ix. 364. Perhaps 241 should follow this.

247. τελειότατον (see xxiv. 315), the most effective, having the most authority, of all birds of omen. Schol. μέγιστον, ἢ ἐντελὴ σημεῖα φαίνοντα, ἐπιτελεστικώτατον.

248. Perhaps interpolated, as also 250. The ictus in τέκος ἐλάφοιο is unusual (compare however 262); and the title of Ζεὺς πανομφαῖος is probably post-Homeric. (See Hymn. ad Merc. 473.) Hesych. φῖ πᾶσα φήμη καὶ μαντεία ἀναφέρεται. The god of omens conveyed generally by sounds, is meant: but this is not appropriate to the omen of the eagle.—ῥέζεσκον, 'used to sacrifice,' not 'were sacrificing.'

249. Hesych. κάμβαλεν· κατέβαλεν.

The common reading is κάμβαλε.

251. ἐκ Διὸς. Schol. ἐπὶ γὰρ τοῖς Ἀγαμέμνονος γέγονε λόγοις, διδὼ καὶ φανερὸν τοῖς Ἑλλήσιν ἦν, ὥς πάντως ἡλέηται ὑπὸ Διὸς.

254. εὗξατο, like the Attic ηὔχει, literally, 'could boast, aver, that he held in hand his horses before (those of) Tydeus, to drive them beyond the moat and fight face to face with the enemy.' On ἔχειν ἵππους see sup. 139.—σχέμεν, for σχεῖν, perhaps occurs only in this place.

256. κορυστήν. See iv. 457.

257. ἔτραπεν, 'had turned.' Perhaps ἔτρεπεν, 'was in the act of turning.' Cf. sup. 157.—τῷ δὲ, 'in him after he had turned round he (Diomedes) infixed a spear in his back.'

261. τὸν δὲ μέτα, scil. ἐξήεσαν ἐς μάχην. Schol. τὴν μὲν φυγὴν τῶν Ἑλλήνων ἀπαγγέλλων οὐ πολλῶν δεῖται τῶν ὀνομάτων, νῦν δὲ εἰς τὴν μάχην ἐπιστρέφων αὐτοὺς, τῶν πλείστων μέμνηται.

τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπικειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὁ γ' ἥρως
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀιστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὃ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκειν, 270
 αὐτὰρ ὃ αὖτις ἰὼν, πάις ὥς ὑπὸ μητέρα, δύσκειν
 εἰς Αἴανθ'· ὃ δέ μιν σάκεϊ κρύπτασκε φαεινῶ.

ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;
 Ὅρσιλοχον μὲν πρῶτα καὶ Ὅρμενον ἠδ' Ὁφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον
 [πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησε ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 στῇ δὲ παρ' αὐτὸν ἰὼν, καί μιν πρὸς μῦθον ἔειπεν. 280
 “Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,

264. Ἐνναλίῳ. See on v. 592.

266. παλίντονα, as a general epithet of a bow (x. 459. xv. 443) probably implies the double or inverse curvature, something like the letter Σ, described also by the epithets καμπύλα and ἀγκύλα (v. 209). ‘Twanging oft his bow’s redoubled arches,’ Newman. — τιταίνων, τείνων, perhaps by holding the arrow on the string.

268. ὑπεξέφερεν (v. 318), would stealthily withdraw his shield, viz. from before Teucer, to give the little bowman whom he was sheltering momentary room for sight and action. Mr. Wright, “Who moved it ever and anon aside.” Lord Derby, “Ajax o’er him held his shield;” Schol. ἀντὶ τοῦ ἐμπροσθεν αὐτοῦ ἔφερεν, both wrongly.

270. βεβλήκοι Aristarchus for βεβλήκει. The optative of the perfect is very rare, and is here hardly free from suspicion. The old reading may have been ἐπεὶ ἄρ' τιν' ὀιστεύσαι καθ' ὅμιλον, αὐτὰρ ὃ αὖθις ἰὼν κ.τ.λ. Plato uses εἰσίοι,

Herodotus εὐρήκοι, and a few other such forms may be found in later authors.

271. δύσκειν, slunk back to and crouched under. This was done by Teucer not through cowardice, but that as the sender of the arrow he might remain unobserved, and so deal destruction the more successfully (much like the modern practice with rifles).

273. ἀμύμων, elsewhere (see inf. 302. i. 92. vi. 155) ‘good-looking,’ here means ‘irreproachable’ as an archer. Compare iv. 89. 194. Od. viii. 246, οὐ γὰρ πυγμαῖοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί.

276. The aspirate has been dropped from a proper name evidently derived from ἄμα and ὀπηδεῖν or ὀπάειν.

279. Perhaps interpolated.—ἀπὸ, sc. τοῖς ἀπὸ τόξου.—ὀλέκοντα, ‘causing havoc in the ranks,’ not ‘slaying whole ranks,’ as the Schol. understood it. Cf. 297.

281. Plat. Phaedr. p. 264, A, ἡ οὐδὲν εἶπον, Φαίδρε, φίλῃ κεφαλῇ;—βάλλ' οὕτως, ‘go on shooting as you now do,’ viz. unobserved by the enemy.

βάλλ' οὕτως, εἴ κέν τι φόως Δαναοῖσι γένηαι
πατρί τε σῶ Τελαμῶνι, ὃ σε τρέφε τυτθὸν ἑόντα
καί σε νόθον περ ἑόντα κομίσσατο ᾧ ἐνὶ οἴκῳ
τὸν καὶ τηλόθ' ἑόντα ἑκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται.
εἴ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
Ἴλίου ἐξαλαπάξαι, ἐκτίμενον πτολίεθρον,
πρώτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χερὶ θήσω,
ἢ τρίποδ' ἢ δὺν ἵππους αὐτοῖσιν ὄχεσφιν 290
ἢ γυναιχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."

τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων
"Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτόν
ὀτρύνεις; οὐ μὴν τοι, ὅση δύναμὶς γε πάρεστιν,
παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἀνδρας ἐναίρω.
ὀκτὼ δὴ προέηκα ταυνυγλώχινας οἰστούς,
πάντες δ' ἐν χροῖ πῆχθεν ἀρηιθίῳ αἰζήων
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα."

ἦ ῥα, καὶ ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἱαλλεν 300
Ἐκτορος ἀντικρὺς, βαλέειν δέ ἐῖτο θυμός.
καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίῳνα,

284. κομίσσατο, like ἐθρέψατο, reared and educated at home. The Schol. Ven. says this verse was rejected by Aristophanes, and not read at all in Zenodotus' copy. It is also mentioned as spurious by the Schol. on xii. 371, on the ground that Teucer was not really νόθος. He is said by others to have been the son of Telamon by a captive concubine, Hesione, daughter of Laomedon.

285. ἐπίβησον, 'put him in possession of,' like δόσης ἐπέβη, Hymn. ad Merc. 173. κακῶν ἐπιβασκέμεν, ii. 234. "Do thou on glory mount him," Newman. Cf. sup. 197.

289. πρεσβήιον, like ἀριστεῖον, the prize for being the first or best man.—μετ' ἐμὲ, μετ' ἐμᾶντον, 'next after myself,' i.e. you shall have the next choice out of the spoils, the general himself always taking the first.

294. ὀτρύνεις, viz. by saying βάλλε, 'shoot away,'—which, says Teucer, he has not ceased doing for some time.—

σπεύδοντα, Schol. Ven. ἀντὶ τοῦ προθύμως ἐνεργεῖν.

296. δεδεγμένος, excipiens. See on iv. 107.

297. ὀκτὼ, viz. at the eight heroes enumerated sup. 274—6.

298. αἰζήων, 'of strong young men swift in fight.' See ii. 660. xvi. 716. He means to describe the important service he has rendered in taking off some of the best fighters of the Trojans.

299. τοῦτον, viz. Hector, who is compared to a mad dog that goes straight forward and attacks every thing in its way. (Schol. διὰ τὸ θρασὺ καὶ πολύλαλον.)

300. ἀπὸ νευρῆφιν. See on xii. 225.

301. ἀντικρὺς, right in front of him. Those he had discharged before (not specially mentioned) were perhaps ἐκ πλαγίου, sideways.

302. ἀμύμονα, 'handsome.' See on vi. 155. He was the son of a handsome mother. So εἶδος ἀμύμων is often com-

υἷδον ἔνν Πριάμοιο, κατὰ στῆθος βάλεν ἰῶ,
 τόν ρ' ἐξ Αἰσύμηθεν ὀπνιομένη τέκε μήτηρ,
 καλὴ Καστιάνειρα, δέμας εἰκνῖα θεῆσιν. 305
 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἣ τ' ἐνὶ κήπῳ
 καρπῷ βριθομένη νοτίησί τε εἰαρινῇσιν
 ὥς ἐτέρωσ' ἤμυσσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἵαλλεν
 Ἔκτορος ἀντικρὺς, βαλέειν δέ ἐῖτο θυμός. 310
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·
 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἔκτορος ἡνιοχῆα,
 ἰέμενον πολεμόνδε βάλε στῆθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἔκτορα δ' αἰνὸν ἄχος πύκασεν φρένας ἡνιόχοιο.
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἑόντα
 ἵππων ἡνί' ἐλεῖν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος 320
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρί,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἰστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ

bined : τῶν οὐκ ἂν τις ἄμωμος, *sine lae*,
 Theocr. xviii. 25. In ii. 674, Nireus is
 called the handsomest man μετ' ἀμύμονα
 Πηλεΐωνα. Not so perhaps ἀμύμων ἡττήρ
 iv. 194. See sup. 273.

304. Hesych. ὀπνιομένη· γεγαμημένη,
 'married (to Priam) from Aesyme,' a
 town of Thrace.

306. μήκων ὥς κ.τ.λ. "And as a
 poppy leans aside its head, which in a
 garden Surcharged with its own fulness
 is and with the vernal moisture ; So did
 he bend his head aside o'erladen with
 the helmet," Newman. Virg. Aen. ix.
 436, 'lassove papavera collo demisere
 caput, pluvia cum forte gravantur.'
 The weight of the helmet bends down
 the wounded hero's head, as the weight
 of the καρπός, or large capsule, added to
 that of the rain drops, bends the poppy
 head. A justly celebrated simile, beau-
 tifully rendered as above.—ἦ τε, supply

κάρη βάλλει.

308. ἤμυσσε, sank, dropped down. See
 ii. 148, Ζεφυρος—ἡμύνει ἀσταχύνεσσιν. xix.
 405, ἄφαρ δ' ἤμυσσε καρήατι.

311. Hesych. παρέσφηλεν· ἀποτυχεῖν
 ἐποίησεν.—καὶ τότε, cf. 302.

313. ἰέμενον, driving at full speed to
 the fight.

316. πύκασεν, contracted, ἐπάχνωσε,
 ἐλύπησε, sup. 124.—ἡνιόχοιο, sc. ἔνεκα,
 or περί.

318. Κεβριόνην, see xi. 521.—ἀδελφεόν,
 viz. Ἀρχεπτολέμον.

321. ὃ δέ. Generally used, as Schol.
 Ven. remarks, of a different person. See
 however on i. 190. Was the old reading
 ἵππων ἡνί' ἐλεῖν· ὃ δὲ χερμάδιον λάβε
 χειρί?

323, 4. ἐξείλετο—θῆκε, in the plu-
 perfect sense. Schol. ἐξελέατο, ἐξήγαγε.

324. τὸν δ' αὖ, *illum autem*, lit. 'but
 him on his part' &c.

αὐερύοντα παρ' ὦμον, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριον ἐστίν,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκριόντι,
 ῥῆξε δέ οἱ νευρὴν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,
 στῆ δὲ γυνὺς ἐριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψεν.
 τὸν μὲν ἔπειθ' ὑποδύντε δῶν ἐρίηρες ἐταῖροι,
 Μηκιστεὺς Ἐχίοιο πάις καὶ δῖος Ἀλάστωρ,
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα·
 ἅψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν. 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς,
 Ἐκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων συνὸς ἀγρίου ἢ ἐλέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἐκτωρ ὦπαζε κάρη κομόωντας Ἀχαιοὺς,

325. αὐερύοντα, 'in the act of drawing back the bow.' See on i. 459. xii. 261.—παρ' ὦμον is to be construed with βάλεν.

327. μεμαῶτα, sc. τοξάζεσθαι, lit. 'full of eagerness against him' (Hector), whom he had so often failed to hit.

328. νευρὴν, the extended bow-string. Cf. xv. 469. (Lord Derby wrongly renders it "the tendon.")—νάρκησε, 'was numbed,' viz. by the sudden and violent recoil of the bow. Theocr. xxvii. 51, νάρκῳ, καὶ τὸν Πᾶνα. Ar. Vesp. 713, ὥσπερ νάρκη κατὰ τῆς χειρὸς καταχεῖται. This effectually stopped him from shooting again at Hector.

329. στῆ κ.τ.λ. He fell on his knee and stood (remained) in that position, unable to rise.—κασιγνήτοιο, Teucer. Cf. 283.

331. ἀμφεκάλυψεν, 'threw round him as a protection.' See v. 315, 507. xxi. 321.—θέων περίβη, he ran and strode round him to protect him.

332. ὑποδύντε, *subeuntes*, placing themselves beneath, i. e. raising him upon their shoulders. "From the press withdrew," Lord Derby, wrongly. These lines 331—4 occur also xiii. 420—3. —ἐρίηρες, 'valiant.' Formed like ἐρίηρος, from *Fēr, vir*. See on iii. 47. iv. 266.

335. ἅψ δ' αὖτις, 'but now again on the opposite side.' Zeus had only given a partial success to the Greeks, who had sallied from their camp, encouraged by an omen, sup. 251; he now shows his favour to the Trojans, on whose side he generally acts, though his distinguishing characteristic is neutrality.

336. ἰθὺς τάφροιο, right back towards the moat whence they had lately started, sup. 255.

337. βλεμεαίνων, looking fiercely, περι σθένει βλ. xvii. 22. xii. 42 &c.

339. ἄπτηται, 'tries to lay hold of him behind as it pursues him with swift feet.' Schol. οὐ γὰρ ἐπιλαμβάνεται, ἐπιπηδᾷ δὲ ἰλακτῶν.—ισχία, the accusative of the part assailed, 'on his thighs and haunches.'

340. δοκεύει, watches (or *dodges*) him as he keeps turning to face the adversary, viz. so as not to leave the haunches. Schol. ἐπιστρεφόμενον παρατηρεῖ. Both actions take place while the chase is going on; the lion is not at bay.

341. ὦπαζε, *urgebat*, pressed him close behind, viz. as the dog does the boar.—The next line occurs also xi. 180.—Hesych. ὀπίσταντος, τελευταῖος ὕστατος, ὀπίσω τῶν φευγόντων. The meaning is,

αἶεν ἀποκτείνων τὸν ὀπίσταντον· οἳ δὲ φέβοντο·
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 οἳ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
 Γοργοῦς ὄμματ' ἔχων ἡὲ βροτολοιγοῦ Ἄρηος.
 τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶι
 ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἑνὸς ῥιπῇ· ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
 Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.”
 τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειεν,

‘ever killing off the hindmost,’ i. e. in the flight. Here the simile either ceases or fails. In the chase of the lion or boar it would be the other way; the wild beast would turn and kill several dogs, i. e. the pursued the pursuers. The ἄπτεσθαι κατόπισθε, sc. τῶν ὑπισθεν, however, in the one case answers to the ἀποκτείνειν τὸν ὀπίσταντον in the other.

343. τάφρον ἔβησαν, viz. when they had retired within the rampart, and on the side of it furthest from the Trojans, where the ships were drawn up. Their extreme fear is shown by each one exhorting his neighbour to act, and by their making *great vows* and promises to the gods, sc. εἰ σωθεῖεν.

345. ἐρητύοντο, ‘they halted when they got to the ship’s side, and stood there,’ viz. feeling at last safe from the pursuit of Hector. Cf. ii. 211. Lord Derby is not quite accurate, “Before their ships they rallied from their flight.” More correctly Mr. Wright, “Beside their ships at last they stood at bay.”

348. ἀμφιπ. i. e. he drove up and down as if boastful of his victory, and as looking for some one to meet him. Or, as the Schol. explains, as if to find some way to enter into the Grecian camp.

349. ὄμματα. Aristarchus read οἶματ', i. e. ὀρήματα, as the Schol. Ven. says, who compares, in defence of the vulgate, Γοργῶ Βλοσυρῶπις, in xi. 36.

353. κεκαδησόμεθα (root καδ, κήδω), ‘shall we be concerned about.’ Hesych. κεκαδέσθαι· φεῖδεσθαι· ἐντραπήναι.—κεκαδησόμεθα· διασκορπισθησόμεθα· χωρισθησόμεθα. Some grammarians therefore interpreted it ‘shall we be kept separate from,’ as if from χάζω. See iv. 497. Schol. Ven. οὐκέθ' ἡμεῖς τῶν Ἑλλήνων ἀποστησόμεθα τό γε πανύστατον νῦν. Perhaps they read κεχαδησόμεθ'. The active κήδειν occurs v. 400. Others read the verse without an interrogation, and explained it, ‘No longer (οὐκέτι ὕστερον Schol.) need we care about the Greeks, for they are perishing,’ i. e. none will survive to require our aid. But ὑστάτιον περ seems to mean, ‘if only for this last time.’

354. See above on 34.

358. καὶ λίην. Doederlein appears to be right in taking this for a true optative: “may he by all means (as I heartily wish) lose his might and his life, slain by the hands of the Argives in his own land: but there is another who rages with no right mind (not less μαινόμενος, v. 355), even my sire, wretch that

χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσιν, 360
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς.
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἱὸν
 τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
 ἦ τοι ὃ μὲν κλαίεισκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
 τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμησιν,
 εὖτέ μιν εἰς Ἀἶδαο πυλάρταο προύπεμψεν
 ἐξ ἐρέβευς ἄξοντα κύνα στυγεροῦ Ἀἶδαο,
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς, 370
 ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μὲν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἴπη.
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ' ἂν ἐγὼ καταδῶσα Διὸς δόμον αἰγιόχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 ἦ νῶϊ Πριάμοιο πάις κορυθαίολος Ἴκτωρ

he is, ever a thwarter of my designs." Others take ὀλέσειεν for ὀλέσει, as the Schol. καὶ μὴν περὶ τούτου μὲν οὐδέν μοι μέλει· ἀπολείται γὰρ ὅσον οὐδέπω, ὃ δὲ πατὴρ ὃ ἐμὸς ἐστὶν αἴτιος. Mr. Newman, "Ay, troth! would this man many a time be rieved of life and spirit,—But that, by evil mind possessed, my own high Father rageth, Untractable, a sinner old, my efforts always foiling." Similarly Mr. Wright, "He of a truth 'ere now had met his doom But for my father Jove's insensate will." The sense would thus be, ὥλεσεν ἂν θυμὸν, εἰ μὴ πατὴρ ἑμαίνετο. Compare v. 388, καὶ νῦν κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο, Εἰ μὴ μητρυνῇ—Ἑρμῆ ἐξήγγειλεν.

362. τῶν, the several occasions when &c. The plural is explained by μάλα πολλάκις, though the relative sentence ὃ &c. is simply explanatory of the fact. These legends seem to be derived from pre-Homeric ballads on the exploits of Hercules.

366. εἰ τάδε ἦδεα. If I had known or foreseen, the present conduct of Zeus in allowing my Grecian hosts to be slain by

the Trojans.

367. πυλάρταο, 'the door-closer,' or warder of the souls committed to his keeping. This word is more commonly joined to an epithet, like κρατεροῖο. See xiii. 415.—προύπεμψεν, scil. Eurystheus.

369. αἰπά. Schol. προσάντη καὶ ἐνωθεν καταρρέοντα. Hesych. αἰπά· ὑψηλά· χαλεπά. It probably means 'difficult of access,' or perhaps (like the double sense of *altus*), 'deep.'

371, 2. These two lines were rejected by the ancient critics. For the circumstance alluded to see i. 512, and compare Pind. Ol. ii. 80. The Schol. observes that the services of Athena in preserving Hercules are not very appropriately spoken of to Hera, who was his bitterest enemy and persecutor.

373. ἔσται μὲν κ.τ.λ. "Yet one day, troth! shall he again call me his grey-eyed darling," Newman; i. e. he shall try to appease me when he finds what mischief I work to the Trojans. For ἔσται—ὅταν see iv. 164.

376. τεύχεσιν, viz. αὐτοῦ. Cf. v. 736, 7, identical with 387, 8 inf.

γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
 ἥ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνούς
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἥ μὲν ἐποικομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδει, 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων τοῖσιν τε κοτέσσεται ὀμβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδηθεν ἐπεὶ ἶδε, χώσατ' ἄρ' αἰνῶς,
 Ἴριν δ' ὤτρυνεν χρυσόπτερον ἀγγελέουσαν.
 "βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μῆδ' ἔα ἄντην

378. γεφύρας, the lanes or vacant intervals by which access is afforded from one part of an army to another. See on iv. 371. Hesych. γεφύρας· διόδους, τάξεις, ὑπεροχὰς, τὰ μέσα τῆς φάλαγγος. The idea was perhaps associated with the common use of βεῖν or ἐπιρρεῖν said of a mighty host in motion.—προφανέντε (like πληγέντε inf. 455), the feminine dual accusative, ᾧ being Hera and Athena.—γηθήσει, sc. μαινόμενος as he is, sup. 355. The accusative depends on this verb, as in the idiom χαίρειν τι, ἡδεσθαί τι &c.—καὶ Τρώων, sc. as well as Argives.
 380. ἐπὶ νηυσὶν, i. e. παρὰ, at or near the ships.

381—3. Cf. v. 719—21.

385. ἑάνον. See on iii. 385. These five lines (381—8) are also read v. 733—7.

389—96. These verses occur v. 745—52.

391. κοτέσσεται, sc. οἷς ἐν ὀργίζηται,

against whom she shall have conceived anger. Schol. Ven. ἀθετοῦνται καὶ οὔτοι (390—1), ὅτι ἀκαίρως ἐκέθην (v. 746) μετηνέχθησαν.

392. ἐπεμαίετο, 'touched.' Prop. to feel for, grasp at, thence desire, as in x. 401, δῶρων ἐπεμαίετο θυμός. The ἄρα here is bad, and seems a mere metrical makeshift.

393. μύκον, 'creaked.'—αὐτόμαται, 'self-moving.' See on xviii. 376.

395. ἀνακλῖναι, 'to throw back,' is opposed to ἐπιθεῖναι, 'to shut or clap to,' a door, the clouds on Olympus being supposed to close over or retire from the abode of the gods on that mountain. Hesych. ἀνακλῖναι· ἀνοῖξαι. Herod. v. 16, ὅταν τὴν θύρην τὴν καταπακτὴν ἀνακλῖνῃ.

397. ἴδε, viz. Hera and Athena, preparing to assist the Greeks. For this was against his express command, sup. 10.

399. πάλιν τρέπε, sc. αὐτάς,—οὐ γὰρ

ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτολεμόνδε. 400
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γνιώσω μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω, κατὰ θ' ἄρματα ἄξω,
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός, 405
 ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ᾧ πατρὶ μάχηται.
 Ἥρῃ δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι
 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κε εἴπω."
 ὦς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 βῆ δ' ἐξ Ἰδαίων ὁρέων ἐς μακρὸν Ὀλυμπον. 410
 πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
 ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον.
 "πῇ μέματον· τί σφῶιν ἐνὶ φρεσὶ μαίνεται ἦτορ·
 οὐκ ἑὰ Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
 ὦδε γὰρ ἠπείλησε Κρόνου πάις, ἧ τέλεεί περ, 415
 γνιώσειν μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν, κατὰ θ' ἄρματα ἄξειν.

κ.τ.λ., 'for we shall not well join in conflict,' viz. ourselves and the two goddesses, as will be the result if they do not turn back: Cf. vi. 326, δαίμονι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

402. σφῶιν, 'for you two,' Hera and Athena.—ἄξω (F), from ἄγνυμι. So Hes. Opp. 439, καὶ μὲν ἄροτρον ἄξιαν, and ib. 665, οὔτε κε νῆα κανάξαις.—γνιώσω, 'I will maim.' Hes. Theog. 858, ἤριπε γνιωθεῖς, στενίχιζε δὲ γαῖα πελώρη. Cf. ἀπογνώσης vi. 265.

404. ἐς δεκάτους seems a confusion between ἐς δέκα ἐνιαυτοὺς and ἐς δέκατον ἐνιαυτόν. Similarly in Aesch. Theb. 118, πύλαις ἐβδόμαις is by some taken for ἐπὶ πύλαις.

405. ἀπαλθήσεσθον, shall you be cured of your wounds or sores. Others take it for the third person. Hesych. ἀπαλθήσεσθον' δυικῶς· ἀποθεραπεύ(σ)ονται. There was however another reading ἀπαλθήσονται. Compare v. 417, ἄλθετο χεῖρ.

ib. ἃ, the secondary object, αὐτὰς (or σφῶι) being implied after μάρπτησι. It is like τιτρώσκειν τινὰ τραύματα &c. The subjunctive has the meaning of a future, but implies more of uncertainty.

"Wherewith my thunderbolt shall score them," Newman.

406. εἰδῇ, 'may know the consequences.' See on vii. 226. Here Doderlein seems to be wrong in marking the passage as ἀναπόδοτον.

407. τόσον, sc. ὅσον σοι.

408. ἐνικλᾶν, κολουῖν, to thwart, cross, make a break in. Hesych. ἐμποδίζειν ἐγκόπτειν. Schol. Ven. ἡ μεταφορὰ ἀπὸ τῶν εἰς τὰς ἀσπίδας ἀποθραυομένων δοράτων. Compare διακέρσαι ἐμὸν ἔπος sup. 8.

410. ἐξ (al. κατ'). This means that she descended Ida, after she had received the commands of Zeus, and pursued the road to Olympus. See sup. 46, 7.

411. πύλῃσι, 'at the first, or outer gate,'—the dative of place.

412. κατέρυκε, viz. αὐτάς. She had been told πάλιν τρέπειν sup. 399.—σφ', i. e. σφι, αὐταῖς.

415. Vulg. εἰ τελέει περ = εἵπερ τελέει, 'if, as I believe, he really intends to accomplish it.' So Spitzner edits. Aristarchus read ἦ for εἰ, viz. ἦπερ καὶ τελέει, and so Bekker. 'As he will (also) accomplish it;' and he compares the formula τὸ δὲ καὶ τετελεσμένον ἔσται.

οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτούς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός." 420
 [ὄφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σῶ πατρί μάχῃαι.
 Ἥρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κε εἶπη.
 ἀλλὰ σύ γ' αἰνοτάτῃ, κύον ἀδεές, εἰ ἐτεόν γε
 τολμήσεις Διὸς ἅντα πελώριον ἔγχος αἰΐραι.]
 ἥ μὲν ἄρ' ὧς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις, 425
 αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.
 "ὦ πόποι, αἰγινόχοιο Διὸς τέκος, οὐκ ἐτ' ἐγὼ γε
 νῶι ἐῷ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.
 τῶν ἄλλος μὲν ἀποφθίσθω ἄλλος δὲ βιώτῳ,
 ὅς κε τύχῃ· κῆνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
 Τρωσί τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπιεικές."
 ὧς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
 τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
 καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάπησιν,
 ἄρματα δὲ κλῖναν πρὸς ἐνώπια παμφανώοντα· 435
 αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον
 μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.
 Ζεὺς δὲ πατὴρ Ἰδηθεν εὐτρόχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδ' ἐδίωκε, θεῶν δ' ἐξίκετο θώκους.

423. αἰνοτάτῃ, scil. εἰς. This is said by Iris on her own account, but is hardly consistent with her character as a mere messenger of the gods. Bekker omits 420—4. Doederlein prefers ἀλλὰ σοι αἰνοτάτῃ, sc. νεμεσίζεται Ζεὺς, with two mss. The Schol. gives a reading ἀλλὰ σὺν αἰνοτάτῃ. But these five lines are probably spurious, and the Schol. Ven. records their rejection by the ancient critics.

427. οὐκ ἐτ' ἐγὼ. I advise that we no longer fight against Zeus,—I put in my protest against such a course. For οὐκ ἐγὼ, 'to dissuade,' see Arnold's note on Thuc. vi. 72. Also sup. ii. 832. iv. 55.

430. τύχῃ, sc. φθινόμενος ἢ ζῶν.—τὰ ἅ, his own views and counsels in the matter.—δικάζετω, act as judge for, hold the scales between them. See sup. on 335. Lord Derby, "While he, 'twixt

Greeks and Trojans, as 'tis meet, His own designs accomplishing, decides."

434. Hesych. κάπησι· φάτναις. Root καF, as in κεκαφηώς, v. 698.

435. ἐνώπια, the inner and opposite wall, which reflected the light admitted through the door, and is thence called 'shining.' Schol. τοὺς ἐξ ἐναντίας τῶν εἰσόδων τοίχους, διὰ τὸ φωτίζεσθαι ὑπὸ τῶν θυρῶν. Hesych. ἐνώπια· τὰ κατ' ἀντικρὺ τοῦ πυλῶνος φαινόμενα μέρη. Aeschylus uses this word, apparently in reference to a statue placed in such a position, Suppl. 137, ἔχουσα σέμν' ἐνώπι' ἀσφαλές. See xiii. 261. Od. xxii. 121.

437. μίγδα, μετὰ. Though vexed, they did not sulk alone.

439. ἐδίωκε, ἤπειγε, ἤλαυνε. So Aesch. Theb. 366, σπουδῇ διώκων πομπίμους χνόας ποδῶν.—Ἰδηθεν, see sup. 47.

τῷ δὲ καὶ ἵππους μὲν λύσεν κλυτὸς εἰνοσίγαιος, 440
 ἄρματα δ' ἄμ βωμοῖσι τίθη, κατὰ λῖτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔξετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο. 445
 αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη·
 οὐ μὴν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.
 σφῶιν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα
 πρὶν πόλεμον ἰδέειν πόλεμοιό τε μέρμερα ἔργα.
 ᾧδε γὰρ ἐξέρέω, τὸ δέ κεν τετελεσμένον ᾗεν·
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραννῶ, 455
 ἄψ ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἔστίν.”

440. Εἰνοσίγαιος. Utpote ἵππιος θεός, Doed.—τῷ δὲ καί, i. e. καὶ τοῦτῳ δὲ, viz. as had been done for Hera and Athena by the Hours, sup. 433.

441. Hesych. βωμοῖσι· βάσεισι. Od. vii. 100, χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν ἕστασαν. A kind of raised platform seems to be meant, on which the upper part of the car was placed when taken from the wheeled frame (ἄμαξα), and a carpet or cover (λῖτα) spread over it, πέπλοι v. 194. Cf. ii. 777.—λῖτα is said to be plural. The Scholiasts however recognized it as the singular, which occurs in the combination ἐάνῳ λιτί. See xviii. 352. The root is λλ or λεF, ‘smooth,’ whence λιτὰ χρίματα, Callim. Lav. Pall. 25. Schol. ἔστι δὲ ἀπαλὸν καὶ τρυφερὸν λινούν ἱμάτιον.

444. Διὸς ἀμφὶς, ‘apart from Zeus.’ Doederlein compares Od. xvi. 267, οὐ μὲν τοι κείνῳ γε πολλὸν χρόνον ἀμφὶς ἔσσεσθον φυλόπιδος κρατερῆς. This sense is directly derived from the primary one of ‘on both sides,’ implying separation by an intervening object. See on ii. 13.—οὐδὲ, i. e. ἀλλ' οὐ.

447. τετίησθον, the dual of τετίημαι, ‘why are you thus vexed?’ See on xi. 555. In the next verse κάμετον is the dual of ἔκαμον.

449. ὀλλῦσαι, plur. fem. of ὀλλῦς, but rarely used. The taunt seems to convey something of irony: ‘certainly you were not wearied in destroying your enemies the Trojans,’ i. e. I have sufficiently stopped you from doing that by my order (sup. 414. 432), in the recent fight.—τοῖσιν, cf. 391. Aristarchus read τοῖον.

451. Perhaps οὐκ ἂν κ.τ.λ. is emphatic: ‘under no circumstances, such is my might and such my invincible hands, would I be turned from my purpose by all the gods in Olympus,’ i. e. as you have been by me. Schol. ὥς ἔχω χειρὸς καὶ δυνάμεως, οὐκ ἂν ἐπανάλθετε.

452. τρόμος. A taunt very galling to the two goddesses of war.—φαίδιμα, ‘those fine limbs,’ ironically.—μέρμερα, baneful, destructive. See on xi. 502.

454. An ellipse may be supplied of this kind: (‘It is well however that you did turn back;’) for I tell you this, and it should also have been accomplished,’ viz. ‘if you had not obeyed me, I would have blasted your car (sup. 416), and you should not have returned to Olympus upon it.’ Doederlein supplies εἴ με τρέψαι ἠθελήσατην, in reference to 451.—πληγέντε, masc. for πληγείσα, a not uncommon use of the dual. See sup. 378. Hes. Opp. 199.

ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησῖαι αἱ γ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένης οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμψης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεέιο.]"

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 "ῥοῦς δὴ καὶ μᾶλλον ὑπερμενεά Κρονίωνα 470
 ὄψαι, εἴ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,
 ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν·
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄμβριμος Ἐκτωρ
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 [ἡματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο πεσόντος.]
 ὥς γὰρ θέσφατον ἐστί. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἵκηαι
 γαίης καὶ πόντοιο, ἔν' Ἰαπετός τε Κρόνος τε

457. ἐπέμυξαν, 'pouted,' 'muttered.' Hesych. ἐπεμυκτῆρισαν, ἐπεμύχθισαν, ἐξεφάυλισαν. From ἐπιμύζω. See iv. 20.

459. ἀκέων. Cf. i. 34. Here the use with a feminine is remarkable.

461. Hesych. ἔχαδε, κατέσχευ, ἐχώρησεν. From χανδάνω. See iv. 24. Athena was silent, but the higher spirit of Hera, not brooking the insult, broke out in reproaches.

463. δ, for ὅτι, as in vii. 448. This passage occurred sup. 33.

464. ἔμψης, 'nevertheless,' though you dislike it, and have power to compel us to be neutral.

465. See sup. 353.

470. ῥοῦς, the genitive of time. Schol. ἅμα ἡμέρᾳ, οἷον εἰ ὄρθρον σημαίνει δὲ τὸ αὖριον.

ib. ὑπερμενεά, viz. whose strength you have acknowledged, sup. 463.—εἴ κ'

ἐθέλῃσθα, ironical, 'if you wish by your conduct to provoke him (the speaker) to such action.'

474. ὄρθαι, the epic aorist of ὄρνυμαι, like δέχθαι, i. 23, the participle being ὄρμενος, like δέγμενος.

476. στείνει. This must refer to some other tale of the war which has not come down to us. On this account perhaps the ancient critics rejected 475—6. It is remarkable too that οἱ μὲν, viz. Ἀργεῖοι, is not answered by any antithetical clause.

477. θέσφατον. Here, as in Aeschylus, Zeus is represented as inferior to Destiny, or, at least, as acknowledging and aiding its decrees.—ἀλεγίζω, a synonym of ἀλέγω, from ἅμα λέγειν, 'to reckon in,' or 'regard.' Cf. 483.

479. Iapetus, a Titan, father of Atlas, and elder brother of Cronus, Hes. Theog.

ἦμενοι οὐτ' ἀγῆης Ὑπερίονος Ἡελίοιο 480
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὗ σευ ἐγὼ γε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

ὧς φάτο, τὸν δ' οὗ τι προσέφη λευκώλενος Ἥρη.
 ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἡελίοιο, 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
 Τρῶσιν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοὺς
 ἀσπασίη τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 νόσφι νεῶν ἀγαγών, ποταμῷ ἐπὶ δινῆεντι, 490
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον
 τόν ῥ' Ἔκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρός
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 495
 τῷ ὃ γ' ἐρείσάμενος ἔπεα Τρώεσσι μετηύδα.

“κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδ' ἐπίκουροι.
 νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500

134. 137. 746. Ibid. 729, *ἐνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡρόεντι κεκρύφαται*. Pindar places Cronus in a castle (*τύρσις*) in the *μακάρων νῆσοι*, Ol. ii. 70, and so also Hes. Opp. 167. His abode, in one of the old myths, was penal, in another it was in Elysium with the heroes. Homer here follows the former.

482—3. If this distich is genuine, it shows the meaning of the foregoing to be, that Zeus would not care if his spouse wandered away in a sulky fit, and left him for ever. Without it, we should surmise that her mission to Tartarus would be to revive the stifled rebellion of the Titans against Zeus. The mystical interpreters would refer this passage to the wide expansion of the air. —On *κύντερον* see x. 503.

486. *ἔλκον*, *ἐφέλκον*, *ἐπάγον*. Night is represented as fastened behind the chariot of day.

487. *ἀέκουσιν*, because they hoped still further to carry out their successes.

Cf. inf. 500.

488. *τρίλλιστος*, 'thrice wished for' (viz. because it put an end to the slaughter), does not elsewhere occur. Compare *πολύλλιστος*, Od. v. 445. Hesych. *πολυλίτάνευτος*.

489. *αὐτ'*, *autem*.

490. *ἀγαγών*, sc. *αὐτοῦς*. —*ποταμῷ*, viz. the Scamander or Xanthus. Why called *δινῆεις*, see on vi. 172. —*νόσφι νεῶν*. Schol. *πρὸς τὸ μήτε τοῖς πολέμοις ἐξακούεσθαι, μήτε μακρὰν ἀπείναι τῆς πόλεως*.

491. *διεφαίνετο κ.τ.λ.*, where a clear space appeared among the bodies. See x. 199.

493—5. See vi. 318—20.

494. *ἔγχος*. As Ulysses held his *σκήπτρον* in speaking, iii. 218; and so also Telemachus in Od. ii. 10 holds a spear in his hand as he addresses the Greeks in a public meeting.

498. *νῦν ἐφάμην*. 'Just now I declared that' &c. See ii. 37. Schol. *ὑπερφανίας μεστὸς ὁ λόγος*.

Ἄργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
 λύσας ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἔδωδῃν.
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἵφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἡριγενεῖς
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη,
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοί 510
 φεύγειν ὁρμήσωσιν ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὲν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἰκοθι πέσση,
 βλήμενος ἢ ἰῶ ἢ ἔγχει ὀξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας

501. καὶ νῆας, viz. from being burnt. Cf. sup. 182.

505. ἄξεσθε, 'ye shall bring for yourselves,' equivalent to ἐπάγεσθε, or rather, perhaps, as Doederlein maintains, the aorist imperative. (So Schol. Ven., οὐ μέλλοντα σημαίνει τὸ ἄξεσθε, ἀλλ' ἐν ἴσῳ τῷ ἄγετε.) See on this use xxiv. 778, ἔξετε νῦν, Τρώες, ξύλα ἔστυνθε, and on iii. 103. xiii. 47. Doederlein and Bekker read ἔξοντο inf. 545, which they compare with the epic (intransitive) aorists βήσετο, δύσετο. But the MSS. reading is there ἔξαντο, and here ἔξασθε. The middle aorist ἡξάμην has little authority, and perhaps the passage is a later interpolation.

506. οἰνίζεσθε. See vii. 472. Hesych. οἶνον ὠνεῖσθε. Or perhaps, 'supply yourselves with wine,' like ὑδρεύεσθαι. But the verse may have been interpolated.

507. σίτον. Depending either on ἄξεσθε, or on an implied word, taking its sense from οἰνίζεσθε, such as παρασκευάζεσθε.

508. μέσφα for μέχρι is another instance of a word suspected for its later character. It is not elsewhere found in Homer. It occurs in Theocr. ii. 144, μέσφα τοι ἐχθές. Dr. Donaldson (*New*

Cratylus, § 181) says it has no etymological connexion with μέχρι, allied to μακρός.

510. μή πως κ.τ.λ. The burning camp-fires all night would show the Greeks that the Trojans were awake, and would deter them from attempting to escape. The καὶ seems to belong to μὴ, not to διὰ νύκτα.

512. ἀσπουδί, without trouble. See xv. 476. xxii. 304. The omission of the digamma in ἔκκηλοι is suspicious.—ἐπιβαῖεν, here the same as ἐπιβάντων, or ἐπιβῶσιν, 'let them not however embark.'

513. πέσση, as in ἄλγεα πέσσειν, is to brood over, anxiously to tend.—To nurse a wound (with a tone of irony). Doederlein thinks γε βέλος is the same as βέλος γε, 'a wound at least, if they be not killed.' But (if the passage be genuine) τούτων γε must be construed to mean 'that some of them at least'—whatever be the fate of others, i.e. for better or for worse. Doederlein reads πέσσοι (with Aristophanes), by attraction to the optative: which is perhaps better. But ὥς may represent ὁρᾶτε ὅπως, or = ὥς ἂν, 'so as that.'—ὀξυόεντι, v. 568.

λέξασθαι περὶ ἄστν θεοδμήτων ἐπὶ πύργων
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισι ἐκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 [ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω
 μῦθος δ' ὅς μὲν νῦν ὑγίης, εἰρημένος ἔστω,
 τὸν δ' ἦοὺς Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 ἔλπομαι εὐχόμενος Δίί τ' ἄλλοισίν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἦ τοι ἐπὶ νυκτὶ φυλάζομεν ἡμέας αὐτούς,]
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἔπι γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρηα.

519. λέξασθαι, κ.τ.λ. Mr. Newman renders this, 'To gather boys of tender age and hoary-templed elders On to the towers built by gods.' It rather means, 'to lay themselves down on the ramparts round the city for its protection.' Cf. ix. 67. Schol. Ven. ἀντὶ τοῦ ἐγκοιμηθῆναι. "Allot themselves In sev'ral watches to the Heav'n-built towers," Lord Derby. The ages specified are those before and after the military ἡλικία. Aesch. Theb. 11, καὶ τὸν ἐλλείποντ' ἔτι ἥβας ἀκμαίας καὶ τὸν ἐξηβον χρόνῳ.—θεοδμήτων, vii. 452.

520. θηλύτεραι. Properly, as in the phrase θῆλυς ἐέρση, this epithet meant 'causing to thrive,' from the root θαλ. Hence θῆλυς γυνή did not represent the absurd tautology 'a female woman,' but signified a woman who gave birth and nourishment to the infant,—a nursing mother. Mr. Trollope calls it "a pleonastic epithet, expressive, perhaps, of the weakness of the sex, as unfit for severer duties," citing Soph. Trach. 1064, γυνὴ δὲ θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν. The comparative form may be compared with ἐπασσύτερος, ὀρέστερος, ἀγροτέρα &c.

521. ἔμπεδος, not leaving their post for a moment.

522. ἀπεόντων, viz. in collecting wood.

524—41. This passage is not free from the suspicion of interpolation. Its boastful tone suits Hector's character; but there are several strange expressions. The word ὑγίης does not appear to belong to the ancient epic. We may remark ἡμέας as a dactyl in 529.—μῦθος

κ.τ.λ., 'and let the advice which for the present is sound, be regarded as spoken; but other advice I will deliver in the morning before the horse-taming Trojans.' Schol. Ven. ὁ δὲ νοῦς τοιοῦτος· περὶ μὲν τῶν νῦν καὶ σήμερον συντετέλεσταί μοι ὁ λόγος, καὶ οὐδὲν παραλείπεται· περὶ δὲ τῶν εἰς αὔριον ὑπὸ τῇν ἔω μνηύσω. Lord Derby appears to have missed the true sense:—"And what to-night your wisdom shall approve Will I, at morn, before the Trojans speak."—This and the next verse however were rejected by the Alexandrine critics.

525. τὸν δέ, i.e. ἄλλον ὑγίῃ μῦθον, 'sound,' 'wholesome,' καίριον.

526. εὐχομαι, 'I flatter myself, trusting to Zeus—that I shall drive out,' &c.—ἐξελάαν for ἐξελάσειν (ἐξελάω). Bekker (ed. 2) reads ἔλπομαι εὐχόμενος Δίί, with Zenodotus, the common reading being εὐχομαι ἐλπόμενος, which is objectionable, as ἔλπομαι usually has F, but we cannot say, with Doederlein, that the two phrases mean the same thing. He explains κηρεσσιφορήτους as part of the imprecation, ὥστε κῆρεςσι φέρεσθαι. Hesych. τοὺς ὑπὸ τῆς εἰμαρμένης μετεννηγμένους, ἢ ἀποθησομένους ἐνθένδε ὑπὸ τῶν μοιρῶν. The true meaning probably is, 'possessed by the goddesses of death and destruction.' So Hor. Sat. ii. 3. 135, 'malis dementem actum Furiis.' Cf. θεοφόρητος.

529. ἐπὶ νυκτὶ, 'for the night.' Similarly ἐπ' ἡματι and ἐφ' ἡμέρᾳ are sometimes used. See x. 48.

εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἦ κεν ἐγὼ τὸν
χαλκῷ δηώσας ἕναρα βροτόεντα φέρωμαι.

[αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείνῃ ἐπερχόμενον. ἀλλ' ἐν πρώτοισιν, οἶω,
κείσεται οὐτηθείς, πολέες δ' ἄμφ' αὐτὸν ἐταῖροι,

ἡελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὧς

εἶην ἀθάνατος καὶ ἀγήραος ἥματα πάντα,

τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540

ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.]"

ὧς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.

οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,

δῆσαν δ' ἱμάντεσσι παρ' ἄρμασι οἷσι ἕκαστος·

ἐκ πόλιος δ' ἄξοντο βόας καὶ ἴφια μῆλα 545

καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο

σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.

[ἔρδον δ' ἀθανάτοισι τεληέσσας ἐκατόμβας,

κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω

ἡδεῖαν. τῆς δ' οὐ τι θεοὶ μάκαρες दाτέοντο, 550

οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή

καὶ Πρίαμος καὶ λαὸς ἐνυμελίῳ Πριάμοιο.]

οἱ δὲ μέγα φρονέοντες ἀνὰ πτολέμοιο γεφύρας

εἶατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλὰ.

535. αὔριον is not for the nominative, but for τῇ αὔριον ἡμέρᾳ. 'On the morrow he shall know what his own valour is worth,'—he shall see how far it differs from that of others,—'if he will await my spear advancing against him.' Doederlein says ἀρετὴν is *artem*, *non virtutem*. There is however ironical disparagement in ὁ Τυδεΐδης κρατερὸς Διομήδης above, 'that son of Tydeus whom men call Diomedes the strong.'

536. ἀλλὰ κ.τ.λ. (But his valour will not serve him much;) for &c.

538—41. The repetition of αὔριον after v. 535 is so weak, that one may fairly suspect these lines to be an after-addition. And the Schol. Ven. remarks that either 535—7 or 538—40 were rejected by Aristarchus and Zenodotus.

545. ἄξοντο. See sup. on 505. Another reading is ἄξαντο.

546. μελίφρονα, μειλίσσοντα τὰς τῶν πινόντων φρένας. Tennyson's "honey-hearted wine" has not much meaning, in fact, it is a false translation.

547. λέγοντο, 'collected for themselves' ('heap'd their firewood,' Tennyson). This passage is given in Plato's Alcib. ii. at the end, where three verses are added which are printed at the foot of Bekker's text, but are not recognized by any of the Homeric Scholiasts.

549. κνίσην κ.τ.λ. See on i. 317.

553. μέγα φρονέοντες. See xi. 296. Schol. Ven. μέγα φρονούντες ἐπὶ τῷ πολέμῳ, τουτέστι τῷ κεκρατηκέναι κατὰ τὸν πόλεμον.—γεφύρας, in the open spaces or passages between the lines, sup. 378.

ὥς δ' ὅτ' ἐν οὐρανῷ ἄστροι φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·
 [ἔκ τ' ἔφανεν πᾶσαι σποπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,]
 πάντα δὲ εἶδεται ἄστροι, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγὺν νεῶν ἡδὲ Ξάνθοιο ῥοάων 560
 Τρώων καίωντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλιν ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστω
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἔρεπτόμενοι καὶ ὀλύρας,
 ἔστεῶτες παρ' ὄχεσφιν, εὐθρονον Ἡῶ μίμνον.

555—9.

“As when in heaven the stars about the moon

Look beautiful, when all the winds are laid,

And every height comes out, and jutting peak

And valley, and the immeasurable heavens

Break open to their highest, and all the stars

Shine, and the Shepherd gladdens in his heart.”

Tennyson.

556. *ἔπλετο*, the epic aorist, here = *ἔστι*, as in i. 418.

557—8. This fine distich is omitted by Bekker, on the authority of Schol. Ven., who supposes the lines to have been introduced from xvi. 299—300. By omitting them here however the tautology in *ἄστροι φαίνεται* and *ἄστροι εἶδεται* becomes more marked.—*ὑπερράγῃ*, ‘bursts open from beneath,’ i. e. seems to break

out in stars, as we gaze at it from the earth.—*αἰθήρ*, the clear upper ether in which the stars were thought to float.—*οὐρανόθεν*, from the sky or welkin below it.

561. *Ἰλιόθι πρό*. See on *οὐρανόθι πρό*, iii. 3.

563. *εἶατο*, viz. as *φύλακες*, sup. 521.—*σέλαι* does not agree with *ἐκάστω* (to which *πυρὶ* is to be supplied), but means ‘by (or in) the light of the blazing fire.’ The old dative *σέλαφι* has the *ι* ascribed, not subscribed, because the *α* is short.—But it is very probable that this and the preceding verse are a later addition. The repetition of *πυρὰ* is awkward, and *ἄρα* is hardly right in this combination. We should expect *χίλια μὲν πεδίῳ κ.τ.λ.* The motive for the interpolation would be a desire to give a statement of the number of the Trojan troops.

565. *Ἡῶ*. Anciently it would be *ἄφῶα*.

ΙΛΙΑΔΟΣ

I.

ὥς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίῃ ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,

This fine and justly celebrated Book was inscribed *Λιτὴ* or *Λιταί*, also (probably later) *Πρεσβεία πρὸς Ἀχιλλέα*, and *Ἀπόπειρα*, 'the trying of the army's feelings,' in allusion to 27 inf. The subject opens with the marked superiority on the side of the Trojans, who are keeping watch lest the Greeks should escape, while the Greeks themselves are in a state of alarm and dismay. Mr. Grote (i. p. 556) is of opinion that "the ninth book is a subsequent addition, nowise harmonizing with that main stream of the Achilleis which flows from the eleventh book to the twenty-second. The eighth book ought to be read in immediate connexion with the eleventh, in order to see the structure of what seems the primitive Achilleis; for there are several passages in the eleventh and the following books, which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseis and pay the amplest compensation for past wrong." In p. 559 (note) he adds that "the ninth book overthrows the fundamental scheme of the poem." Again (p. 560), "The ninth book as it now stands seems to me an addition, by a different hand, to the original Achil-

leis, framed so as both to forestal and to spoil the nineteenth book, which is the real reconciliation of the two inimical heroes." The principal internal evidence against the book lies, perhaps, in the very long and highly rhetorical speeches it contains, and which form a peculiar feature in themselves.

2. *φύζα*. 'Panic the attendant on dread rout.' ("Rout comrade of numbing Terror," Mr. Newman.) It is difficult to render these words exactly. *φύζα* means *ἡ μετὰ δέους φυγή* (Hesych. *φύζα φυγή, φόβος, ἀθυμία, δειλία*), and is always associated with the idea of timidity. *φόβος* is simply dispersion by flight. The old word was probably *φυγ-σα* for *φυγγα* = *φυγή*. Thus *φυγία* became *φύζα*, as *μεγίλων* became *μείζων*, &c. Doederlein thinks *φύζα* is from *φεύζειν*, 'to cry *φεῦ φεῦ*,' as Aesch. Ag. 1279, *τί τοῦτ' ἐφευξας, εἴ τι μὴ φρενῶν στόγος*; and that *φύζα* has the same relation to *πεφυζώς* as *φυγή* to *πεφευγώς*. So he explains *πεφυζότες* in xxi. 6 and 532, which he contends would rather have been *φεύγοντες* in the sense of 'flying.'—*θεσπεσίῃ*, great and general; Lexil. p. 358. Schol. Ven. *ἡ βουλήσει θεῶν προσγεγενημένη*.

3. *ἄριστοι*. It was not thoughts of flight, but grief for their losses, that possessed the minds of the chiefs.—*βεβολήατο*, as from *βολεῖν* (root *βελ* = *βολ*), *perculsi erant*, differs from *βε-*

Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, 5
 ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινόν
 κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν
 ὧς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι ν' Ἀχαιῶν.

Ἀτρείδης δ' ἄχει μέγαλ' βεβολημένος ἦτορ 10
 φοίτα κηρύκεσσι λιγυφθόγοισι κελεύων
 κλήδην εἰς ἀγορὴν κικλησκέμεν ἄνδρα ἕκαστον,
 μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρότοισι πονεῖτο.
 ἶζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
 ἴστατο δάκρυ χέων ὧς τε κρήνη μελάνυδρος,
 ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ. 15

βλήατο, the reading of Zenodotus, *percussit erant*, as mental from bodily suffering. Hesych. βεβολημένος (inf. 9), βεβλαμμένος.—ἡπορημένος, τεταραγμένος. βεβόληντο· τέτρωντο.

5. As two winds can hardly blow at once, the poet seems to describe the sudden veering round of the wind from one point to another, so as to cause a cross sea. It is to be remarked that he appears to have in view the Asiatic shore. (The *two* winds, says the Schol., furnish a simile for the twofold emotions of grief and fear.) But, as no particular shore is specified, the meaning may be, 'as the north wind raises the waves on the European, and the west wind on the Asiatic.' Thus 'two winds' will mean one or the other, for the time being.

6. ἄμυδις. Schol. ἅμα τῷ πνεῦσαι τοὺς ἀνέμους. Mr. Newman, "instantly do all the darkling surges Rise into knolls, and on the beach cast many a heap of sea-weed; So fitfully the heart was tossed within the Achaian bosom."—κορθύεται, Schol. κορυφούται, αὔζεται. So κορθύνειν, 'to bring to a head,' in Hes. Theog. 853. Cf. iv. 424, πόντῳ μὲν τε πρῶτα κορύσσεται.

7. παρέξ ἄλα. The Schol. compares παρέκ μέγα τειχίον αὐλῆς, Od. xvi. 165, παρέξ τὴν νῆσον ἐλαύνετε, ib. xii. 276. Two ideas seem here combined; the throwing out of the sea-weed, and the strewing it along the coast, παρ' ἄλα. Theoc. vii. 58, τὸν τε νότον τὸν τ' εὐρον, ὃς ἔσχατα φυκία κινεῖ.

8. ἐδαΐζετο. Schol. ἐταράσσετο, διέκοπτετο. Rather, 'was divided between two emotions,' grief and fear. So δαΐ-

ζόμενος κατὰ θυμὸν, xiv. 20; γάμος δαΐκτωρ καρδίας, Aesch. Suppl. 778.

11. κλήδην, 'by special invitation,' *nominatim*. Schol. νυκτὸς οὔσης καὶ πλησίον ὕτων τῶν πολεμίων οὐ πάντας καλεῖ, ἵνα μή τις ταραχὴ γένηται. Hesych. κλήδην· ἐλθόντα ἐπὶ τὴν ἐκάστου σκηνήν. τὸ καλέσαι πρὸς τινα ἐλθόντα καὶ δημοσίᾳ κηρύσσοντα. (Read μὴ δημ. κηρ.) Again: κλήδην [κικλήσκειν]· καλεῖν ἐξ ὀνόματος.

12. μηδὲ βοᾶν. Schol. ἀντὶ τοῦ μὴ βοᾶν δέ. They were not to make a loud, or general, or public proclamation, but quietly to summon the few.—πονεῖτο, 'busied himself.' He took part in the business himself by way of encouraging the others, and to inspire confidence in his management of affairs. See ii. 409. v. 84.

13. ἶζον δὲ κ.τ.λ. 'They accordingly took their seats in the assembly vexed at heart.' For τετιηότες see on xi. 555.

14. μελάνυδρος and δνοφερὸν ὕδωρ appear to refer to the dark aspect of *deep* water. The simile however (which occurs also xvi. 3) is confined to the dropping. Zenodotus read the passage thus: ἴστατο, δακρυχέων τε μετ' Ἀργείοισιν εἶπεν, ὦ φίλοι Ἀργείων κ.τ.λ. He omitted therefore the simile; but Mr. Trollope shows that Euripides probably had it in view in Androm. 523 and Suppl. 80.

15. αἰγίλιπος, 'steep,' Schol. ἥς ἂν καὶ αἰεὶ ἀπολείπεται (l. ἀπολείποιο) ἂν διὰ τὸ ἄγαν ὑψηλὸν καὶ δύσβατον. See also xiii. 63. Aesch. Suppl. 776, λισσὰς αἰγίλιψ πέτρα. There seem to have been two forms of the nominative.

ὧς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα.
 “ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ζεὺς με μέγα Κρονίδης αἴτη ἐνέδησε βαρείη,
 σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' ἐυτείχεον ἀπονέεσθαι, 20
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 [οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.] 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.
 φεύγωμεν ξὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.”
 ὧς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν 30
 ὅσπερ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης
 “Ἀτρεΐδη, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,

Hesych. αἰγίλιπος· ὑψηλὸς τόπος. Like the adjective of cognate sense (if not from a cognate root), ἡλίβατος, this word still requires investigation. Mr. Newman renders it “storm-capt,” as if from αἰγίς.

16. Another ancient reading was ὧς ἔγε δακρυχέων, because the combining both tears and groans did not seem to suit the simile. Spitzner thinks this accounts for the reading of Zenodotus in 13—16.

17. Though the assembly is called above an ἀγορὴ and not a βουλὴ, it was a select or special one, and therefore only the *leaders* are addressed. In ii. 110 (where the present passage occurred, from 17 to 25), Agamemnon opened the ἀγορὴ with ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρῃος. There however, as Mr. Grote observes (i. p. 559, note), “the proposition of leaving the place and flying is made, not seriously, but as a stratagem.”

19. Spitzner reads ὃς πρὶν μὲν (and so Bekker also in ii. 112), but Aristarchus here preferred τότε, viz. on the occasion of the dream, ii. 20. “Agamemnon, complaining to the Greeks of being deceived by former signs of victory which Zeus had shown him, uses here the same words

which in ii. 111—18 he had used in joke.” K. O. Müller, *Hist. Gr. Lit.* v. § 8, who argues from the inconsistency the spuriousness of Book ii.

23—5. Zenodotus and Aristophanes rejected these verses, and the former read differently as far as 31 (see Schol. Ven. and Spitzner), probably because 29—30 recur inf. 693: see also ii. 139—41, and vii. 398.

30. ἄνεω (ἀνέω Spitzner and Buttman), ‘silent,’ perhaps for ἀν—αφοί, i. e. ἀδύνατοι αἶνειν, or (with Doederlein on ii. 323) from ἀ or ἀν and ἀναι, unable to breathe, or with suspended breath. The form itself, according to Buttman, is adverbial, like οὕτως, ἄφνω. The accent, he admits, is against his view. If we write ἀνεω, the analogy of ἀνεως with Μενέλεως, λεώς, ἴλεως, πλέως &c., is clear. On the other hand we have ἀκὴν ἐγένοντο in the formula following, and in Od. xxiii. 93 we have ἡ δ' ἄνεω δὴν ἦστο in the singular,—where however it would be easy to correct ἀνεως.

32. σοὶ πρῶτα. “Firstly with thee infatuate, Atrides! will I combat,” Mr. Newman. Schol. εἰπὼν τὸ πρῶτα, δηλοῖ ὡς καὶ τοῖς ἄλλοις ἐπιμέμφεται τῇ φυγῇ διὰ τῆς σιωπῆς συναινοῦσι. Lord Derby

ἡ θέμις ἐστί, ἄναξ, ἀγορή· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσας· Ἀργείων ἡμὲν νέοι ἦδὲ γέροντες.
 σοὶ δὲ διάνδιχ' ἔδωκε Κρόνου πάις ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι ἔδωκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὗ τοι ἔδωκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπει νῆας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὡς ἀγορεύεις ;
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 [ἐστᾶς, αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.]
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοί 45
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοί,
 φευγόντων ξὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ
 Ἰλίου εὖρωμεν· ξὺν γὰρ θεῷ εἰλήλουθμεν."
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50

hardly realizes the point here, "Atrides, I thy folly must confront, As is my right, in council." For ἡ θέμις ἐστὶν cf. ii. 73. In a council of the chieftains complaints could be lawfully made against the king, which it would have been unseemly to make in private conference.

34. ὀνειδίσας. Viz. at iv. 370.

36. Zenodotus read in this verse ἡγήτορες ἦδὲ μέδοντες. By ταῦτα πάντα ἴσας he means, according to Spitzner, that all the army knew how he had been reproached. Rather 'about all the points of comparison formerly drawn between me and my father Tydeus, both young and old are well informed.'

37. διάνδιχα, 'by halves and not whole,' i.e. the one without the other. Schol. τὴν τιμὴν εἰς δύο διελὼν καὶ μερίσας τὸ ἕτερόν σοι ἔδωκε· λέγει δὲ τὸ βασιλεύειν. "In diff'ring measure," Lord Derby. "With half a gift hath honoured," Mr. Newman. "Hath made thee but by halves a king," Mr. Wright, better still.

39. ὃ τε, i.e. ὅπερ, though agreeing with κράτος, really refers to ἀλκή. Valour is a greater power or source of influence even than sovereignty itself.

Ducis boni imperatoria virtus, said Tacitus, by a like sentiment. The Schol. wrongly explains ὃ τε by τὸ ἀμφω κεκτῆσθαι.

40. ἔλπει (F), 'do you really believe,' 'do you expect they will prove,' &c.—ὡς ἀγορεύεις virtually means, 'as you said of me.'

43. The Schol. here well remarks, "These are painful words for Agamemnon to hear, but pleasing in their import, for the very thing he wishes to hear is, that the Greeks are willing to continue the war freely and without compulsion."

46. εἰ δὲ καὶ αὐτοί, sc. φεύγειν θέλουσι. 'If they too, as well as yourself, choose to go, let them go; then I and my charioteer will fight the Trojans alone.' For the invidious word φεύγειν for ἀναχωρεῖν, see i. 173, where the formula εἴ σοι θυμὸς ἐπέσσυται, 'if your mind is bent on it,' also occurs, as inf. 398. vi. 361.

48. τέκμωρ, 'the end,' see vii. 30. xiii. 20.

49. σὺν θεῷ, 'with the favour of heaven;' whereas Agamemnon has been infatuated by Zeus, sup. 18.

50. ἐπίαχον, probably for ἐφίαχον.—ἀγασσάμενοι, cf. iii. 224. vii. 404. inf. 431.

μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ
 “Τυδεΐδῃ, περὶ μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος.
 οὗ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
 ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάις εἴης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 [Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.]
 ἀλλ' ἄγ' ἐγών, ὃς σέῃο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα δίδκομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτῳ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος

53. περὶ, περισσῶς.

54. ἔπλεν. See on i. 418. viii. 556. *Praestitisti te hac oratione*, Doederlein. The passage is difficult, and there seems to be some irony in it. ‘You are brave, very brave in war; and in council, it seems, you are best—next after all your equals in age,’ i. e. but in council you are inferior to all. If this be the sense, Lord Derby’s version gives precisely the wrong sense, “And in the council thy compeers in age must yield to thee.” Other translators err in rendering μετὰ πάντας as if it had been μετὰ πᾶσιν or μετὰ πάντων, whereas it means ‘next after,’ as μετ’ ἀμύμονα Πηλεΐωνα, ii. 674. And so Schol., οὐκ ἄκρως, — ἀλλὰ καὶ μετὰ πάντας ὁμήλικας, ἵνα μὴ τοὺς πρεσβυτέρους ἀνιάσῃ.

55. ὀνόσσεται, ‘will disparage,’ viz. in respect of its bravery. Schol. ἐκφανλίσκει καὶ μέμψεται. Cf. iv. 539.—πάλιν, Schol. ἔμπαλιν, ἐναντίως, as in iv. 357. Perhaps there is a slight banter directed against Diomedes’s idea of fighting all the Trojans with the sole aid of Sthenelus.—τὸν μῦθον, ‘this speech of yours.’ Cf. ii. 16.

56. οὐ τέλος ἵκεο. Schol. τὰ μὲν γὰρ πρὸς τὸν βασιλέα δεόντως φησὶν εἰρήσθαι, ἐλλείπειν δὲ τὰ τῆς συμβουλῆς καὶ παραφυλακῆς, ἅτινα αὐτὸς ἀναπληροῖ. “But thou hast left thy reasonings incomplete,” Mr. Wright.

57. ἐμός. Pronounced or written μεός. See iv. 412.

58. ἀτάρ. There is a slight irony again.

‘However (as far as it goes) you speak prudently.’ The verse following is ejected by Bekker, though accepted by Spitzner and not questioned by the ancient critics. Both Heyne and Doederlein have doubts of its genuineness. For βάσειν τινα τι the latter compares xvi. 207. It is clear that βασιλῆας must refer to Agamemnon alone, for to him the remarks of Diomedes had been addressed.

61. δίδκομαι, Schol. διελεύσομαι τὰ πράγματα ἀπ’ ἀρχῆς μέχρι τέλους. So xix. 186, ἐν μοίρῃ γὰρ πάντα δίδκομαι κατέλεξας. This is said in reference to οὐ τέλος ἵκεο above.

62. οὐδὲ Ἀγαμέμνων. ‘No one, not even Agamemnon,’—who had good reason to dislike the preceding speech of Diomedes.

63. ἀφρήτῳ κ.τ.λ. This remark glances at Diomedes, and his too warlike speech. ‘War,’ says Nestor, ‘is a necessity, but not a thing to rejoice in.’ Schol. διδάσκει ὡς εἶναι μὲν πολεμικὸν δεῖ, οὐ μὴν φιλοπόλεμον. ἀνατρέπει γὰρ τοῦτο πᾶσαν πολιτείαν. Mr. Wright, “All social ties,—all privilege of tribe, country, and home,—that man hath forfeited, Who takes delight in chill domestic strife.” Lord Derby, “Religious, social, and domestic ties Alike he violates, who willingly Would court the horrors of internal strife.” “These three epithets include the three different classes of personal sympathy and obligation:—1. The Phratry, in which a man is connected with father, mother, brothers, cousins,

ὃς πολέμον ἔραται ἐπιδημίου ὀκρυνέοντος.
 ἀλλ' ἡ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα, φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατος ἐσσί.
 δαίνυ δαῖτα γέρουσι· ἔοικέ τοι, οὗ τοι ἀεικές. 70
 πλεῖαί τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
 πᾶσά τοι ἔσθ' ὑποδεξίῃ, πολέσιν δὲ ἀνάσσεις,
 πολλῶν δ' ἀγρομένων τῷ πείσεαι ὅς κεν ἀρίστην
 βουλὴν βουλεύσῃ. μάλα δὲ χρεὼ πάντα Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆιοι ἐγγυθὶ νηῶν

brothers-in-law, clansmen, &c.; 2. the *θέμιστες*, whereby he is connected with his fellow-men who visit the same agora; 3. his Hestia or Hearth, whereby he becomes accessible to the *ξείνος* and the *ικέτης*." (Grote, i. p. 476, note.) Schol. ἀφρήτωρ, ὁ φρητριάς καὶ συγγενείας μὴ μετέχων, ἀπάνθρωπος, ἀπολις καὶ συγγένειαν οὐκ ἔχων.—ἀθέμιστος δέ ἐστιν ὁ ἀδικος καὶ ἄνομος καὶ θηριώδης, ὅπου (ὥσπερ;) καὶ Κύκλωπες (Od. ix. 114).—ἀνέστιος, ὁ γὰρ ἐστὶαν νέμων καὶ βίον ἐδραῖον τιμῶν τῆς πρὸς τοὺς οἰκείους ἀπέχεται στάσεως. This famous distich is quoted by Aristophanes, Pac. 1096—7. For φρήτρη see ii. 362.

66. ἕκαστοι, severally, each for his own company.—λεξάσθων is rendered by all 'let them be posted,' or 'chosen.' And so Schol. διαταγήτωσαν. Rather, perhaps, 'let them lie down,' from the root *λεχ*. See viii. 519. x. 181, where the guards are found οὐχ εὐδοντας, ἀλλ' ἐγρηγορτὶ εἶατο. The middle, from the root *λεγ*, could only mean 'let them choose themselves.'

67. τείχεος ἐκτός. He appears to mean, between the rampart of the Grecian camp and the outer moat. Schol. ἵνα ὁρώμενοι τοῖς πολεμίοις καταπλήσσοιεν αὐτοὺς, ἔσω δὲ ὄντες τῆς τάφρου ἀσφαλῶς ὦσιν. Cf. inf. 87. vii. 440.

68. κούροισιν, 'on the youth,' all the translators. Rather, 'on the young men of good birth,' viz. as the braver and more chivalrous. See on xii. 196. i. 470.—ἔπειτα, after this plan has been offered

for your acceptance.—ἄρχε, ἄρχε, be our leader both in counsel and in action. Or perhaps, 'make a commencement,' 'begin by giving a dinner,' we should say. Schol. ἦτοι παντὸς μὲν λόγου καὶ πάσης συμβουλῆς προκατάβαλλε ἄρχάς.—βασιλεύτατος, see i. 80. inf. 392. In dwelling on the king's prerogatives, Nestor has especially in view his giving an entertainment to the chiefs. And this not so much for their refreshment (which was the object in 66), as for a renewal of that kindly feeling which had been interrupted by the quarrel with Achilles.

71. πλεῖαι. Cf. ii. 226, πλεῖαί τοι χαλκοῦ κλισίαι.—ἡμάτια, Schol. ἀν' ἐκάστην ἡμέραν. Hesych. ἡμάτιοι· ἡμερινοί· αὐθημερινοί. Cf. Od. ii. 104, Hes. Theog. 597, in both which passages it means 'in the daytime.'—Θρήκηθεν. In vii. 467 the supplies of wine for the Greeks are said to come from Lemnos.

73. Hesych. ὑποδεξίῃ· χορηγία πρὸς ὑποδοχὴν ('supplies for entertaining').—Vulgo πολέσσι δ' ἀνάσσεις; πολέσιν γὰρ ἀνάσσεις Aristarchus, unmindful of the F. πολέσιν δὲ Φαράσσεις Bekker ed. 2.

74. πολλῶν κ.τ.λ. When many are assembled (at a council-feast), you can follow the advice of him who offers the best.

75. χρεώ. See on x. 43. It would be easy to supply αὐτῆς; and it may be questioned if the two next lines were not added by a rhapsodist in order to

καίουνσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν ;
νῦξ δ' ἦδ' ἡὲ διαρραίσει στρατὸν ἡὲ σαώσει·"

ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδὲ πίθοντο,
ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80

ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
ἡδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱᾶς Ἀρης,
ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
ἡδ' ἀμφὶ Κρείοντος υἱόν, Λυκομήδεα δῖον.

ἔπ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστω 85
κοῦροι ἅμα στείχον, δολίχ' ἔγχεα χερσὶν ἔχοντες.
καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
εἰς κλισίην, παρὰ δέ σφι τίθη μενοεικέα δαῖτα· 90

οἳ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνεμεν ἥρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·

ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν 95
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὔνεκα πολλῶν
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγνάλιξεν

express the genitive, which usually follows in this idiom (see however inf. 197). The Schol. refers *ἐσθλῆς καὶ πυκνῆς* to the necessity of appeasing Achilles. If for *ὅτι* we might read *ὅτε*, 'now that,' the verse would be improved perhaps.—*πυρὰ*, see viii. 562.

77. τίς ἂν κ.τ.λ. 'Who would be pleased at such tidings as *that*?' i.e. that is serious news to hear of. The accusative follows *γηθήσειεν* as in *ἡσθῆναί τι, χαλεπαίνειν τι* &c. The Schol. Ven. rightly says *οὐ λείπει τὸ ὄρων*, which Doederlein would supply (as do both Lord Derby and Mr. Wright). The Schol. quotes from Cratinus *γέγηθα τὸν ἄνδρα* (probably *ποιούντ' αὖ τι*, or some such clause was added). The Schol. adds, that this remark seems aimed at Diomedes's boast sup. 48.

81. ἀμφί, attending on, following as their leader, &c.

84. υἱόν. On the short syllable see vii. 47.

85. ἐπ' αὖ, 'the (above) seven,'—*κοῦροι*, 'well-born youths,' sup. 68.

87. καδ δέ, κατὰ δέ. See sup. 67.

88. δόρπον ἕκαστος, Spitzner and Heyne, and so *vulgo*. (For the absence of the *F*, see on vi. 72.) Aristarchus however read *δόρπα*, and Zenodotus *τίθεντο δὲ δαῖτα θάλειαν*. The plural *δόρπα* occurs xxiv. 441. sup. 66.

89. Nestor's advice (70) is here also carried out, as in the sending out of the guards.

91. πρόσθεν, 'on former occasions,' viz. i. 282. vii. 123. (Schol.)

97. ἐν σοὶ κ.τ.λ. The speaker begins with a compliment to the king, whom he is desirous to put into good humour. 'With you I shall leave off, as from you I shall commence,' i.e. my whole speech shall be about you, both in relation to

σκηπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευήσθαι.
 τῷ σε χρὴ περὶ μὲν φάσθαι ἔπος ἡδ' ἐπακοῦσαι, 100
 κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἄν τινα θυμὸς ἀνώγη
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅτι κεν ἄρχῃ.
 αὐτὰρ ἐγὼ ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλον ἀμείνονα τοῦδε νοήσῃ,
 οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἡδ' ἔτι καὶ νῦν, 105
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηίδα κούρην
 χωρόμενον Ἀχιλῆος ἔβης κλισίῃθην ἀπούρας
 οὗ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθεόμην. σὺ δὲ σῶ μεγαλήτορι θυμῷ
 εἷζας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110

your past conduct (inf. 107) and to your future course of action (inf. 111). The address is framed after the usual epic proem to the gods, e.g. ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῦσαι, Theocr. xvii. 1, and the οὐνεκα &c. following gives the reason for such an address, viz. because a king is in himself a kind of god. Similarly Theocr. ut sup., ἀνδρῶν δ' αὖ Πτολεμαῖος ἐνὶ πρώτοισι λεγέσθω καὶ πύματος καὶ μέσσοι, ὃ γὰρ προφερέστατος ἀνδρῶν. Compare also Pind. Nem. iii. 1, ὅθεν περ καὶ Ὀμηρίδαι—τὰ πόλλ' αἰοῖτο ἄρχονται, Διὸς ἐκ προοιμίον κ.τ.λ.

99. βουλευήσθαι. The king holds in his hand *authority*, represented by σκηπτρον, and administrative *justice*, θέμιστας, in order that, in the absence of written law, he may decide for their welfare and general interests.—θέμιστας, 'jurisdiction' Arnold. Mr. Grote (Hist. i. p. 474) has a note on the somewhat obscure, and indeed wholly untranslatable word θέμιστες. "The decrees," he says, "or special orders to settle particular disputes, agreeably to the concrete forms of ancient language, are treated as if they were a collection of ready-made substantive things, actually in his possession, like the sceptre, and prepared for being delivered out when the proper occasion arose." Perhaps the δίκαι and θέμιστες combined answered somewhat to our 'judicial and executive' departments of government. Compare i. 238. ii. 206 (where the present verse has been interpolated, with βασιλεύῃ for βουλευήσθαι).

100. τῷ, 'wherefore,' viz. because men depend on you for advice, 'it behoves you beyond others both to suggest words and to give them a fair hearing (when suggested); to carry them into effect too for another whenever his mind prompts any man to speak for good.'

102. σέο δ' ἔξεται. 'On you will depend the accomplishment of whatever plan such an adviser may propose.' *Ex te pendebit quicquid ille suaserit*, Doederlein. The nominative to ἀρχῃ is ὁ λέγων, viz. the ἄλλος of the preceding; and the meaning is, that the king will be responsible for, and have all the credit of carrying out, the plans of others, even though he may not have suggested them. Commonly, ὅτι κεν ἄρχῃ is explained ὅτι ἂν κρατῇ, 'whatever is best.' Lord Derby, "What counsel shall prevail, depends on thee."

104. τοῦδε, 'than the following plan,' which I have ever entertained as the best, viz. to apologize to and make friends with the offended and alienated Achilles.

107. Ἀχιλῆος seems to depend on κλισίῃθην, as Doederlein remarks. It might perhaps mean, 'Briseis belonging to Achilles,' or χωρόμενον may be the genitive absolute.

109. Hesychius and Schol. Ven. ἀπεμυθεόμην· ἀπηγόρευον, ἐκώλυον. They give two other readings, ἀπεμυθεύομην (ἀπελογιζόμην) and ἐπεμυθεόμην (ἐπέλεγον καὶ συνεβούλευον).—μεγαλήτορι, 'He craftily substitutes *magnanimous* for *rash*.' Schol. See inf. 255. So ἀγῆνωρ is occasionally used. But μέγας θυμὸς often means a proud, haughty mind.

αἶ κε μετ' Ἀργεῖν Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαικόν, οὔθαρ ἀρούρης,
 γαμβρός κέν μοι ἔου· τίσω δέ ἐ' ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπύκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα· 145
 τάων ἦν κ' ἐθέλῃσι φίλην ἀνέδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσο' οὐ πώ τις ἐῖ ἐπέδωκε θυγατρί.
 ἐπτα δέ οἱ δώσω ἐν ναϊόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἰρὴν ποιήεσσαν 150
 Φηράς τε Ζαθέας ἥδ' Ἀνθειαν βαθύλειμον
 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται,

141. Ἀχαικόν, the Peloponnesian as opposed to Pelasgic Argos, or Thessaly. See ii. 681.—οὔθαρ, Schol. τὸ γονιμώτατον καὶ κάλλιστον τῆς γῆς καὶ κάρπιμον. Virg. Aen. i. 531, 'potens arinis atque ubere glebae.' 'The teeming soil of Argos,' Lord Derby.

142. κεν ἔοι, = εἴη ἂν, 'he may, if he pleases, become my son-in-law.'—τηλύγετος, see on iii. 175. 'The addition of θαλίῃ ἐνὶ πολλῇ here shows the sense to be 'delicately reared,' not μονογενῆς, which was one of the ancient explanations.

144. ἐνπύκτῳ. Cf. ii. 661. inf. 286.—Laodice and Iphianassa seem to have been called Electra and Iphigenia in the Cyclic poets. It has been inferred from hence, that the sacrifice of Iphigenia is a post-Homeric myth. This may be doubted. Other contemporary ballads may have contained it, and yet some may have ignored it.

146. ἀνέδνον, perhaps for ἀνέφεδνον. The supposed "double α privative" in this word and in ἀνάεπτος is a mere delusion. A better theory is (see Prof. Key "On the so-called α privativum," p. 13), that α is but a clipped form of the original ἀνά, meaning, perhaps, the reverse or negation of a quality. Properly, ἔδνα were the presents of the bridegroom to the bride. Some extend the word to mean presents to the bride's

relations, e.g. to the father as an acknowledgment for his consent.

147. μείλια, gifts, pleasing presents. Hesych. μειλύματα· χαρίσματα. Aristarchus read ἐπιμείλια. But the ἐπὶ belongs certainly to δώσω, ἐπιδόναι being (as in the next line) 'to make a free gift.' Doederlein observes, "ἔδνα sibi debita a genero Agamemnon liberaliter remittendo condonat, et ultro pollicetur μείλια se daturum sponsae munifica."

150—2. Schol. Μεσσηνίδες αὗται πόλεις. But as Messenia belonged to Lacedaemon, how could Agamemnon give these cities? The ancient critics replied, that he may have possessed them in right of Clytemnestra, or they may have belonged to his brother Menelaus, and so indirectly to him, on the principle of κοινὰ τὰ τῶν φίλων.—Φηράς, see v. 543. Antheia is mentioned in Hes. Scut. 381, Ἀρη τ' ἥδ' Ἑλίκη Ἀνθεία τε ποιήεσσα.

153. νέεται, 'furthermost,' novissimae. Elsewhere in Homer (except xi. 712) νέεται (F). Apollonius wrote κέαται (κεῖνται), others νέεται, while some of the critics considered νέεται a verbal form from νῶ (νάω, ναῖω) = ναίω. Schol. Ven. νέεται ἀντὶ τοῦ ναίνονται.

154. πολύρρηγες, rich in flocks. See the note on ὑπόρρηνον, x. 216. Hesych. πολυβοῦται, πολλὰς ἀγέλας ἢ βόας ἔχοντες.

οἷ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσιν 155
καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιοι.
δηθήτω. Ἀΐδης τοι ἀμείλιχος ἦδ' ἀδάμαστος
τούνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων.
καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερος εἰμί 160
ἦδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι."
τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
"Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
δῶρα μὲν οὐκέτ' ὀνοστὰ δίδως Ἀχιλῆϊ ἀνακτι
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
ἔλθωσ' ἐς κλισίην Πηληιάδew Ἀχιλῆος.
εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι· οἳ δὲ πιθέσθων.
Φοῖνιξ μὲν πρότιστα δίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·

155. δωτίνησι, Schol. ἀπαρχαῖς τῶν ὄντων.—ὥς, perhaps ὥς, iv. 482.

156. καὶ οἱ κ.τ.λ. 'And subject to his sceptre shall pay him rich dues.' θέμιστες, 'rights,' lawfully claimed τέλη, paid by the vassal to the chieftain. Schol. λιπαροὺς φόρους τελέουσιν. In the same sense of 'paying' τελέσαιμι is used in the next line.

158. δηθήτω, 'let him be tamed,' a figure from a fierce animal. Zenodotus and Aristophanes read καμφθήτω.—Ἀΐδης τοι, 'Hades, we all know,' &c. The next verse seems to mean, 'and that is the reason, it may be, why he is hated,' i. e. as Achilles will also be. Another was added in some ancient copies, οὔνεκ' ἐπεὶ κε λάβῃσι πέλῳρ ἔχει οὐδ' ἀνίσιν,—doubtless that τούνεκα and οὔνεκα should stand together. The τε is not usual in this position, nor is it often τέ before βρ. The Schol. says, διὰ δὲ τοῦ Ἀΐδου ἐδήλωσεν ὥς, ἐάν τις ἐστὶν ἀμείλιχος, βδελυρὸς τοῖς πᾶσιν ἔσται.

160. ὑποστήτω, 'let him be subject to me.'—ἔσσον, καθ' ὅσον. The king stands on his rights in a dignified way, and does not have recourse to any abject concession or entreaty.

161. προγενέστερος, viz. αὐτοῦ. If he will not obey me as his king, let him reverence me as his senior.

164. δῶρα μὲν κ.τ.λ. After what you have said, no one can justly call your proposals unfair or your offers inadequate.

quate.

165. κλητοῦς. Schol. πρέσβεις ἐπιλέκτους, τοὺς ἀπὸ τοῦ καλεῖσθαι αἱρουμένους. Compare κλήδην, sup. 11. Hesych. κλητὸς ὁ ἐξ ὀνόματος κεκλημένος, ἢ ὁ ἐνδοξός.

167. εἰ δ' ἄγε. 'Come therefore, these envoys I will select (look after, or see to), and let them comply.'—τοὺς, i. e. τοὺτους.—ἐπιόψομαι ἂν, the Epic future or subjunctive = Attic optative. Od. ii. 294, τῶν (sc. νηῶν) μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἄριστή. Hesych. ἐπιόπονται ἐπιλέγονται. Lord Derby, "Whom I shall choose, let them consent to go." And τοὺς ἂν might here mean οὓς ἂν.

168. ἡγησάσθω. Phoenix, the aged friend and tutor of Achilles, was not one of the envoys; he was merely to precede and introduce them. Schol. ἀπὸ τῆς Ἀχιλλέως σκηνῆς δεῖ νοεῖν ἢ κειν τὸν Φοῖνικα ὥς ἐπὶ θεῶν τῆς μάχης.—πέμπεται οὖν ὁ Φοῖνιξ οὐχ ὥς πρεσβευτής· δύο γὰρ ἦν ἔθος πρεσβεύειν· ἀλλ' ἵνα τοῖς πρεσβευταῖς συλλάβηται.

169. αὐτὰρ ἔπειτα, 'followed by Ajax and Ulysses (as envoys), and attended by Hódus and Eurybates as heralds.' Ajax (says Col. Mure, i. p. 336) "owes his appointment as one of the mission to Achilles less, evidently, to any personal fitness for so delicate an office, than to his character as representative of the sentiments and claims of the mass, or common soldiery of the host."

κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
 φέρτε δὲ χερσὶν ὕδωρ, ἐμφημῆσαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', εἴ κ' ἐλεήσῃ."

ὥς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπεῖσάν τε πῖον θ' ὅσον ἤθελε θυμός,
 ὠρμώντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,
 δεινδύλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα, 180
 περὶ ᾧ ὥς πεπείθοιεν ἀμύμονα Πηλεΐωνα.

τῷ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ μάλ' εὐχομένω γαιήχῳ εἰνοσιγαίῳ
 ῥηιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ᾗεν
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·

170. *Εὐρυβάτης*. He was the herald of Ulysses, ii. 184. Od. xix. 247. In i. 320 a Eurybates is the herald of Agamemnon, whence we may infer that this was a sort of titular name from the *wide missions* of heralds, ἀπὸ τοῦ διαφέρειν κηρύγματα, Eur. Suppl. 382. The same remark perhaps applied to Ὀδῖος, 'Roadster,' and to the names of charioteers compounded of μέδων, as Αὐτομέδων, Ἀλκιμέδων, on which see xvii. 467, and on iv. 228.

173. ἐαδότα, ἐφ' αὐτότα (φανδάνω). Theocr. xxvii. 23, νόον δ' ἐμὸν οὐτις ἔαδε. Cal. lin. II. ad Cer. 19, ἐαδότα τέθμια.

175 seqq. Repeated from i. 470.

180. δεινδύλλων. Hesychius and the Schol. διανένων τοῖς ὀφθαλμοῖς (περιβλέπων, κατὰ τὸ δέον διαστρέφων τοὺς ὀφθαλμούς Sch.). *Huc illuc se versans*, Doederlein, i. c. 'coming up to and speaking first to one and then to another of the ambassadors.' He thinks it contains the root *δεν* or *διν*, 'to move round,' whence also *δονεῖν* (and he might have added *δένδρον*). On ἕκαστον without *F*, see inf. 383.—μάλιστα, because Ulysses was a consummate orator, iii. 223.

181. *πειρᾶν*, 'to do their best to persuade.' "That they should leave untold No argument," Mr. Wright.

182. τῷ δὲ, the two envoys, Ajax and Ulysses. Of Phoenix, as a subordinate character at present, no special mention is made.

183. *Εἰνοσιγαίῳ*. The appeal to this god, the patron of the Greeks, was naturally suggested by the nearness of the sea. Schol., who adds, ἡ ὅτι Νηρηΐδος παῖς ἐστὶν Ἀχιλλεύς, τῶν δὲ ἐναλίων θεῶν οὗτός ἐστι βασιλεύς.—The whole account of the mission here, and especially of Achilles' conduct, is very beautiful and interesting.

184. *πεπιθεῖν*, 'that they might persuade.' See i. 100. The aorist infinitive is often used in respect of future time with such words as εὐχομαι, ἐλπίζω, &c.

186. *φόρμιγγι*. Schol. παραμύθια γὰρ ταῦτα θυμοῦ καὶ λύπης.

187. *ζυγόν*, the cross-bar to which the strings are attached.

188. ἄρετο (ἤρατο, ἔλετο), 'had taken or selected for himself out of the spoils.'—Ἡετίωνος, see i. 366. ii. 691. vi. 396.

τῇ ὃ γε θυμὸν ἔτερπεν, αἶδε δ' ἄρα κλέα ἀνδρῶν.
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰείδων.
 τὼ δὲ βάτην προτέρω, ἡγείτο δὲ διὸς Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο. ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.
 ὥς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “χαίρετον ἦ φίλοι ἄνδρες ἰκάνετον—ἦ τι μάλα χρεώ,
 οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοι ἐστόν.”
 ὥς ἄρα φωνήσας προτέρω ἄγε διὸς Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200
 αἴψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἑόντα
 “μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνε ἐκάστω·
 οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”
 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205
 αὐτὰρ ὃ γε κρεῖον μέγα κάμβαλεν ἐν πυρὸς ἀνγῇ,

189. κλέα ἀνδρῶν (F), ‘lays about heroes.’ From an old adjective κλῆς (like πλῆς, ii. 129), not from κλέος. See vii. 99. Heyne would read κλέε' ἀνδρῶν. The subject was a chivalrous one, and suited the mind of Achilles even in his grief.

191. δέγμενος, ‘waiting for,’ as δεδεγμένος in x. 62. iv. 107. If the aorist participle, this word is always used in a present sense = προσδοκῶν.

193. ταφῶν, ἐκπλαγεῖς, surprised at the unexpected visit, especially at such an hour, for it was night.

195. φῶτας, here perhaps in the proper sense, ‘men of valour.’

196. δεικνύμενος, Hesych. δεξιούμενος. Schol. φιλοφρονοῦμενος λόγοις. “With welcome greeted,” Mr. Newman. Lord Derby renders it “waving his hand.” ‘To extend the hand in pointing’ is said to be the primary sense of δεικνύναι (root δεκ, as in *indico*, δεξιός, *digitus*, δάκτυλος). See *New Cratylus* (p. 301 note, ed. 3), and sup. on iv. 4.

197. χρεώ, sc. ἰκάνει ὑμᾶς οἱ κ.τ.λ. ‘Assuredly some urgent business (has brought you here), who of all the Greeks are (personally) most welcome to me, offended though I am (with them gene-

rally).’ Cf. inf. 521.

200. κλισμοὶ are chairs, with backs to them (*cathedrae*), as opposed to θρόνοι, corresponding to ‘stools.’ See Od. i. 145.

202. For ἰσθάναι or ἵστασθαι κρατῆρα, ‘to set a bowl,’ see vi. 528.—ζωρότερον, ‘more lively,’ brisker or more sparkling wine. Probably contracted from ζοερὸς, and containing the root ζεF, as in ζῆν and ζέω. So Eur. Alc. 757, κελαινῆς μητρὸς εὐζωρον μέθυ. Martial, alluding to this passage, viii. 6. 11, renders the word literally: ‘hic scyphus est, in quo misceri jussit amicis Largius Aeacides *vividiusque merum*.’ The commentators and translators generally understand ἀκρατότερον, wrongly. Hesych. ζωρότερον ἀκρατότερον, ἐνιοι δὲ τάχιον, καὶ ἄμεινον ἐπιστεφέστερον νοεῖν. (So we should read, i. e. ‘with a better head,’ cf. viii. 232. Vulg. ἐπιστρεφεστέρον.)

203. Vulg. ἔντυνον. Bekker ἔντυνε Φεκάστω. See on v. 792. Hesych. ἔντυνον ἐτοίμασον, εὐτρέπισον.—κέραιε, a lengthened form from κεράω.

204. οἱ (vulg. οἱ) γὰρ, i. e. οὔτοι γάρ.—μελάθρῳ, i. e. σκηπῇ.

206. κρεῖον, ‘a meat-tray.’ Schol. κρεοδόχον ἀγγεῖον. Some render it ‘a

κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
 φέρτε δὲ χερσὶν ὕδωρ, ἐμφημῆσαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', εἴ κ' ἐλεήσῃ."

ὥς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπεῖσάν τε πῖον θ' ὅσον ἤθελε θυμός,
 ὠρμώντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,
 δεινδύλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180
 πειρᾶν ὥς πεπιθόιεν ἀμύμονα Πηλεΐωνα.

τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ μάλ' εὐχομένω γαιήχῳ εἰνοσιγαίῳ
 ῥηιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·

170. *Εὐρυβάτης*. He was the herald of Ulysses, ii. 184. *Od.* xix. 247. In i. 320 a Eurybates is the herald of Agamemnon, whence we may infer that this was a sort of titular name from the *wide missions* of heralds, ἀπὸ τοῦ διαφέρειν κηρύγματα, *Eur. Suppl.* 382. The same remark perhaps applied to Ὀδῖος, 'Roadster,' and to the names of charioteers compounded of μέδων, as Αὐτομέδων, Ἀλκιμέδων, on which see xvii. 467, and on iv. 228.

173. *ἐαδότα, ἐφ' αὐτότα (Φανδάνω)*. Theocr. xxvii. 23, νόον δ' ἐμὸν οὐτις ἔαδε. *Calim.* II. ad Cer. 19, ἐαδότα τέμναι.

175 seqq. Repeated from i. 470.

180. *δενδύλλων*. *Hesychius* and the Schol. *διανέων τοῖς ὀφθαλμοῖς (περιβλέπων, κατὰ τὸ δέον διαστρέφων τοὺς ὀφθαλμούς Sch.)*. *Huc illuc se versans*, *Doederlein*, i. e. 'coming up to and speaking first to one and then to another of the ambassadors.' He thinks it contains the root *δεν* or *διν*, 'to move round,' whence also *δονεῖν* (and he might have added *δένδρον*). On ἕκαστον without *F*, see inf. 383.—*μάλιστα*, because Ulysses was a consummate orator, iii. 223.

181. *πειρᾶν*, 'to do their best to persuade.' "That they should leave untied No argument," Mr. Wright.

182. τὼ δὲ, the two envoys, Ajax and Ulysses. Of Phoenix, as a subordinate character at present, no special mention is made.

183. *Εἰνοσιγαίῳ*. The appeal to this god, the patron of the Greeks, was naturally suggested by the nearness of the sea. Schol., who adds, ἡ ὅτι Νηρηΐδος παῖς ἐστὶν Ἀχιλλεύς, τῶν δὲ ἐναλίων θεῶν οὗτός ἐστι βασιλεύς.—The whole account of the mission here, and especially of Achilles' conduct, is very beautiful and interesting.

184. *πεπιθεῖν*, 'that they might persuade.' See i. 100. The aorist infinitive is often used in respect of future time with such words as εὐχομαι, ἐλπίζω, &c.

186. *φόρμιγγι*. Schol. *παραμύθια γὰρ ταῦτα θυμοῦ καὶ λύπης*.

187. *ζυγόν*, the cross-bar to which the strings are attached.

188. *ἄρετο (ἤρατο, εἴλετο)*, 'had taken or selected for himself out of the spoils.'—*Ἡετίωνος*, see i. 366. ii. 691. vi. 396.

τῇ ὃ γε θυμὸν ἔτερπεν, αἶδε δ' ἄρα κλέα ἀνδρῶν.
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰείδων.
 τὼ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο. ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.
 ὣς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "χαίρετον ἧ φίλοι ἄνδρες ἰκάνετον—ἧ τι μάλα χρεώ,
 οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοι ἐστόν."
 ὥς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200
 αἴψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἑόντα
 "μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνε ἐκάστω·
 οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ."
 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205
 αὐτὰρ ὃ γε κρεῖον μέγα κάμβαλεν ἐν πυρὸς ἀνγῇ,

189. κλέα ἀνδρῶν (F), 'lays about heroes.' From an old adjective κλῆς (like πλῆς, ii. 129), not from κλέος. See vii. 99. Heyne would read κλέε' ἀνδρῶν. The subject was a chivalrous one, and suited the mind of Achilles even in his grief.

191. δέγμενος, 'waiting for,' as δεδεγμένος in x. 62. iv. 107. If the aorist participle, this word is always used in a present sense = προσδοκῶν.

193. ταφῶν, ἐκπλαγεῖς, surprised at the unexpected visit, especially at such an hour, for it was night.

195. φῶτας, here perhaps in the proper sense, 'men of valour.'

196. δεικνύμενος, Hesych. δεξιούμενος. Schol. φιλοφρονοῦμενος λόγοις. "With welcome greeted," Mr. Newman. Lord Derby renders it "waving his hand." 'To extend the hand in pointing' is said to be the primary sense of δεικνύναι (root δεκ, as in *indico*, δεξιός, *digitus*, δάκτυλος). See *New Cratylus* (p. 301 note, ed. 3), and sup. on iv. 4.

197. χρεώ, sc. ἰκάνει ὑμᾶς οἱ κ.τ.λ. 'Assuredly some urgent business (has brought you here), who of all the Greeks are (personally) most welcome to me, offended though I am (with them gene-

rally).' Cf. inf. 521.

200. κλισμοὶ are chairs, with backs to them (*cathedrae*), as opposed to θρόνοι, corresponding to 'stools.' See Od. i. 145.

202. For ἰστανάι or ἵστασθαι κρατῆρα, 'to set a bowl,' see vi. 528.—ζωρότερον, 'more lively,' brisker or more sparkling wine. Probably contracted from ζοερὸς, and containing the root ζεF, as in ζῆν and ζέω. So Eur. Alc. 757, κελαινῆς μητρὸς εὐζωρον μέθυ. Martial, alluding to this passage, viii. 6. 11, renders the word literally: 'hic scyphus est, in quo misceri jussit amicis Largius Aeacides *vividiusque merum*.' The commentators and translators generally understand ἀκρατότερον, wrongly. Hesych. ζωρότερον ἀκρατότερον, ἐνιοι δὲ τάχιον, καὶ ἄμεινον ἐπιστεφέστερον νοεῖν. (So we should read, i. e. 'with a better head,' cf. viii. 232. Vulg. ἐπιστεφεστέρου.)

203. Vulg. ἔντυνον. Bekker ἔντυνε Φεκάστω. See on v. 792. Hesych. ἔντυνον ἐτοίμασον, εὐτρέπισον.—κέραιε, a lengthened form from κεράω.

204. οἱ (vulg. οἱ) γὰρ, i. e. οὗτοι γάρ.—μελάθρῳ, i. e. σκηπῇ.

206. κρεῖον, 'a meat-tray.' Schol. κρεοδόχον ἀγγεῖον. Some render it 'a

ἐν δ' ἄρα νῶτον ἔθηκ' ὄιος καὶ πίονος αἰγός,
 ἐν δὲ συνὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφήν.
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα διὸς Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210
 πῦρ δὲ Μεινοιτιάδης δαῖεν μέγα, ἰσόθεος φῶς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
 ἀνθρακὴν στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,
 πάσσε δ' ἄλὸς θείοιο, κρατευτῶν ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ὤπτησεν καὶ εἰν ἐλεοῖσιν ἔχευεν, 215
 Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμειν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἶζεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέριοιο, θεοῖσι δὲ θῦσαι ἀνώγει

flesh-pot' (Hesych. κρεῖον· ἀγγεῖον εἰς ὃ κρέα βάλλεται), others (as Mr. Wright) 'a block,' which better suits κάμβαλε. μέγα implies the abundance of the good cheer.—κάμβαλεν the translators render 'placed.' The more accurate Schol. remarks, οὐκ εἶπε κατέθηκεν, ἀλλὰ κάμβαλεν, ἔπειξεν ἐμφαίνων τοῦ διακονομένου.—ἐν πυρὸς ἀνγῇ, ἐν τῇ ἀνγῇ τοῦ λυχνοῦ, ἐπεὶ νύξ ἦν, *id.* He set the tray in such a position that the light of the fire would shine upon it during the cutting of the meat.

207. νῶτον, 'the back,' or 'saddle,' the prime part, vii. 321.—ράχιν, 'the chine,' and that τεθαλυῖαν, 'well fed up with fat.' The root is θαλ, 'cheer,' whence θάλαα (τὰ), xxii. 504, ἐν δαιτὶ θαλεῖν &c. See inf. 467 and on viii. 520.

208. συνὸς σιάλος, 'a greasy fat hog.' See *New Cratylus*, § 461, where σιάλος is derived from two roots, one the root of συνs, the other *Fála* or γάλα,—which may perhaps be thought fanciful. Compare xxi. 363, ἀπαλοτρεφὸς σιάλοιο.

209. τῷ δέ, scil. for Achilles. The servant held the tray for him, while his master himself, to do honour to the guests, cut the meat upon it, viz. into proper portions for the spits.

210. μίστυλλε, i. 465. vii. 317. There was another reading μίστυλε.

212. κατ' ἐκάη, 'had burnt down,' or low, so as to leave only the hot embers. There were ancient variants, ἐπεὶ πυρὸς ἄνθος ἀπέπατο, παύσατο δὲ φλόξ, and ἐπεὶ κατὰ πῦρ ἐμορήματο κ.τ.λ. The

word ἐμαράνθη seems used in reference to ἄνθος πυρὸς, *flor flammae*, Lucret.

213. στορέσας. The embers were made level at the top, and the spits placed over, not before the fire; by which means much greater heat was gained and much time saved. See on ii. 426.—ἄλως, 'with salt,' or 'some salt.' This was perhaps thrown on the fire, to make it burn clear,—a practice still common,—not on the meat itself. (In *Ar. Pac.* 1074, however, τοῖς ἁλσί γε παστῆα ταυτὶ may seem rather to refer to the meat itself while roasting.)—κρατευτῶν, 'on the racks,' or stands for the spits. Schol. τῶν ἐξοχῶν τῆς ἐσχάρας, αἷς ἐπιτίθενται οἱ ὀβελοί,—and τῶν βάσεων, ὃ ἐστι τῶν λίθων, ἐφ' ὧν οἱ ὀβελίσκοι τίθενται. Similarly Hesychius in v. Aristarchus read ἀπαείρας, whom some of the translators follow; and this Doederlein approves.

215. ἐλεοῖσιν, on trays or chargers to hold the cooked meat. The word is used in *Ar. Equit.* 152, but the etymology is uncertain.—ἔχευεν, had strewed them on the boards or platters, viz. at random, just as the pieces came off the spits.

216. ἐπένειμε, distributed bread on (or to) the table, in beautiful baskets. The plural implies that several such baskets were placed at intervals on or round the board. Cf. *Od.* i. 147, σῖτον δὲ δμῳαὶ παρενήμεον ἐν κανέοισιν. A mark of αἰσχροκερδεῖα in Theophrastus is ἐστιῶντα ἄρτους ἱκανοὺς μὴ παραθεῖναι.—κρέα, emphatic. See on 209 sup.

219. τοίχου, the (so-called) genitive of

Πάτροκλον δὲν ἑταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλάς. 220
οἱ δ' ἐπ' οἰεῖσθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
νεῦσ' Αἴας Φοῖνικι. νόησε δὲ δῖος Ὀδυσσεύς,
πλησάμενος δ' οἶνοιο δέπας δειδεκτ' Ἀχιλλῆα.
“χαῖρ' Ἀχιλεῦ. δαιτὸς μὲν εἰσῆς οὐκ ἐπιδευεῖς 225
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνωνος Ἀτρεΐδαι
ἥδ' ἐκαὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
δαίνυσθ'. ἀλλ' οὐ δαιτὸς ἐπήρατα ἔργα μέμνηεν,
ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
δειδόμεν· ἐν δοιῇ δὲ σόας ἔμεν ἢ ἀπολέσθαι 230
νῆας ἐνστέλμους, εἰ μὴ σύ γε δύσεαι ἀλκήν.
ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
κῆάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν
σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235

place, as xxiv. 598, where the same phrase occurs. Why did he do this? Perhaps from politeness, to leave the guests to eat alone; or this may have been one of the forms and ceremonies of hospitality, as if to watch the guest, and minister to his wants, from a respectful distance. The Schol. says, to be ready to converse with the principal envoy.

220. *δν*, pronounced *σδόν*. Patroclus, at Achilles' request, performs the religious ceremony of collecting the *ἄπαρχαι* from each guest, and burning them in the fire. This was a form of religious worship of the sacred element.

223. *νεῦσε*, 'made a sign to,' viz. to know if it were the fit time to begin the parlance. Ulysses (and this shows the character of the man) anticipates him, conscious perhaps of his superiority in eloquence, and seizes the opportunity of propitiating Achilles by drinking his health.

224. *πλησάμενος*. Probably we should read *πλήσας δὲ Φόινιοι*, as Bentley proposed. The middle would refer to his filling it through the agency of the *οἶνοχος*.—*δειδεκτο*, see iv. 4. Hesych. *ἐδεξιότο· διὰ φιλίας ἡσπάζετο καὶ λόγων*.

225. *ἐπιδευεῖς*. Doederlein supplies *ὄντες*, as if the poet meant, *οὐ δεόμενοι δαιτὸς*, ἀλλὰ *δειδιότες παρέσμεν* (inf. 230). They had already dined with

Agamemnon (sup. 90), whence the remark; but the Schol. observes that it was not good policy thus abruptly to mention the name of Achilles' enemy. Possibly 226—7 were added, the old reading being *οὐκ ἐπιδευεῖς δαίνυσθε*, addressed to Achilles and his friends generally; or perhaps *δαινόμεθ'*.

228. Vulg. *δαιτὸς ἐπήρατον ἔργα*.

230. *ἐν δοιῇ*. 'The fact is, we are in doubt whether our galleys are safe or whether they will be lost.' The root of the word is *δοF*, Lat. *dub*; see Lexil. p. 213. The old reading was *σωσέμεν* (an epic aorist). The infinitive is usual in constructions of this kind; see Aesch. Pers. 167.—*εἰ μὴ σύ γε*, i. e. *εἰ μὴ γε σύ*, 'unless indeed you shall put on your strength.'

232. *αὐλιν ἔθεντο*, *ἐστρατοπεδεύσαντο*. The fact of the enemy camping so close, as if the ground was won, enhances the danger.—*πυρὰ πολλὰ*, see viii. 561.

235. *σχήσεσθαι*. It is not clear whether the subject is *Τρῶες* or *Ἀχαιοὺς*,—'they (Trojans) will not stop, but will fall on our galleys,' or 'that we (Greeks) shall not be restrained from flight, but will fall back upon our ships.' Mr. Newman and Lord Derby adopt the former, with the Scholiast; Mr. Wright the latter, and so Mr. Trollope explains it. In ii. 175 and xi. 311. 824, *πεσεῖν*

Ζεὺς δέ σφιν Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει. Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πίσυνος Διί, οὐδέ τι τίει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
 ἀρᾶται δὲ τάχιστα φανήμεναι Ἡὼ δῖαν 240
 στεῦται γὰρ νηῶν ἀποκοιφόμεν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῇσιν ἀτυζομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλάς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἷσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ νῆας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ σοὶ μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ρεχθέντος κακοῦ ἔστ' ἄκος εὐρέμεν. ἀλλὰ πολὺ πρίν 250
 φράζεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἦμαρ.

ἐν ναυῶι is said of the Greeks rushing to their ships to escape. Compare also xii. 107 and 126, in both which passages this verse occurs, and in the latter sense, which therefore appears here preferable. With Doederlein we might understand ἀποσχέσσεσθαι νηῶν.—It may be questioned, after all, if 234—5 be not here interpolated.

236. Ζεὺς κ.τ.λ. He flatters Achilles by representing Zeus himself as vexed with the Greeks for their having offended that hero (Schol.). Compare ii. 353, ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

238. τίει, 'values,' cares about. See on xi. 555. Hector is represented as little better than a maniac, partly to excuse the defeat of the Greeks, partly to disparage his valour, partly to show Achilles that he can easily defeat one who fights so recklessly (τὸν ἀπροαιρέτως κινδυνεύοντα, Schol.).

240. Ἡὼ, anciently Ἀφῶα.

241. στεῦται, 'he engages;' see ii. 597. iii. 83. v. 832.—κόρυμβα, the terminating ornaments of the stern, ἀκροστόλια, (aplustria), the vessels being always drawn up with the prows seaward.

242. ἐμπρήσειν πυρός, like πυρός μειλισσόμεν (vii. 410), θέρεσθαι &c. Cf. ii. 415. Aristarchus read ἐμπλήσειν.—ἀτυ-

ζομένους, τυφομένους, 'bewildered.' Others read ὀρινομένους. See viii. 183 (a spurious verse, however). The metaphor is from destroying bees' or wasps' nests; cf. Ar. Vesp. 457.

245. εἶη, for ἔη = ῖ. See vii. 340.

248. ἐρύεσθαι, 'to rescue' (drag forth or deliver). The primary sense of the word. See Lexil. p. 305, where Buttmann regards the form in this passage as an epic future. So ἐρύουσι = ἐρύσουσι in xv. 351. See also *New Cratylus*, § 371, and sup. on vi. 403. Inf. xiv. 422, ἐπέδραμον νῆες Ἀχαιῶν ἐλπόμενοι ἐρύεσθαι.—ὑπὸ, 'from under.' So xvii. 223, νῆπια τέκνα προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν. Commonly, τειρομένους ὑπὸ Τρώων is taken together.—ἄχος ἔσσεται, viz. ἐὰν μὴ πείθῃ.

250. κακοῦ, Schol. τοῦ κακοῦ τούτου, but the sense is general. The order of the words is, οὐδέ τι μῆχός (ἔστι) ρεχθέντος κακοῦ, (ὥστε) εὐρεῖν ἄκος. Or perhaps, 'nor is it possible to find any remedy to cure an evil once done.' The Schol. explains it somewhat differently, οὐδεμία ἔστι μηχανὴ τοῦ κακοῦ πραχθέντος θεραπεῖαν εὐρεῖν.—πολὺ πρίν. Not only 'before it is done,' but 'long before.' This well expresses the anxiety of the speaker. This little point is missed by the translators.

ὦ πέπον, ἦ μὴν σοί γε πατὴρ ἐπετέλλετο Πηλεΐς,
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν,
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', εἴ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμόν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἤμὲν νέοι ἢ δὲ γέροντες.'
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 παύε', ἔα δὲ χόλον θυμαλγέα. σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δέ, σὺ μὲν μὲν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγοὺς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλῆιος εἶη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσος Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 δώσει δ' ἐπὶ τὰ γυναικάς ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἃς, ὅτε Λέσβον ἐνκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα,
 κούρη Βρισηὶος· ἐπὶ δὲ μέγαν ὄρκον ὀμεῖται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἢ δὲ μιγῆναι 275
 ἢ θέμις ἐστί, ἄναξ, ἣ τ' ἀνδρῶν ἣ τε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
 ἄστνυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,

253. ὅτε σ' ἐκ Φθίης. There seems a reference to some pre-Homeric ballad.

255. αἴ κ' ἐθέλωσι. Schol. ὡς οὐ δω-
 σόντων, εἰ ἀνάξιος ὁφθεῖν τῆς δωρεᾶς.

256. φιλοφροσύνη, "gentle courtesy,"
 Lord Derby.

257. ἔριδος. "From mischief-plotting
 rivalries desist," Mr. Newman. Doeder-
 lein strangely makes φιλοφροσύνη—κακο-
 μηχανου a parenthesis, 'for 'tis better to
 be courteous, and to give up a strife'
 (when such has occurred). Thus ὅφρα
 is made to depend on the foregoing

ἴσχειν. His objection to the vulgate is,
 that ἐρις does not mean φιλονεικία. Bek-
 ker makes the speech of Peleus to end at
 ἀμείνων. Thus ληγέμεναι will be another
 injunction, 'he charged you too,' &c.

259. λήθεται. He does not say ἀμελεῖς,
 but uses a gentler term of reproach. Schol.

262. εἰ δέ, 'come, now.' Like εἰ δ'
 ἄγε in i. 302. We might also suppose
 an ellipse, as εἰ δὲ θέλεις, or εἰ δὲ δις-
 τάξεις, &c. The passage following, 264
 —299, is repeated from 122 sup. On the
 infinitives in 279. 281, see sup. 138.

νῆα ἄλλis χρυσοῦ καὶ χαλκοῦ νηήσασθαι
 εἰσελθών, ὅτε κεν δατεώμεθα ληΐδ' Ἀχαιοί, 280
 Τρωιάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλιπται ἔωσιν.
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη, 285
 ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ οἱ εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τᾶων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὃ δ' αὐτ' ἐπὶ μείλια δώσει 290
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἔῃ ἐπέδωκε θυγατρί.
 ἐπτα δέ τοι δώσει ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν
 Φηράς τε Ζαθέας ἥδ' Ἀνθειαν βαθύλειμον
 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβούται,
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσιν
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἦ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἑκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τιὰ φησιν ὁμοῖον 305
 οἳ ἔμεναι Δαναῶν οὓς ἐνθάδε νῆες ἔνεικαν."

300. ἀπήχθετο, 'was hateful to you,' viz. at the time of the dispute. We should perhaps supply καὶ τοῦ δῶρα (νῦν ἀπέχθεται).—κηρόθι, ἐν καρδίᾳ, the locative. Hes. Scut. 85, τὸν δ' ἄρα κηρόθι μᾶλλον.—ἄλλους περ, *alios utique, nempe Panachaeos*. Ulysses uses, says the Schol., the four distinct arguments of promises, entreaties, self-interest, and compassion.

303. σφι, 'at their hands.' Cf. iv. 95. Aesch. Theb. 306, ἄρισθε κῦδος τοῖσδε

πολίταις. So δέξατο οἳ σκῆπτρον &c.

304. νῦν γάρ. ('I say κῦδος,) for' &c. —ἐπεὶ ἂν, 'for now he is likely to come near you, with this fatal mad-fit upon him, whereby he boasts that the like of him is not to be found in all the Grecian host.' Achilles is indirectly complimented by being told that Hector would not come near him if he were in his sober senses. See sup. 238. "The peroration is well adapted to win the consent of Achilles." Arnold.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπληγέως ἀποειπεῖν,
 ἧ̃ περ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται, 310
 ὡς μὴ μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν
 ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσὶν, ἄλλο δὲ εἴπη.
 αὐτὰρ ἐγὼ ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὗτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὗτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμέσ ἀϊεῖ.
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζει
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός.

307. “It is in his address to Agamemnon's deputation that the genius of Achilles' eloquence is most vividly displayed. This whole debate is indeed a wonderful specimen of rhetorical as well as poetical power, perhaps the highest effort of Homer's dramatic art. The order and dignity with which it is conducted, the happy allotment to each speaker of his own characteristic tone and style, and the skill with which their respective resources of natural oratory are brought to bear on the momentous question at issue, are all equally admirable.” Col. Mure, Crit. Hist. i. p. 307.

309. *χρὴ μὲν δὴ κ.τ.λ.* See on 434 inf. ‘I may as well at once then frankly deliver my reply, just as I am minded in this matter, and as it shall be accomplished.’—*ἀπληγέως*, Schol. *ἀποτόμως*, *σκληρῶς*, *ἀπαγορευτικῶς*. Hesychius adds *ἀπολελεγεμένως*. Probably from *ἀπὸ* and *ἀλέγειν*, ‘recklessly.’ Schol. *ἀφροντίστας*. It means therefore *ἀμφοδόν*, inf. 370.—*ἀποειπεῖν*, *ἐξειπεῖν*, as in vii. 416. Od. i. 373, *ἵν' ὑμῖν μῦθον ἀπληγέως ἀποείπω*.—The reply of Achilles is admirably composed. His wounded pride, his mention of benefits conferred by him but ill requited by Agamemnon, of the direct wrongs done to him by his chief; his flat refusal to assist under present circumstances; his resolve to go home and leave the Greeks to their fate; and his bold defiant threats against Agamemnon, are all very naturally conceived. The intensity of his hate and the greatness of his pride

are all the more clearly shown as contrasted with the reasonableness and moderation, as well as the complimentary tone, of Ulysses' address.—The passage from 308 to 314 is quoted by Plato, Hipp. Min. p. 365 A, the third line with the variation *ὥσπερ δὴ κρανέω τε καὶ ὡς τελέεσθαι οἶω*.—When we consider the great length of this speech, which extends to a hundred and twenty verses, and the peculiarities of style it exhibits, we shall be disposed to doubt if the original speech did not end with v. 387.

311. *τρύζητε*, ‘whine and whimper,’ a contemptuous term, derived from the cooing of doves. Hence *τριγόνες* are ‘tire-ome chatterboxes,’ Theoc. xv. 88. Hesych. *τρύζητε*· *ψιθυρίζετε*· *λογοποιῆτε*· *γογγύζετε*.—*παρήμενοι*, sc. *ἐμοί*.—*ἄλλοθεν ἄλλος*, i. e. *ἄλλος ἐξ ἄλλου*, ‘one after another.’ The Schol. thinks this is directed at Phoenix, whose coming speech he anticipates.

312. The γάρ explains *ἀπληγέως* above.

314. *αὐτὰρ ἐγώ*. ‘But I (acting differently from such insincere persons, &c.).’

316. *ἐπεὶ οὐκ ἄρα κ.τ.λ.* ‘Since, it seems, no gratitude attended my fighting always unceasingly against hostile men.’ For *ἐπ'*, the reading of Aristarchus, others gave *μετ'*.

318. *μοῖρα*, *χάρις*, share of regard, or perhaps, portion of the spoil. See i. 167.—*μένοντι*, Schol. *παρ' ὑμῖν δηλονότι*. Rather, *εἴτε τις οἴκοι μένοι*, *εἴτε καρτερῶς πολεμίζει*.

319. *ἱῇ*, *Fiῇ* = *μῇ*. See on iv. 437.

κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργῶς. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσιν προφέρῃσιν
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὧς καὶ ἐγὼ πολλὰς μὲν αὖπνους νύκτας ἴανον, 325
 ἥματα δ' αἵματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλά 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὅπισθε μένων παρὰ νηυσὶ θοῇσιν

vi. 422. In xvi. 173 the *F* is wanting, *τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος*.

320. *κάτθανε*. "Dieth alike the lazy man, and he who much hath laboured." Mr. Newman. The preceding sentiment is repeated in another form; all the three lines, in fact, are monostich saws or proverbs of the same purport. There is an ironical disparagement of action; "deeds are no good; they do not save a man from dying."—*ἐοργῶς*, *FeForγῶς*.

321. *περίκειται*, *περισσὸν γίγνεται*, *περισσὸν τῶν ἄλλων ἀπόκειται*. Lit. 'it is not stored up for me above the rest.'—*ἐπεὶ πάθον*, = *παθόντι*, 'after all the pains I have endured.' Cf. inf. 436.—*παραβαλλόμενος*, 'in constantly exposing my life to fighting.' We might have expected the dative, depending on *περίκειται*, but the nominative is exegetical of *πάθον*. Mr. Newman, "Nor aught of vantage do I win, that hardiment I suffer, And away jeopardize my life in perilous encounter."

323. *ὥς δ' ὄρνις*. The simile, says the Schol., shows the *τὸ κηδεμονικόν* of the man,—his almost parental care in providing for his followers.—*προφέρῃσιν*, *φέρουσα προβάλλῃ*, 'brings and lays before.' Cf. xvii. 121.—*μάστακα*, 'a mouthful, as soon as she has obtained it, though she fares poorly herself.' Schol. *νῦν ἡ μεμασσωμένη τροφή*. Her young are *ἀπτῆτες*, callow or unfledged. Theocritus imitates this passage, Id. xiv. 39, *μάστακα δ' οἷα τέκνοισιν ὑποροφίοισι χελιδῶν ἔψορρον ταχινὰ πέτεται βίον ἄλλον ἀγέλειν*. Also Virgil, *Aen.* xii. 473. Col.

Mure remarks (i. p. 309), "The emphatic expression of scorn in the figure, consists greatly in the succession of low sibilant or lisping syllables in its more prominent metrical cadences." (Perhaps this is rather fanciful. Not *scorn*, but indignant complaint, is the tone of the passage.)

325. *ἴανον*, 'passed,' as *ἥματα διέπρησσον* is *διῆγον*, 'went through' (Lexil. p. 492); the former verb being connected with *ἄFω*, 'to breathe,' the latter with *περᾶν*.

327. *ἀνδράσι*. Schol. *πολεμῶν πρὸς ἀνδρας*. But Doederlein better explains it, 'fighting for husbands in behalf of their wives.' (It may be doubted however if this is not a post-Homeric sense of *ἀνὴρ*, for in xix. 291 the sense is ambiguous.) Menelaus and Agamemnon are alluded to; but the allusion is made general by the use of the plural, 'wives.' On *ὑap* see v. 486.

328. *δώδεκα δὴ*. 'Twelve, as you know.' "The Greeks, in order to wear out the resources of the besieged, occupied themselves (during the first nine years of the war) in ravaging the country, and reducing other cities of the hostile confederacy." Col. Mure, i. p. 269.

331. *ἐξελόμην*, different from *ἐξεῖλον*, and implying that he took the spoils for himself, and generously resigned them to the king. See sup. 130. He invidiously intimates, that even what Agamemnon gave him, and afterwards took back again, belonged in right to himself, as the captor.

δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄσσα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσιν,
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων 336
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἥ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;
 ἥ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον δουρικτητὴν περ ἐοῦσαν.
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,
 μή μιν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ' Ὀδυσσεῦ σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσιν
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆριον πῦρ.
 ἥ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἴκτορος ἀνδροφόνιοι
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἴκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·

335. ἐμεῦ μούνου. Here is the sore of wounded pride: he has been treated worse than the rest, whereas he thinks he should have been treated even better.—ἄλοχον, he so calls her, not a captive or a mistress, to increase the invidiousness of Agamemnon's act, which is further enhanced by παριαύων. See sup. 133.

337. τί δὲ δεῖ κ.τ.λ. This is well and forcibly put. 'If we came here to recover a stolen wife, in the cause of a man who is himself a wife-stealer from his own allies, why should we concern ourselves in fighting for him?'

341. ἐπεὶ ('certainly not) since,' &c.

345. ἐν εἰδότος. Schol. καλῶς ἐπισταμένου μου ὅτι ἀπατεῶν ἐστίν.—οὐδὲ, οὐ γάρ.

347. δῆριον, anciently, it would seem, δέφιον or δάφιον. Probably the root is δαφ, 'to divide,' as in δαΐζειν (xi. 497), and δαΐφρων. (Hence ἦ.)

348. πονήσατο, he has done much in my absence, but not enough for safety,—ironically said: "he hath completed many mighty works Without my aid; hath built a lofty wall, And dug a trench around it, wide and deep, And in the trench hath fixed a palisade," Lord Derby.—καὶ δὴ, 'and, as you well know,' &c. Cf. 328.

350. ἐν δὲ, perhaps literally, 'in it,' though the sense may also be 'on it,' i. e. on its margin. Aristarchus read περὶ δὲ κ.τ.λ., and καὶ ἤλασεν ἐκτόθι τάφρον.

351. δύναται. Viz. as it now appears, by his asking my aid.—ὄφρα δὲ κ.τ.λ. 'Why, while I was fighting in the company of the Argives, Hector was unwilling to raise the fight far from the Trojan rampart, and only came as far as the Scaean gates and the oak-tree' (see v. 693. vi. 237).

ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μευ ἔκφυγεν ὄρμήν. 355
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,
 αὔριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσιν,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεται, ἦν ἐθέλῃσθα καὶ εἴ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας.
 εἰ δέ κεν εὐπλοῖην δώῃ κλυτὸς εἰνοσίγαιος,
 ἥματί κεν τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν 365
 ἡδὲ γυναικάς ἐνζώνους πολὺν τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν ὥς ἐπιτέλλω,
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370

355. ἔνθα κ.τ.λ. 'There on one occasion he awaited me alone.' For οἶος οἶον, as Doederlein explains it, remarking that the incident is not elsewhere mentioned in the Iliad.

357—63. Quoted by Plato, Hipp. Min. p. 370 B. For the play on νηῆσαι νῆας, see sup. 137.

359. This verse occurred iv. 353.

360. ἰχθυόεντα. The Pontus and the Propontis were always noted for fisheries. Tac. Ann. xii. 63, 'Byzantium fertili solo, fecundo mari, quia vis piscium immensa—hos ad portus defertur.'

363. ἥματι κ.τ.λ. This verse is used in the well-known passage of Plato's Crito, p. 41. Three days are mentioned as a very short voyage from Athens to Lesbos (via Euboea), in Thuc. iii. 3. In Theocr. xiii. 29, the voyage from Phthia in Thessaly to the Hellespont is also made in three days.

364. ἐνθάδε ἔρρων, 'when I came hither to my cost.' "What time I hither came In evil hour," Mr. Wright. Schol. ἐνθάδε μετὰ φθορᾶς παραγενόμενος. The word here seems to take the initial F, as from *Fréw*. So also in viii. 239. xviii. 421. Compare *ῥύομαι* with *Φεύρομαι* (vi. 403).

365. ἄλλον may either mean 'besides,' or 'other than what Agamemnon offers,' sup. 279. Achilles had mentioned his

own property, over which Agamemnon had no control, i. 300.—ἄξομαι, 'I will take home for myself from hence.'—ἄσσο' ἔλαχόν γε, *quae utique sortitus sum*, 'those at least that I obtained by lot.' These are opposed to γέρας, the special prize awarded by the general-in-chief, which ought to have been held more sacred than the shares of divided spoil.

ib. ἐρυθρόν. This epithet makes it more than probable that the Homeric χαλκός meant 'copper,' Lord Derby rendering it "ruddy gold and brass."

366. πολὺν, 'grey,' 'hoar,' an epithet of adamant (basalt) in Hesiod. Donaldson (*New Crat.* § 225) gives as the true meaning 'that which reflects light from its polished surface.'

368. αὐτὶς ἔλετο, 'has taken back to himself,' stronger than merely ἀφείλετο.

369. ἀγορευέμεν, ἀπαγγέλλετε, 'tell him before all his people every thing that I have said,' i.e. do not omit a word of it through fear of offending him.

370. Hesych. ἐπισκύζωνται, ὀργίζωνται. He means, 'that the other Achaeans, as well as myself, may be induced to dislike, and so to distrust, him, if perchance he hopes to cheat any one of them again.' One Schol. explains it, 'to deceive them by representing his conduct towards me in a false light.'

εἴ τινα που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν
 αἰὲν ἀναιδείην ἐπιειμένος. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὦπα ιδέσθαι.
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ τι ἔργον
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιπεν. οὐδ' ἂν ἔτ' αὖτις 375
 ἐξαπάφοιτο ἔπεσσι· ἄλλος δέ οἱ. ἀλλὰ ἔκηλος
 ἐρρέτω· ἐκ γάρ εὖ φρένας εἴλετο μητιέτα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκισ καὶ εἰκοσάκισ τόσα δοίῃ
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,
 αἶθ' ἐκατόμυυλοί εἰσι, διηκόσιοι δ' ἂν' ἐκάστας

372. ἐπιειμένος, 'clad in impudence as he ever is,' i. e. prone to deceive others as he is. This phrase was addressed to Agamemnon by Achilles in i. 149, where the epithet *κυνῶπα* is also used, 159.—οὐδ' ἂν, i. e. ἀλλ' οὐκ. Cf. 375. 'Yet, shameless as he is, he would not dare to look me in the face.'

374. συμφράσσομαι, 'join with him in considering.' See inf. 443, where the double office of Achilles as counsellor and warrior is alluded to. Bekker (ed. 2) reads οὐδὲ τί οἱ—οὐδέ τι ἔργον, though the vulg. οὐδὲ μὲν, i. e. οὐδὲ μὴν, 'no, nor yet,' suits the sense better, as more emphatic. For ἔργον without the *F*, see iv. 470. With ἔργον supply συμ-πράξω.

375. ἤλιπεν (ἀλιταίνω), 'wronged me.' The pronoun is governed by this verb also. Hes. Scut. 80, ἀθανάτους μάκαρας—ἤλιπεν Ἀμφιτρύων. Theognis 1171, μεγάλως ἤλιπες ἀθανάτους. The Schol. remarks on the short sentences in this and the next three lines, so well expressing excitement and anger.

376. Originally, ἐξαπάφοιτο Φέπεσσι· *Ἔλις δέ Φοι' ἀλλὰ Φέκηνος*. ἐξαπαφίσκω takes a medial aorist also in xiv. 160, ὅπως ἐξαπάφοιτο Διὸς νόον.—ἄλλος, sc. ἵσταν αὐτῷ τὸ ἅπαξ ἐξαπατήσασθαι.—ἐκηνλος, 'without molestation on my part.' He pretends to pity Agamemnon, as one possessed.

377. εἶ, i. e. οὐ, for αὐτοῦ, as ἔθεν inf. 419. Through the *F*, this form represents *sui*.

378. μιν, according to Doederlein, re-

fers to δῶρα rather than to Agamemnon. The sense is virtually the same; the giver and the gift are in the same category.—ἐν καρὸς αἴσῃ, 'at the value of a hair,' *flocci eum facio*. The root is the same as in κείρω (κᾶρα, ἀκαρῆς, κεκαρμένος, &c.), but the expression does not elsewhere occur. The explanations of the Scholiasts are various, but all incorrect. In common with Hesychius, they referred the word to κῆρ, 'fate,' or Κάρ, 'a Carian;' while some of the old grammarians, cited by them, seem to have read ἔκαρος = τοῦ ἐγκεφάλου, or φθειρός. Bentley proposed Καρὸς ἐν αἴσῃ (which would require τίω δέ ἐ, or τίω δέ τε, neither satisfactorily).

379. οὐδ' εἰ κ.τ.λ. The apodosis is at v. 386.

381. Ὀρχομενὸν (in Boeotia, ii. 511), which appears to have been early famed for its tributary wealth. If this passage (381—4) be not a later addition, it implies an extraordinary and very early celebrity in two cities so remote from each other, and from a poet who is evidently familiar only with Asiatic localities. It must be confessed however that 385 seems more naturally to follow next after 380. Mr. Trollope treads on dangerous ground when he infers the great antiquity of Homer because he has not mentioned Nineveh and Babylon.

383. ἀνά. Not 'through,' but 'to every gate,' in the relation of proportion.—ἐκάστην Spitzner. ἐκάστας Aristarchus. δὲ Φεκάστας Bekker, ed. 2. There was a variant, ἐκάστη. Homer however

ἄνδρες ἔξοιχνεύσι σὺν ἵπποισιν καὶ ὄχεσφιν
 οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι, 390
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι
 οὐδέ μιν ὥς γαμέω· ὃ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὃς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερος ἐστίν.
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.
 πολλαὶ Ἀχαιίδες εἰσὶν ἅν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἀριστῆων οἳ τε πτολίεθρα ῥύονται
 τάων ἣν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς. 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασίν

uses the plural *πύλαι*, not *πύλη*. The common reading violates the *F*. See sup. 180. 203, and on x. 198.

386, 7. Spitzner reads *πείσει*, and so Heyne.—*ἀποδοῦναι*, *ἀποτίσαι*, before he has (as it were) given back in satisfaction to me, i. e. himself suffered, all the insult and injury he has inflicted on me. Lord Derby inverts the subject and the object, "Till I have paid him back my heart's offence."

388. *κούρην*, see sup. 288.—*γαμέω*, i. e. *γαμέσω*. Aristotle (*Rhet.* iii. xi.) cites 385 with 388—390 (to *Ἀθηναίῃ*), but omits 386, 7.

390. *ἔργα*, 'in accomplishments,' especially the art of embroidery.

391. *ἐλέσθω*, let him select for his son-in-law.—*ἐπέοικε οἷ*, *ἐπιεικὲς φαίνεται αὐτῷ*. So *εἰκυῖαν ἄκοιτιν* inf. 399.—*βασιλεύτερος*, see sup. 69.

393. *σώωσι*. From *σᾶω*, *σῶ* = *σῶζω*. 'If the gods should bring me safe through.' Cf. inf. 421. 681.

394. *μάσσεται*, Schol. *ζητήσῃ* (*μάομαι*). So Bekker, with Aristarchus; the old reading (and probably the true one) being *γαμέσσεται*. This is perhaps defensible in the sense of 'shall marry me

a wife,' i. e. get me married to a wife, like *διδάσθαι*, 'to get one taught,' and still more like *ἐκδίδοσθαι θυγατέρα*, for the more usual *ἐκδοῦναι*, in Herod. ii. 47, 'to get a daughter given in marriage to his son.' To say nothing of *μάσσεται*, which perhaps does not elsewhere occur in this sense, the *γε* seems worse than needless. But, like the form *γαμέω* above, *γαμέσσεται* may be thought to savour of a post-Homeric style.

396. *κοῦραι*. The usual sense of 'well-born' attaches to this word, as the context shows. See xii. 196.—*ρύονται*, 'defend,' i. e. 'are chiefs of.' So vi. 403, *οἷος γὰρ ἐρύετο Ἴλιον* "Εκτωρ, where see the note. Here the short *υ* in *ρύεσθαι* is remarkable.

398. *ἐπέσσυτο*. See sup. 42.

399. Others read *γήμαντα* (Schol.), which is the more Attic construction.—*ἐνθα*, viz. at home in Phthia.—*εἰκυῖαν*, 'like myself in rank,' or perhaps. = *ἐπιεικῇ*. The word is remarkable in either sense. Cf. viii. 305.

401. *ἀντάξιον*, sc. *δῶρον*, or *χρημάτων πλῆθος*, or *γέρας*, as i. 136. Mr. Trollope compares Eur. Alc. 312, *ψυχῆς γὰρ οὐδὲν ἐστὶ τιμιώτερον*.

ἴλιον ἐκτῆσθαι ἐν ναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθ' ἔμεν υἱας Ἀχαιῶν,
 οὐδ' ὅσα λάινος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληιστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λείσθη
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 μήτηρ γάρ τέ μέ φησι θεά, Θέτις ἀργυρόπεζα, 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὤλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κε οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαίαν,
 ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ

402. ἐκτῆσθαι. Note this Ionic form of the perfect, which is used by Aeschylus, but not elsewhere by Homer.

404. ἀφήτορος, 'the darter,' ἐκηβόλου. This word, which is ἀπαξ εἰρημένον, was variously explained by the grammarians. It is probable that these two lines were added by an ancient rhapsodist to please a local audience. The wealth of the temple of Apollo at Delphi may have been great even in the Homeric age. But (except in ii. 519, which is post-Homeric) Pytho is not elsewhere mentioned in the Iliad, though twice in the Odyssey.—For Φοίβου Zenodotus wrote νηοῦ.

406—7. ληῖστοι, to be gained by forays or plunder (λεφιστός, root λεF or λαF, as in λαβεῖν); κτητοί, to be acquired as possessions; ἐλετή, to be caught or gotten hold of, said of a transient or flying object. Cf. Aesch. Eum. 617, ἀνδρὸς δ' ἐπειδὰν αἶμ' ἀνασπᾶσθι κόνις, ἀπαξ θανόντος οὐ τις ἐστ' ἀνάστασις. Lord Derby, "But when the breath of man hath pass'd his lips, Nor strength nor foray can the loss repair."

409. Perhaps, ἀμείψῃ Ἐρκος ὀδόντων.

411. διχθαδίας κῆρας, 'that one of two different fates are carrying me towards the end caused by death.' The Greeks sometimes specify both, when it is un-

certain which of two things is meant. Thus Hercules, in Soph. Trach. 100, is described as δισσαΐσιν ἡπείροις κλιθείς, i.e. either in Asia or Europe. Achilles appears to speak of two sorts of extinction, the death of the body, which will result from his remaining at Troy, and the death of his fame, should he prefer to have a long life at home. In saying this, he leaves it to be inferred, that it will be better for him to go home. He has already weighed life against riches, and he now weighs life against fame, and (in pretence at least) decides for the former in both cases.—These lines (411—416) are cited by Lucian, Philopatris, § 15, 16.

417. καὶ δ' ἂν κ.τ.λ. 'And (not only would I return myself, but) I would recommend it to the rest,' &c. Properly, like παρειπεῖν, παραμυθεῖσθαι is 'to talk over another to one's own views.' Here the dative depends on the implied sense of παρακελευοίμην. Cf. xv. 45.

418. δῆτε, 'you will not after this find, or attain, the end of lofty Troy.'—δῆω, as in xiii. 260, inf. 685, always has a future sense.—ἔθεν, αὐτῆς, as sup. 377. But this and the next verse may have been added: τεθαρσῆκασι does not read at all like an early epic form.

Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε (τὸ γὰρ γέρας ἐστὶ γερόντων),
 ὅφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἣ κέ σφιν νῆας τε σόω καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνίσαντος·
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὅφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπῃται
 αὔριοι, ἦν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
 ὁπρὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν
 "εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεῶσιν 435

422. ἀπόφασθε, 'plainly deliver.' Cf. ἀποειπεῖν sup. 309. He here sends a message to the chieftains generally, as if he had said enough about Agamemnon.—*γέρας*, viz. to speak frankly and without reserve. In *γερόντων* he seems to allude to Phoenix in particular, though he afterwards (427) detains him in the tent. Perhaps there is a play on the words (cf. 358).
 424. *σόω*, for *σάοι*, *σῶ*, the *o* being inserted as in *δαμόωσιν*, *κομῶντες*, or from *σαόω*. See sup. 393. inf. 681. The old reading was *σῶη*.

425. *ἦδε γε κ.τ.λ.* 'This present plan of theirs meets with no ready success,—that, I mean, which they have now devised in consequence of my anger.' Some refer *ἦδε μῆτις* to the making of the rampart. The Schol. Ven. however explains it differently; λέγει δὲ τοῦτο, ὅτι ματαία ἐστὶν αὕτη ἡ γνώμη ἣν ἐποίησαν οἱ Ἕλληνες, πέμψαντες ὑμᾶς πρεσβεῖς πρὸς με ὡς δυναμένους με πείσαι.

426. ἐμεῦ. Here and elsewhere pronounced *μεοῦ*. See sup. 57. For ἀπομηνίσαι see ii. 772.

427. αὖθι παρ' ἄμμι. 'Here in my tent.' Schol. προσκρούει δὲ Φοῖνικι ὡς παρ' Ἀγαμέμνονι διατρίψαντι.

429. ἀνάγκη. Schol. οὐ γὰρ ἦν εἰκὸς βιάσθαι ὃ πατὴρ πειθαρχεῖν ἐκέλευεν.

431. ἀγασσάμενοι, ἐκπλαγέντες, 'awed by.' See sup. 51.—*κρατερῶς*, 'angrily,' 'bitterly.' Cf. i. 25, *κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν*.

432. ὁπρὲ. The pause, the silent tears, the late answer of Phoenix are very suggestive of the tremendous impression made by the speech of Achilles, and the dismay consequent on it.

433. ἀναπρήσας (*πρήθω*), causing a tear to start or gush forth. So *ἄνεμος πρήσεν ἰστίον*, i. 481; *αἷμα πρήσε χανών*, xvi. 350.—In the speech of the old Phoenix, the *παιδαγωγὸς* of Achilles, we have another admirable example of prudence and moderation, combined with the most persuasive pathos. It is very long however, extending to v. 605, and it may possibly have been augmented in parts by rhapsodists. He addresses himself first to the request of Achilles (427) that he should remain with him.—*δέε*, 'he feared,' see v. 566.

434. εἰ μὲν δὴ, like *χρὴ μὲν δὴ* in 309, as if he were making a peroration and not a poem.

435. ἀμύνειν νηυσί. This was the point uppermost in the old man's mind, as appears from 433. He does not say 'to be reconciled to Agamemnon.' He thus gently reproaches Achilles with in-

πῦρ ἐθέλεις αἰδήλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποίμην
 οἶος ; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.
 τούνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτός, 445
 γῆρας ἀποξύσας, θήσειν νέον ἡβώνοντα,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν. ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.

justice, as the Schol. remarks.—αἰδήλον, 'destructive,' see ii. 455. xxi. 220.—ἐπελ, cf. sup. 321.

437. πῶς ἂν ἔπειτα, 'how then in that case,' &c.—ἀπολιπέσθαι τινός, 'to be left behind by a person,' the true sense of the middle being 'to drop off as a defaulter.'

438. Perhaps, σοὶ δ' ἄμ' ἔπεμπε κ.τ.λ. Supply, ὁπόδονα or διδάσκαλον, though on purpose, perhaps, Phoenix omits to say more.

440. ὁμοίου, see iv. 315.—νήπιον, 'a mere child' (as it were).

441. τ' ἄνδρες. Perhaps *Fάνδρες*. See Plat. Gorg. p. 485 D, ὑπάρχει τούτῳ τῷ ἀνθρώπῳ, κἂν πάνυ εὐφυὴς ᾦ, ἀνάνδρῳ γενέσθαι φεύγοντι τὰ μέσα τῆς πόλεως καὶ τὰς ἀγοράς, ἐν αἷς ἔφη ὁ ποιητὴς τοὺς ἄνδρας ἀριπρεπεῖς γίνεσθαι.

442. τούνεκα, 'for this reason, namely, to teach you every thing in these (two) respects,—to be a speaker of words and a doer of deeds.' Mr. Newman incorrectly takes ῥητῆρα κ.τ.λ. to agree with με, "therefore with thee he sent me, As one who words for thee might speak, and guide to deeds thy effort." Similarly Lord Derby. Schol. Ven. τὸν τῶν λόγων ῥήτορα διδάσκειν σε εἶναι καὶ δραστήριον ἐν τοῖς ἔργοις. Cicero renders

the verse, De Oratore, iii. 15, § 57, "ut ille apud Homerum Phoenix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum actoremque rerum."

444. ὥς ἂν οὐκ ἐθέλοιμι seems the same as ὥς οὐκ ἂν ἐθέλοιμι, where ὥς may mean ὥστε, or, as Doederlein prefers, *quam nollem abs te divelli!*

446. ἀποξύσας (root ξεφ, *shave*), 'having stripped off.' Cf. v. 81, ἀπὸ δ' ἔξεσε χεῖρα.

448. νείκεα πατρὸς, 'the jealousies of my father.' Schol.:—"Phoenix, the son of Amyntor, was banished from his home for this reason; his father was fond of a concubine called Clytia, the mother of his wife Hippodamia, the mother of Phoenix. At the request of his mother, Phoenix had an amour with Clytia; which becoming known to the father, he imprecated on his son the curse of sterility. Fearing this, Phoenix leaves his home and goes to Peleus, who receives him as a relation, and entrusts to him the child Achilles to educate."

452. προμιγῆναι, to cohabit with her before Amyntor did (perhaps on some one, or several occasions), that she (the παλλακίς) might dislike the old man through preference for the younger. The

τῇ πιθόμην καὶ ἔρεξα. πατὴρ δ' ἐμὸς αὐτίκ' οἰσθείς
πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' ἐρινύς,
μή ποτε γούνασι οἷσιν ἐφέσσεσθαι φίλον υἱόν 455
ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνηα.
τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὅξεί χαλκῷ
ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
δήμου θῆκε φάτιν καὶ ὀνειδέα πόλλ' ἀνθρώπων, 460
ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμός
πατρὸς χωρόμενοιο κατὰ μέγαρα στρωφᾶσθαι.

wife took this apparently strange course through consciousness that she was herself slighted by her husband. An ancient variant was *γέροντι*, 'that she might be disliked by the old man.'

453. *οἰσθείς*. Suspecting my illicit love, my father imprecated on me the condition of childlessness ('that he might never set on his knee a dear son born of me'), and the gods seemed to be accomplishing the curse. The imperfect *ἐτέλειον* means that as time went on, and no child was born, the curse seemed in process of fulfilment. So i. 5, *Διὸς δ' ἐτελείετο βουλή*. —*ἐφέσσεσθαι* (al. *ἐφέζεσθαι*), from *εἶσα*, *colloco*. See inf. 488. *Od.* xvi. 443, *γούνασιν οἷσιν ἐφεσσάμενος ἐμέ*.

457. This line may be an interpolation. Schol. *πῶς ὁ μὲν εὐχεται ταῖς Ἑρινύσι*, *τὰς δὲ εὐχὰς αὐτῷ ἐκτελεῖ "Αἰδης καὶ Περσεφόνη; ὅτι αὐτοκράτορες τῶν τιμαριῶν ὄντες τὴν τοῦ κολάζειν ἐξουσίαν τοῖς ἄλλοις δαίμοσι παρέχονται*. The Homeric *ἐρινύς*, like the *Ὀρκος* of Hesiod, result rather from an attempt to give an objective expression to certain feelings and principles, viz. those of vengeance for outraged justice, than with the intention of investing them with a personal agency. The actual fulfilment of the curse therefore is left to the gods. Yet, inf. 571, the Erinyes seems invoked as a real person. Buttmann's conjecture *ἐπ' αἰνῇ* (see Lexil. p. 62) is confirmed by the old variant in this place *καὶ ἐπ' αὐτῷ Περσεφόνηα*. This phrase is repeated several times in the *Odyssey* (x. 191, &c.), and a similar verse occurs in Hes. Theog. 768.

458—461. These four verses have been admitted by most editors from Plutarch, *De Audiend. Poet.* (ii. p. 26 F, ed.

Reisk), who expressly says that Aristarchus rejected them as charging old Phoenix with too heinous a crime. The verses themselves, as Spitzner observes, have internal evidence of style in their favour. On this passage see the remarks of Mr. Grote, i. p. 580, "That an Homeric hero should confess guilty proceedings and still more guilty designs, without any expression of shame or contrition, was insupportable to the feelings of the critics" (he adds, "we must remember that many of these men were lecturers to youth"). "One of them, Aristodemus, thrust two negative particles into one of the lines; and Aristarchus thought the case so alarming, that he struck out from the text four lines which have only been preserved to us by Plutarch." The early Greeks, though in common with the primitive peoples of all times and places, they did not regard natural concubinage as *immoral*, at least on the part of the male, held parricide or any insult to a father, as a crime of the deepest dye.

461. *ὥς μή*. As if he had said, *θῆκε φροντίδα, or δέος μή καλεοίμην*, or *τοῦ κωλύειν με καλεῖσθαι κ.τ.λ.* The word *χόλον* shows that the desire of slaying his father arose from resentment at the curse rather than from the desire to possess the *παλλακίς* alone.

462. *ἔνθα κ.τ.λ.* 'Then it was that my mind could no longer endure at all to abide in the palace of an enraged father.' ("I could no longer master myself to stay in the house," Arnold.) The idea of controlling or keeping in check always attaches to *ἐρητύειν*. "My spirit brooked not," Lord Derby.

ἦ μὴν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἑόντες
 αὐτοῦ λισσόμενοι κατερήτνον ἐν μεγάροισιν, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαίστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱανον 470
 οἳ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ ἐνερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξήλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ρεῖα, λαθὼν φύλακας τ' ἄνδρας δμῳάς τε γυναικάς.
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,

464. ἔται (F), ἑταῖροι, vi. 239.—ἀμφὶς ἑόντες, 'clinging round me,' or rather, 'sitting on each side,' as if to detain me. Construe αὐτοῦ ἐν μεγάροισιν, like ὑπ' Ἴλιον αὐτοῦ, &c.

466—8. Similar lines occur xxiii. 30 seqq.—εἰλίποδας, see vi. 424.—θαλέθοντες, see sup. 208.—εὐόμενοι, 'being singed,' or scorched (not 'roasted'). This was in preparing the carcase for cutting up, and to remove the bristles. Cf. Od. ii. 300. Ar. Eq. 1236, ἐν ταῖσιν εὐστραῖς κονδύλοις ἡρμωτόμην. This is shown by διὰ φλογὸς, 'through the flame,' i.e. so that the flame touched every part of the extended carcase. The root of the word seems to be ἄFσ or ἄFρ, or some sibilant form of ἄF, as in *auster*, *αὔσταλέος*, *aëos*, *aridus*, *assus*, *ἄζαλέος*, and some other cognate forms.—The object of all this festivity was to retain the young Phoenix at home; but the τοῖο γέροντος in 469 reminds us of the suitors in the house of Ulysses.

469. ἐκ κεράμων, 'out of the crocks' (amphorae). Not "in many a cup" (Lord Derby).

470. ἱανον, they passed the night as guards, sup. 325.—παρὰ νύκτας, our phrase 'by nights.' The Schol. takes εἰνάνυχες as the plural of εἰνάνυξ. Others regard it more correctly as an adverb, like εἰνάετες.—ἀμφί, 'close around,' or

on each side of me, as keepers. This was not so much for coercion, which was inconsistent with the festivities, as for watching his conduct and intentions, which they knew were bent on escape.

473. προδόμῳ, the outer room (a sort of guard-room) before the δῶμος or inhabited house. Hesych. προστάδι, προστόφῳ. Schol. θάλαμος, ὁ ἔσω οἶκος τῆς αὐλῆς, τὸ δὲ πρὸ αὐτοῦ πρόδομος. αἷθουσα δὲ περίστυλον, τούτέστι, πρὸς ἡλίον τετραμμένη στοά. See on vi. 243. The difficult subject of the ancient Greek house is elaborately and satisfactorily discussed in a long extract from Porphyrius given by the Schol. Ven. on v. 137, where great use is made of the present passage. He there defines πρόδομος to be ὁ μεταξὺ τόπος τοῦ τε δώμου καὶ τοῦ θαλάμου, and the αἷθουσαι to be lofty porticos surrounding the αὐλή, which he regards as a kind of *atrium*, open to the sky. In this case the ἐρκίον αὐλῆς is the enclosing wall or palisade which formed the outer fence to the whole structure.

475. καὶ τότε, the apodosis, 'then it was that,' &c. Doederlein strangely connects καὶ πυκινῶς ἀραρυίας.

477. ρεῖα. Schol. διὰ τὸ τῆς νεότητος ἄνθος.

479. ἐξικόμην, I came as a suppliant. Cf. xvi. 574, ἐς Πηλῆϊ ἰκέτευσε.

ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καί με φίλησ' ὥς εἴ τε πατήρ ὃν παῖδα φιλήσῃ
 μῶνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσι ἀνάσσω.
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δῆ σ' ἐπ' ἐμοῖσιν ἐγὼ γοῖεσσι καθίστας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
 τὰ φρονέων, ὃ μοι οὔ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σέ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495
 ἀλλ' Ἀχιλλεῦ δάμασταν θυμὸν μέγαν, οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.

482. τηλύγετον. See iii. 175.—ἐπὶ, educated to succeed to, or with the view of possessing, much wealth.

485. τοσοῦτον, τηλυόγον, ἐς μικροῦ μέγαν. So πόσος in ii. 528. inf. 546. Ar. Equit. 415. ἀπομαρθαλίας σιτοῦμενος τοσοῦτος ἐκτραφέειν. The Schol. (who compares Soph. El. 13. καὶ σ' ἐθρεῖσάνην τοσοῦτ' ἐς ἡδης) calls this phrase τοσοῦτος ἀπὶ τηλυόγοντος. Lucet. i. 159. 'Dei que cur homines tantos natura parare non potuit.'

486. ἐπεὶ, viz. reciprocating your singular attachment to me when you were a child.—πάσασθαι (πατέραι), to feed, take your meals.

488. πρὶν ἄσαιμι, the indefinite past narration, Lat. *antequam de satiationem*.—ἴδου, sc. μένος τι, 'cutting off first for you a morsel of meat.' See on xi. 630. Or the genitive may depend on ἄσαιμι.—ἐπισχών, 'holding to your lips.' See xxii. 83. λαδονθεα μαζῶν ἐπέσχεον, and ib. 494. Od. xvi. 444. ἐπέσχε τε οἶνον ἐμοῖον. Ar. Pac. 1167, εἴθ' ὅπότεν πέπων ἐσθία κατέχω.

491. οἶνον μτ.λ., 'spirling out wine

(some of your wine) in froward childishness.' A very graphic passage. Mr. Newman, "Ort in infantine annoyance Didst thou the wine-draught gurgle out and wet my bosom's vesture." Lord Derby, "in thy childish helplessness." Schol. ἐν τῇ χαλεπῇ παιδοτροπῇ. Hesych. νηπιή· ἡ τῶν νηπίων ἡλικία. Compare παιδιὰ, 'child's-play.'—νηπιέειν xv. 363. Od. i. 297.

493. ἐξετέλειον, 'were not bringing into being:' i. e. 'because I saw little chance of having a son of my own,' in consequence of my father's curse, sup.

495. ποιεύμην, 'I thought of adopting you as my son, that some day you might fend from me unworthy insult,' i. e. prove my γηροτρόφος.

496. μέγαν, δεινόν, your proud spirit. Cf. μεγάλῃσιν θυμῶν sup. 255.—δάμασσω, cf. δαμῆται sup. 158.

498. τῶν περ. See inf. 514. These lines (497—500) are cited by Plato. Resp. ii. p. 364 fin., with the variant αὐτοὶ τοὶ στρεπτοί. Cf. xv. 203, στρεπτοὶ μὲν τε φρένες ἐσθλῶν.

καὶ μὴν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν
 λοιβῇ τε κνίσῃ τε παρατρῶπῳσ' ἀνθρωποὶ 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.
 καὶ γάρ τε λιταὶ εἰσι Διὸς κοῦραι μέγαλοιο,
 χῳλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,
 αἶ ῥά τε καὶ μετόπισθ' ἄτης ἀλέγουσι κιοῦσαι.
 ἡ δ' ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάσει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἶ δ' ἐξακέονται ὀπίσσω.
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
 τὸν δὲ μέγ' ὦνησαν καὶ τε κλύον εὐχομένοιο·

499. καὶ μὴν τοὺς κ.τ.λ. 'Yet even these by sacrificial offerings and propitiatory prayers, by libations and savoury burnt meat, men divert (from their purpose of vengeance) by supplicating them, whenever any one has transgressed and fallen into sin.' Compare Plat. Resp. p. 365 E. The mention of offerings, the Schol. observes, ἔτοιμον αὐτὸν ποιεῖ πρὸς τὴν τῶν δῶρων λήψιν.

502. καὶ γάρ τε, the same as καὶ γάρ τοι.—λιταί. Schol. ἀνειδωλοποιεῖ τὰς λιτὰς ὡς δαίμονας τινάς. This is a remarkable allegory, derived chiefly from the customs of suppliants, on the force of conscience and its good influence when obeyed, but its gradually decreasing power when it has been rudely spurned. Col. Mure (i. p. 319) calls it "a beautiful allegory, worthy even of the pure genius of Christian philosophy." Lord Derby:—

"Pray'rs are the daughters of immortal Jove;

But halt, and wrinkled, and of feeble sight,

They plod in Ate's track: while Ate, strong

And swift of foot, outstrips their lag-gard pace,

And, dealing woe to man, o'er all the earth

Before them flies: they, following, heal her wounds."

Ἄτη is the yielding to *sin*, or that infatuation of mind which conceives and executes it. The λιταί have the double office, first of striving to avert the commission of sin, next, of making amends for it when committed, by suggesting penitence and deprecating the punishment. They are represented as lame, wrinkled, and feeble-sighted, because in-

fatuation outstrips reflection, and has a quick and vigorous step towards evil, while those are scarcely heard who implore the criminal to stay his hand.

503. παραβλῶπες, looking askance, scarcely daring to face bold Ἄτη, or perhaps from shame at the deeds committed by it. (Schol. οὐδὲ ὀρθῶ τῷ βλέμματι προσορᾶν δύνανται τοὺς προηδικημένους, παρ' ὧν αἰτοῦνται συγγνώμην.) They go καὶ μετόπισθε ἄτης, even behind infatuation, and concern themselves with it; i.e. even though outstripped they still hobble after it, and do their best to heal what they have tried in vain to prevent. This represents the lingering remorse in minds not yet hardened. Doederlein renders κιοῦσαι, *redeunt post discessum*. Mr. Trollope says the syntax is equivalent to ἀλέγουσι κτεῖν, but it is better to supply αὐτῆς, or τῶν πεπραγμένων.

505. ἀρτίπος, 'sound of limb,' nimble, opposed to χῳλαί in 503. Schol. ἀλογίστον γὰρ ὀρμῆς ὑπόπλεως, δρομὰς ὥς, ἐπὶ πᾶσαν ἀδικίαν ἔται.—οὐνεκα, for which reason, viz. because she is active, ἄτη far outstrips the λιταί who would fain hold her back, and so precedes them over every land doing harm to mankind, and leaving to the λιταί only the bare hope of making amends as they best may.—βλάπτουσα, here simply ἀδικοῦσα, without reference to its usual meaning 'impeding in the course.'—φθάσει, pronounced φθάνει.

508. αἰδέσεται, whoever shall show mercy and respect to the λιταί in their attribute of suppliants.—εὐχομένοιο (so Aristarchus for εὐξαμένοιο), when he appeals to them for aid against ἄτη, or to atone for the consequences of ἄτη.

ὅς δέ κ' ἀνήνεται καί τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
 τῷ ἄτην ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ' Ἀχιλεὺ πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφέλως χαλεπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρήψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμψης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιικόν, οἳ τε σοὶ αὐτῷ

510. ὅς δέ κε κ.τ.λ. 'But when a man has spurned them and rudely said *no!* to them, then they go and supplicate Zeus, that that man's own folly may bring its consequences upon him, that he may pay for it by suffering some harm.'

The *λιταί*, still in the character of suppliants, but now to Zeus the avenger, and no longer in behalf of one who is impenitent, give over the sinner to perdition, *βλαβῆναι*, that he may pay the full penalty of his crimes. This is said, that Achilles *καὶ αὐτὸς ἐν ἄτῃ γεγωνῶς* (viz. in the quarrel with Agamemnon) *ἐπὶ τὰς λιτὰς καταφύγῃ*. Schol.

514. *πόρε τιμὴν*. Listen to the entreaties of the *λιταί*, and show to them that courtesy which influences the good generally, who although well born (*περ*, sup. 498), do not think it derogatory to yield. Schol. *καὶ ἄλλοι εἰσὶν ἀγαθοὶ ἀδικηθέντες, αἰδούμενοι δὲ τὰς λιτὰς*. The sense seems to be, 'as *τιμῇ* (gifts) is offered by them to you, so do you pay *τιμῇ* (respect) to them.'

515. *εἰ μὲν γὰρ κ.τ.λ.* 'For if he were *not* offering (some) gifts, and specifying what he will give afterwards (sup. 121), but were to continue always violently enraged, *I* would not urge you to fling away your resentment and assist the Argives (i. e. Agamemnon's people), however great their need.' See on this passage Plat. Resp. iii. p. 390 fin., οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν Φοῖνικα ἐπαινεῖτον, ὡς μετρίως ἔλεγε συμβουλευῶν αὐτῷ δῶρα μὲν λαβόντι ἐπαμύνει τοῖς Ἀχαιοῖς, ἄνευ δὲ δῶρων μὴ ἀπαλλάττεσθαι τῆς μῆνιος· οὐδ' αὐτὸν τὸν Ἀχιλλεῖα ἀξιώσομεν οὐδ' ὁμολογήσομεν οὕτω φιλο-

χρήματον εἶναι, ὥστε παρὰ τοῦ Ἀγαμέμνονος δῶρα λαβεῖν, καὶ τιμὴν αὐτῷ λαβόντα νεκροῦ ἀπολύειν (xxiv. 593), ἄλλως δὲ μὴ θέλειν.

520. *ἀρίστους*. Schol. *ὁ μὲν γὰρ συνέσει, ὁ δὲ ἰσχύϊ προὔχει*, adding, *οὗτος (Φοῖνιξ) πρεσβευτῆς οὐκ ἔστιν, ἐπεὶ οὐκ ἂν ἑαυτὸν ἐπῆναι*.—*κρινάμενος κ.τ.λ.*, 'having selected for himself among (over) the Achaean host those of the Argives who are held in the greatest regard by yourself. *Their* address then do you not throw a slur upon.' Schol. Ven. *μὴ ἀποδοκιμάσης, μηδὲ ἀποδείξης ἀσθενεῖς αὐτοὺς ἐν τοῖς λόγοις, καὶ μὴ ποιήσης ἐπονειδιστοὺς αὐτοὺς ὡς μὴ πείσαντας*. The *γε* is added frequently in expositulations conveying a negative, e. g. Soph. Oed. Col. 1409, *μὴ μ' ἀτιμάσητέ γε*.—There can be no doubt that the speech of Phoenix would have terminated sufficiently well at this verse (522). He has said every thing necessary, has said it forcibly, and not at immoderate length. The long story that follows may in a way be excused by the garrulity of old age; it is a fine, yet perhaps adapted episode. We seem now to get into a different ballad-song, beginning *Κουρήτες τε*, v. 529; and the intervening lines may well have been inserted by a second-rate rhapsodist, who could use such words as *πόδας* for *ἄφιξιν*, *ὅτε κεν ἴκοι*, *δωρητοὶ* and *παρρητοὶ* (the latter word occurs xiii. 726, but in a different sense), and *πάντες φίλοι*, so little applicable to Achilles as yet inexorable.—Aristotle (Rhet. III. ix.) quotes v. 526, and Pindar alludes to the conduct of Meleager in the following story, Isthm. vi. 32.

φίλτατοι Ἀργείων τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας. πρὶν δ' οὗ τι νεμεσσητὸν κεχολῶσθαι.
 οὕτω καὶ τῶν πρόσθεν ἐπενθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἵκῃ 525
 δωρητοὶ τ' ἐπέλοντο παράρρητοί τε ἔπεισιν.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὗ τι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐρανῆς,
 Κουρήτες δὲ διαπραθείην μεμαῶτες Ἄρηι.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσεν,
 χωσαμένη ὃ οἱ οὗ τι θαλύσια γονῶ ἀλωῆς
 Οἶνεὺς ῥέξ'. ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.
 ἧ λάθετ' ἧ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶ.
 ἧ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα
 ὤρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρρεξε ἔθων Οἰνῆος ἀλωήν 540

523. πρὶν δὲ, "Before such meed of honour came, none might thy anger censure," Mr. Newman.

524. οὕτω, sc. δρασάντων. — κλέα, stories, legends, sup. 189.

529. Κουρήτες. Schol. οἱ τὴν Πλευρῶνα οἰκοῦντες, ἀποικοὶ τῶν Εὐβοέων. He expressly distinguishes them from the Ἀκαρῆνες, deriving both from κείρειν, as the 'long-haired' and the 'short-haired.' Lord Derby however renders Κουρήτες "Acarnanians." Dr. Donaldson (*New Crat.* § 330) regards κουρήτες (inf. xix. 193) as a synonym of ἡρώες. In fact, the word is only another form of κοῦροι, 'fighters,' Lat. *Curetes*. The indigenous Aetolians are called μενεχάρμαι, 'staunch in war.' Thuc. iii. 94, τὸ ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον. — ἀμφὶ πόλιν, not 'for the possession of,' but 'near,' 'in the neighbourhood of.' Cf. inf. 547.

531. ἀμυνόμενοι, μαχόμενοι ὑπέρ. See xii. 155.

533. καὶ γὰρ τοῖσι, 'For to them also,' viz. the Aetolians, as well as the Curetes. Some have fancied a line has been lost, describing the calamity or cause of dis-

content that had happened to the Curetes. Schol. Ven. ἀναλογεῖ ἡ μὲν τὸν κάπρον ἐπιπέψασα Ἄρτεμις ἐπιπέψαντι λοιμὸν Ἀπόλλωνι, οἱ δὲ Κουρήτες τοῖς Τρωσίν, ὃ δὲ Μελέαγρος τῶ Ἀχιλλεῖ τῶ νῦν μὲν δεήσεσι μὴ πειθομένῳ, δι' ἀνάγκην δὲ ἴσως βοηθήσονται διὰ τὰς ναῦς.

534. θαλύσια, a vintage or rather harvest feast. Schol. ἐορτὴ ἐν ἣ τὰς ἀπαρχὰς τοῖς θεοῖς ἐπιθύουσι τῶν καρπῶν, derived from the root θαλ, 'good cheer' (sup. 208). See Theocr. vii. init., where it is described as offered to Demeter.—γονῶ (xviii. 57), a word of uncertain meaning, but explained γονίμῳ τόπῳ, Hesych.

537. ἧ λάθετο. 'Either he forgot it or he overlooked it: but (in either case) he was fatally deluded in his mind' (xi. 340).

539. χλούνην (as explained in the note on Aesch. Eum. 179) may possibly mean 'entire,' and so 'savage,' as opposed to ἐκτομίας, 'castrated,' and so 'domesticated.' Several derivations have been proposed, but the true meaning is not certainly known.

540. ἔθων, 'as was his wont.' Hesych. μαθῶν· φθείρων. See xvi. 260.

πολλὰ δ' ὃ γε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολλίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὴν γάρ κε δάμη παύροισι βροτοῖσιν·
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς. 546
 ἦ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτήν,
 ἄμφι σὺδς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηίφίλος πολέμιζεν, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδω χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὃ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης

541. προθέλυμα, πρόρριζα, lit. 'far down to the root,' or foundation. See x. 15. Ar. Equit. 527, ἐφόρει τὰς δρύς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προ-θελύμους. Doederlein refers this word to θλάω, but it is certainly connected with θεμελίαι and θέμεθλα, 'foundations,' probably also with θυμέλαι, 'altar-steps,' which is usually referred to θύω. See *New Cratylus*, § 476. Indeed θύω itself is connected with τίθημι through the root θεF, the primary idea being that of placing on the altar. This θεF would seem to have had a strengthened form, θεμ or θεFμ (= θυμ: compare θέμος, θεμός, τεμός, θέμιστες, θεσμός, τύμβος, tumulus). The forms θελυμ and θυμελ follow a common law of transposition; and θεμελ (θελμ) can hardly be different. This is proved by θέλυμα being a synonym of θέμεθλα (see Liddell and Scott). It may be worth inquiry if the difficult word θελεμός, 'quiet,' does not belong to the same stock, from the idea of the τὸ ἀκίνητον of foundations. Thuc. i. 93, οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται. θεμελίους λίθους Ar. Av. 1137. See inf. xii. 28. xiii. 130.

542. μῆλων, of fruit-trees generally. But this line may well have been a later

addition, to explain προθέλυμα.

543. Οἰνῆος. Here the ὁ represents F. 546. τόσσος. See sup. 485.—ἐπέβησε, Schol. ἀποκτείνας καθῆναι ἐποίησεν.

547. ἦ δέ, viz. Artemis, who even when the boar that she sent had been slain, caused a quarrel to arise for the possession of its skin, &c.—λαχνήεντι, 'hairy,' i.e. bristly. λάχνη is more properly 'fur,' e.g. of bears, as in Hes. Opp. 513. Cf. ii. 743.

553. καὶ ἄλλων. He glances here at Achilles.—οἰδάνει, for οἰδάνειν ποιεῖ.

555. μητρὶ χωόμενος. She had cursed her son for having killed her brothers in the quarrel about the boar's skin. Apollodor. i. 8. 3, ἐξελθόντος δὲ Μελέαγρου καὶ τινος τῶν Θεστίου παίδων φονεύσαντος, Ἀλθαίαν ἀράσασθαι κατ' αὐτοῦ· τὸν δὲ ὀργιζόμενον οἶκοι μένειν. Hence κεῖτο παρ' ἀλόχῳ merely means, 'stayed at home with his wife.' Cf. 565.

557. Apollodor. i. 8. 2, Μελέαγρος εἶχε γυναῖκα Κλεοπάτραν τὴν Ἰδα καὶ Μαρπήσσης θυγατέρα. Marpessa was the daughter of Evenus, and had been wooed by both Apollo and Idas, but the former obtained her hand. Propert. i. 2. 17, 'Non Idæ et cupidò quondam discordia Phoebo Eveni patriis filia litoribus.'

Ἴδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καί ῥα ἄνακτος ἐναντίον εἵλετο τόξον
 Φοίβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης. 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα
 κλαί', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων.
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἣ ῥα θεοῖσιν
 πόλλ' ἀχέουσ' ἥρ'ατο κασιγνήτοιο φόνοιο,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία
 κυκλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένην, δέοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις ἐρινύς
 ἔκλυεν ἐξ ἐρέβесφιν ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων. τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575

559. *ἔλετο*, *ἥρατο*, took up against Phoebus as a weapon of offence. Pind. Ol. ix. 29, *ἐπεὶ ἀντία πῶς ἂν τριδόντος Ἡρακλέης σκύταλον τίναξε χερσίν*;

561. *τὴν δὲ*, viz. Cleopatra. She was called *Alcyone* in allusion to the plaintive grief of her mother Marpessa when she was carried off by Phoebus from the man she preferred, Idas. Mr. Newman renders it, 'when the bright Apollo snatched away her bridegroom.'

565. *ἔλεκτο* (part. *λέγμενος*) is the epic aorist from the root *λέχ* or *λεγ*, 'to lie.' There is another *λέκτο*, transitive (*recensuit*), in Od. iv. 451, from *λέγειν*.

566. *ἀρέων*, *ἀράων*, imprecations. See sup. on 555. So *σέων ἐφετμέων* in v. 818.

567. *κασιγνήτοιο*. According to the later legend at least, Meleager slew not one, but several of his mother's brothers. Hence some of the old critics accented the word *κασιγνήτοιο*, as if for *κασιγνητικοῦ*, ἀδελφικοῦ.

568. *ἀλοία*, threshed, beat, as in impatient invocation of the gods beneath the earth; she rapped, as it were, to call their attention. Cf. Aesch. Pers. 679.—*ἐπαινὴν*, sup. 457.

570. *πρόχην*, for *πρὸ γόνυ*, on her

knees, with the knees advanced beyond the body, which is an eastern attitude of grief. (Literally 'knee-forward.') This adverb occurs xxi. 460, and in Od. xiv. 69, where *ἀλέσθαι πρόχην* seems to mean *πάγχυ*, 'entirely.' Hesychius gives both senses, citing both verses. Lord Derby:—

"She her brother's death bore hard,
And pray'd to Heav'n above, and with her hands

Beating the solid earth, the nether powers,

Pluto and awful Proserpine, implor'd,
Down on her knees, her bosom wet with tears,

Death on her son invoking; from the depths

Of Erebus Erinnys heard her pray'r,
Gloom-haunting Goddess, dark and stern of heart."

571. *ἐρινύς*. She was the accomplicher of curses. Aesch. Theb. 720, *πατὴρς εὐκταῖαν Ἐρινὺν τελέσαι τὰς περιθύμους καταράς*. See sup. 457.

573. *τῶν δὲ*, viz. of the Aetolians assailed by their enemies the Curetes.

575. This verse reads not unlike an interpolation: but the Schol. says that hence Sophocles in the *Meleager* (al.

ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον.
 ὀππόθι πιότατον πεδίου Καλυδῶνος ἔραννῆς,
 ἔνθα μιν ἤνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδιοι,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφές θαλάμοιο,
 σείων κολλητὰς στανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὃ δὲ μᾶλλον ἀναίνετο. πολλὰ δ' ἐταῖροι,
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων 586
 ἀλλ' οὐδ' ὧς τοῦ θυμὸν ἐνὶ στήθεσσι εἵπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοῖ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.
 καὶ τότε δὴ Μελέαγρον εὐζωνος παράκοιτις 590
 λίσσετ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κῆδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,

Οἰδίποδος) made his chorus composed of priests.

577. ὀππόθι, ὅπου εἶη, 'wherever there was the richest plain in lovely Calydon, there they bade him take for himself a beautiful piece of land of fifty acres, half of it for a vineyard (of vine-planted land), and half to fence off for bare tilth of arable plain.' Schol. γῆς δέ ἐστι μέτρον γῆς, μικρῷ τῶν δέκα ὀργυῶν ἔλασσον. This corresponds to the gift offered to Achilles, sup. 291. For τέμενος see vi. 194, where τάμον is used of others awarding it, as here ταμέσθαι of cutting it off for oneself, as 'Αραβίας ἀποτάμνεται, Theocr. xvii. 86.

582. θαλάμοιο, viz. where Meleager had shut himself in with his wife, sup. 556. The aged sire mounted the steps, stood on the threshold outside, and shook the compacted doors as if urgent to obtain an entrance.

581. κασίγνητοι was the reading of some critics, from ii. 641, where several sons of Oeneus are mentioned. Aristarchus preferred κασίγνηται.—ἐλλίσσοντο, the λ is doubled for metrical convenience.—μᾶλλον, all the more for being

entreated.

586. φίλτατοι. As Ulysses and Ajax are φίλτατοι 'Αχιλλεῖ, sup. 522.

588. θάλαμος, his own chamber, sup. 582. He had paid no attention πύργων βαλλομένων, sup. 574. His motive now for facing the enemy seems partly selfish and partly due to his wife's persuasion.

592. κῆδεα. Aeschylus enlarges on this passage, which he clearly had in view, Theb. 315 seqq. Also perhaps ib. 246, μοχθηρὸν, ὥσπερ ἄνδρες, ὧν ἀλφ πόλις. Pindar too alludes to it in Isthm. vi. 32. Aristotle quotes 592—4 in Rhet. i. vii. with the readings ὅσσα κάκ' for κῆδε' ὅσ' ἀνθ' π., and λαοὶ μὲν φθινύθουσι for ἄνδρας μὲν κτείνουσι.

593. δέ τε. It is said that τε, which follows either μὲν or δέ, or both (cf. iv. 400), imparts a sense of equality or equivalence to both clauses. We have δέ τε Hes. Theog. 40, Od. ii. 277, sup. i. 403. Perhaps the epic δέ τε is nearly the Attic δέ γε, 'yea, and' &c., implying that not all has yet been said, but something fully as important is yet to follow.

τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναιῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντας κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόοντα.
 ὥς ὃ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρα τέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.
 ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψει, φίλος· χαλεπὸν δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν. ἀλλ' ἐπὶ δώρων
 ἔρχεο· ἴσον γάρ σε θεῷ τίσουσιν Ἀχαιοί.
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσει, πόλεμόν περ ἀλαλκῶν." 605
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

594. ἄγουσι, 'lead captive.' τὰς δὲ κεχειρωμένας ἄγεσθαι, Aesch. ut sup. Zenodotus wrote τέκνα δὲ δῆοι ἄγουσι.

595. κακὰ ἔργα. The assaults of the enemy, sup. 573, or, perhaps, the account of the calamities of a captured city, as just enumerated. The arguments of his wife, in fact, prevailed, when she pointed out what would befall herself; and thus Meleager yielded at length on private rather than on public motives.

596. χροὶ, the dative of place, 'on his body.'

598. εἷξας, 'after having given way to his resentment (but repented of it afterwards).' Schol. πάλαι ὅτε ὠργίζετο, οὐ νῦν ὅτε ἤμυνεν. Mr. Trollope renders it, "yielding to the impulse of his mind, which had been now incited against the Curetes," citing sup. 109, xxiv. 42. And so Schol. Ven. τῇ ἐπιθυμίᾳ ὑποχωρήσας, οὐκ ἀντιταξάμενος. Perhaps however we should read οὐ θυμοῦ, 'giving up his anger.' Mr. Newman so renders it, "withdrawing from his anger." Mr. Wright, "To sudden impulse yielding," which on the whole is the most satisfactory version. He went to fight the enemy, but only to please himself; and therefore he did not get the gifts, which he had forfeited by his refusal sup. 585.

ιβ. τελέσαι δῶρα, to carry out the promise of giving.—καὶ αὐτως, even without reward; just as the matter stood of itself. Phoenix says this to stimulate Achilles, if possible, to assist from patriotic and not merely from mercenary motives.

600. ταῦτα, viz. the same course as Meleager pursued, to assist at the last moment, and when the gifts offered to you by the people have been declined by you, and therefore withdrawn.

601. ἐνταῦθα, to pursue such a course as Meleager did.—χαλεπὸν, al. κάκιον, i.e. it were better to bring aid before the ships are in flames. Cf. ἐνέπρηστον, 'began to fire the city,' sup. 589.—ἐπὶ δώρων, "while presents are tendered," Mr. Newman. So Aristarchus for ἐπὶ δώροις. This would have meant 'on the promise of gifts,' which is opposed to the sense of the foregoing passage. He wants Achilles to go, not for gifts, but while gifts may be had, and not to lose them as Meleager did by his tardy compliance. Schol. μετὰ δώρων. See xi. 546.

604. ἄτερ δώρων. 'But if, without considering gifts, you put on man-destroying war, you will not in that case be equally esteemed, though you should fend from us war.' The acceptance of the gifts would show that he was reconciled to Agamemnon, and was acting with public spirit; the refusal of them, that he was acting on his own impulse or caprice, which would be less popular.—τιμῆς, for τιμῆς, as χρυσὸν τιμῆντα in xviii. 475. Some took τιμῆς for the genitive, and so Mr. Trollope, after Clarke, who renders ὁμῶς τιμῆς eodem loco honoris, which is hardly tenable.—δύης, ἐσδίης, 'enter.' Cf. Od. vii. 81, δύνε δ' Ἐρεχθίδος πυκινὸν δόμον.

606. The reply of Achilles is short, but decisive. He wants no human

“Φοῖνιξ ἄττα, γεραιὲ διοτρεφές, οὐ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴση,
 ἥ μ’ ἔξει παρὰ νηυσὶ κορωνίσιν εἰς ὃ κ’ αὐτμῇ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ’ ὁρώρη. 610
 ἄλλο δέ τοι ἔρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν.
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἄτρεΐδῃ ἥρωι φέρων χάριν· οὐδέ τί σε χρή
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
 καλὸν τοι σὺν ἐμοὶ τὸν κηδέμεν ὅς κ’ ἐμὲ κήδη. 615
 ἴσον ἐμοὶ βασίλευε, καὶ ἡμῖσιν μείρεο τιμῆς.
 οὗτοι δ’ ἀγγελεύουσι, σὺ δ’ αὐτόθι λέξσο μῖμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ’ ἡοῖ φαινομένηφιν
 φρασσόμεθ’ ἥ κε νεώμεθ’ ἐφ’ ἡμέτερ’ ἥ κε μένωμεν.”
 ἦ, καὶ Πατρόκλῳ ὃ γ’ ἐπ’ ὀφρύσι νεῦσε σιωπῇ 620

honour, but is content with that given him from Zeus. No friend of his can also be a friend to Agamemnon. Phoenix shall spend the night in his tent, and in the morning they will consider the question of returning home.

607. ἄττα, ‘father.’ Like τέττα in iv. 412, this is probably a word formed from the first dental sounds of a child, as *abba*, *pappa*, and *mamma* are the first labials. Nearly this line occurs also xvii. 561. — ταύτης τιμῆς, viz. that promised in 515. 602.—χρεώ, sc. ἔχει or ἰκάνει με.—φρονέω κ.τ.λ., ‘my feeling is, that I have been honoured by the decree of Zeus, which will keep me here by the ships so long as I live’ &c. Lord Derby, “my honour comes From Jove, whose will it is that I should here Remain beside the ships, while I retain Breath in my lungs and vigour in my limbs.” This is a somewhat obscure passage. There can hardly be a doubt that ἡ refers to αἴση, and not to τιμῆς. The Schol. however adopts the latter view: οὐκ ἀγαθὸν μοι τοιαύτη τιμή· δι’ ἣν ἐγὼ μέχρι θανάτου ταῖς ναυσὶν ἐνδιατρίψω. Achilles had said (sup. 412) that if he stayed at Troy, he should never return home, but would have everlasting fame. This fame appears here to be the Διὸς αἴση, his fate as predestined by Zeus; though he only speaks of it as a fame lasting during his life, in reference perhaps to Hector’s death, inf. 655. Perhaps ἦ in 609 should

be taken as = αὔτη, — ‘that will keep me (or detain me)’ &c. Doederlein takes ἥ μ’ ἔξει for ἦν ἔξω, as in xvii. 143. — εἰς ὃ κε κ.τ.λ., see x. 90.

612. σύγχει, confound, confuse, i. e. uselessly, my feelings, by your pathetic appeals, merely to please my enemy Agamemnon. Zenodotus read ὀδυρόμενος, κινυρίζων. Cf. Eur. Med. 1005, τί συγχυθεῖς ἔστηκας;—ἥρωι. Here the *F* occurs, the word being connected with *ἦρ*, *vir*. See viii. 332.

615. κηδέμεν. Lord Derby wrongly renders this ‘to honour.’ Cf. v. 404. xvii. 550. Mr. Newman, “Proper for thee it is, with me to vex, whoso me vexeth.”

616. The sense is, ‘Come and be my friend, and I will deny you nothing.’ Schol. ἀντὶ τῆς χάριτος ἦν λαβεῖν ἐβούλετο ὁ Φοῖνιξ, ἐτέρων αὐτῷ δίδωσι μείζω, τὴν δέξιν αὐτοῦ ἀποκρουόμενος.—μείρεο, μερίζω, ‘take for your share the half of my honour,’ or royal prerogative. The present *μείρομαι* does not elsewhere occur. It would seem here to take the accusative; but Mr. Trollope says κατὰ τὸ ἡμῖσιν, comparing ἐμμορε τιμῆς in i. 278.

617. λέξσο, an intransitive epic aorist from root λεχ, as ὕρσο, δύσο, βήσο. Here we have the σ of the future, which does not appear in the other kindred forms λέκτο, λέγμενος. There is a third form ἐλέξατο, inf. 666.

Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
ἐκ κλισίης νόστοιο μεδοίαιο. τοῖσι δ' ἄρ' Αἴας
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν.

“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
ἴομεν· οὐ γάρ μοι δοκέει μύθοιο τελευτή 625

τῇδέ γ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
οἳ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεύς
ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν
σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων 630

τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
νηλῆς· καὶ μὴν τίς τε κασιγνήτοιο φονῆς
ποινὴν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
τοῦ δέ τ' ἐρητύεται κραδίῃ καὶ θυμὸς ἀγῆνωρ 635
ποινὴν δεξαμένου. σοὶ δ' ἄλληκτόν τε κακὸν τε

θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἷης. νῦν δέ τοι ἐπτα παρίσχομεν ἔξοχ' ἀρίστας
ἄλλα τε πόλλ' ἐπὶ τῇσι. σὺ δ' ἴλαον ἔνθεο θυμόν,
αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν 640

622. μεδοίαιο, ἐπιμελοῖντο, sc. Ajax and Ulysses. Achilles wishes to get rid of their importunity; and this preparation of a bed for Phoenix, who makes no opposition to the proposal, is a hint for them to depart.

626. τάχιστα. He professes to give on his part a reason why the envoys should leave immediately. The vexation at the failure is well expressed by the brief ἴομεν (ἴωμεν).

629. μεγαλήτορα, 'proud,' sup. 109.

630. μετατρέπεται. Cf. i. 160.—φιλό-τητος. He invidiously represents it as a refusal of a favour to his own especial friends, Ajax and Ulysses,—nay, as an ungrateful return for the honour that had been shown him. Cf. 521.

632. καὶ μὴν. 'Why, even from the murderer of a brother, or for his own dead son, a man accepts, it may be (τε), a ransom, and so (ῥα) he (the murderer) stays in his own town, after paying a large fine.' This is merely given as an illustration of the satisfaction that can

be made by gifts. "The word *ποινὴ* indicates the *satisfaction by valuable payment* for wrong done, especially for homicide: that the Latin word *poena* meant the same thing may be inferred from the old phrases *dare poenas, pendere poenas*.—In its primitive sense it is a genuine payment in valuable commodities serving as compensation (iii. 290. v. 266);—in xviii. 498 the genuine proceeding about *ποινὴ* clearly appears: the question there tried is, whether the payment stipulated as satisfaction for a person slain has really been made or not." (Grote, i. p. 484—5, note.)

635. τοῦ δέ, of the father or brother the angry soul is appeased on receipt of the ransom.

638. οἷης, μῆς μόνης.—παρίσχομαι, δίδωμεν. See sup. 270.—ἐπὶ τῇσι, Schol. ἐπὶ ταῖς Λεσβίοις.

639. Schol. θεοποιεῖ αὐτὸν διὰ τοῦ ἴλαον.

640. μέλαθρον, Schol. τὸ ὁμοτράπεζον καὶ ὁμόστεγον. 'Revere the religious

πληθύνος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
πάντα τί μοι κατὰ θυμὸν εἴισαο μυθήσασθαι 645
ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης ὡς εἶ τιν' ἀτίμητον μετανάστην.
ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος 650
πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.

obligation of hospitality; the consideration due to suppliants and guests in your own house,' i. e. tent.

641. *πληθύνος ἐκ Δ.*, selected out of the whole host of the Greeks. He intimates that something is due also to the personal dignity of the ambassadors; and lastly, their anxious desire to remain on terms of friendship with Achilles.—*ἔξοχον*, 'more than others' (as already friends), used adverbially, as xiii. 499.—*μέμαμεν*, 'we would fain be.' So the translators. Arnold renders it, "we think we are nearer relatives to thee than all the other Greeks."—*ὅσσοι*, viz. *τῶν ἄλλων ὅσσοι Ἀχαιοὶ εἰσι*.

644—55. It may, perhaps, be fairly doubted if this reply of Achilles is genuine. The two first lines are quoted by Plato, *Cratyl.* p. 428 C, *ὅτι μοί πως ἐπέρχεται λέγειν πρὸς σε τὸ τοῦ Ἀχιλλέως, ὃ ἐκεῖνος ἐν Λιταῖς πρὸς τὸν Αἴαντα λέγει, φησὶ δὲ, Αἶαν Διογενὲς κ.τ.λ.* It would have been uncourteous perhaps in Achilles to give no reply at all to Ajax, as he had to the other two. Perhaps too the poet designed that Achilles should show some faint symptoms of relaxing. The speech however contains some remarkable words, as *μεδήσομαι* and *σμῦξαι*, besides that the construction of the first verse is peculiar, 'you seem to have said every thing in a manner according to my mind.' A remarkable confirmation of the above view may be found in the Schol. on 688 inf. He says, it was a question proposed in the Alexandrian school, why, when Achilles had here promised ulti-

mately to fight, Ulysses there reported only that Achilles threatened to return (sup. 619). The inconsistency of the two passages was perceived by them; but the solutions they offered of the difficulty were wholly unsatisfactory. It is to be noticed further, that the resolve of Achilles at v. 650—3 is precisely parallel to that of Meleager at v. 595; and this is the very resolve which the ambassadors had deprecated at v. 600. It is true, he might deliberately adopt a course which they had deprecated; but there seems here a *design* in carrying out the resemblance to Meleager's case, which would be a piece of gratuitous perversity.

647. *ὅππότε μνήσομαι* for *ὅταν μνήσωμαι*. See on i. 399.—*ἀσύφηλον*, *αἰκὲς*, unseemly,—a word of uncertain origin, occurring also xxiv. 767.

648. *μετανάστην*. See xvi. 59, from which this verse may have been borrowed. Aristotle quotes it, *Rhet.* ii. 2.

650. *οὐ πρὶν*. To promise that he will return to the war at all weakens his former refusal. It seems strange too to call him "Ἔκτορα δῖον, on which the Schol. observes (wrongly, however) *οὐχ Ὀμηρικὸν τὸ ἐπιθετόν*. Plato, *Hipp. Min.* p. 371, cites, without variation, 650—55.

653. *κατασμῦξαι* (*σμήχω*, our words *smudge*, *smirch*, *smoke*) is probably a later aorist. The compound occurs in Theocrit. iii. 17, *ὅς με κατασμήχων καὶ ἐς ὀστίον ἄχρισ ἰάπτει*. See inf. xxii. 411, where we have *πυρὶ σμήχοιτο*. There was here a variant *φλέξει*.

ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
Ἑκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω.” 655

ὥς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἐτάροισι ἰδὲ δμῳῇσι κέλευεν
Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα·
αἱ δ' ἐπιπειθόμεναι στορέσαν λέχος ὥς ἐκέλευσεν, 660
κῶεά τε ῥῆγός τε λῖνοιό τε λεπτὸν ἄωτον.

ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δι' ἄνδρ' ἔμμενεν.
αὐτὰρ Ἀχιλλεὺς εὖδε μυχῶ κλισίης ἐνπῆκτου·
τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
Φόρβαντος θυγάτηρ Διομήδη καλλιπάρηος. 665

Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
Ἴφιδι εὐζωνος, τὴν οἱ πόρε διὸς Ἀχιλλεύς
Σκῦρον ἐλὼν αἰπεῖαν, Ἐννῆος πτολίεθρον.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοὺς μὲν ἄρα χρυσεόισι κυπέλλοις νῆες Ἀχαιῶν 670
δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἔκ τ' ἐρέοντο·
πρῶτος δ' ἐξερέεινε ἄναξ ἀνδρῶν Ἀγαμέμνων

“εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήιον πῦρ,
ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν.” 675

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς
“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

654. τῇ ἐμῇ. Note the later use of the article. ‘But, as regards *my* tent and dark ship, I think Hector, eager as he is for the fight, will restrain himself.’ So Doederlein. Others, ‘I think that Hector will be stopped from fighting at my ship.’ Cf. sup. 235—7, and xii. 107. This is a selfish sentiment; he will oppose Hector, but only to keep him from his own possessions.

656. ἕκαστος, for ἐκάτερος. Or the heralds are included; cf. inf. 688.

657. σπείσαντες. Al. λείψαντες. It is not quite clear on what principle this libation to the gods was now made. It is repeated inf. 712, as if it were a usual form of concluding a solemn business.

660. ὥς ἐκέλευσεν. Zenodotus read

ἐγκονέουσai.

661. ἄωτον, the light flocculent surface, such as lint or knap, on linen or woollen cloth. See x. 159. xiii. 599. The root seems to be *âF* or *âFeF*, connected with *ἀήσυρος*, and our *waft* and *weft*, perhaps *whiff*.

665. Φόρβαντος. Schol. Φόρβας βασιλεὺς Λέσβου. Zenodotus read τῷ δὲ γυνὴ παρέλεκτο Κάειρ', ἣν Λεσβόθεν ἦγε.

668. Σκῦρον. A city of Phrygia (not the island). Ἐννῆος, a mythical son of Dionysus and Ariadne.

669. οἱ δὲ, Ulysses and Ajax.

671. δειδέχατο, for δέδεχ—ντο, pledged, greeted, rising to them in turn. See iv. 4.

673. πολύαινε. See on xi. 430.

675. ἀπέειπε, ‘refused,’ cf. i. 515.

κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὅπως κεν νῆάς τε σώως καὶ λαὸν Ἀχαιῶν
 αὐτὸς δ' ἠπείλησεν ἅμ' ἡοῖ φαινομένηφιν
 νῆας ἐυσσέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι 685
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἴλιον αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 ὥς ἔφατ'· εἰσὶ καὶ οἶδε τὰ εἰπόμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξει.''
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι, μάλα γὰρ κρατερώς ἀγόρευσεν.]
 δὴν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν 695
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μῆδ' ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὃ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορήσιν ἐνῆκας. 700

678. ἔτι μᾶλλον. He is getting more and more angry, viz. by our attempts to appease him. Doederlein explains it, 'he is still being filled with wrath too much to stop it.' See sup. 377.

680. αὐτόν σε, you alone, without him. See 423.—σώως, σώοις, sup. 393. 424. Others read σώης.—ἡοῖ, anciently ἀΨῶι.

682. ἠπείλησεν. Viz. at 619.

684—7. These lines occurred sup. 416—19.

688. ἔφατο, sc. Achilles.—εἰσὶ, πάρεισι.—οἶδε, sc. κήρυκες. Doederlein takes it for οἶοι τ' εἰσι, as in xiii. 312. The five lines 688—692 were rejected by Aristophanes. Zenodotus admitted all of them but the last. The omission of the F in the vulg. τὰδ' εἰπόμεν adds to the sus-

picion of spuriousness. But Bekker reads τὰ Φειπέμεν.

690. αἶθι, there in the tent of Achilles. 694, 5. Sup. 29, 30.

698. μῆδ' ὄφελος κ.τ.λ., 'I would that you had not entreated him at all.'—ἀγῆνωρ, μεγῆνωρ, proud and haughty, μεγαλήτωρ, ii. 276. xii. 300.—καὶ ἄλλως, even on other occasions, i. e. generally, cf. xx. 99. Some read καὶ αὐτως (Schol. Ven.).

700. Hesych. ἐνῆκας· ἐνέβαλες, ἐν-ἀπέθου. Id. ἀγνηορήσιν· ἀνδρείαις. "Dicit Tydides Achillem, natura et indole ferocem, preces magis exasperasse quam mitigasse." Spitzner. For the plural, meaning *fastus*, 'airs,' as we say, compare ἥς ὑπεροπλήρησι, i. 205, ἀφραδίησι νόοιο x. 122.

ἀλλ' ἦ τοι κεῖνον μὲν ἑάσομεν, ἣ κεν ἦσιν
 ἦ κε μένῃ· τότε δ' αὖτε μαχήσεται ὅπποτε κέν μιν
 θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκὴ·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

701. ἑάσομεν, we will allow him to act as he pleases, whether, &c., εἴτε θέλει ἀπιέναι εἴτε μένειν.

705. τεταρπόμενοι, 'when you have satisfied.' Reduplicated aorist of *τέρπω* (in the sense of *κορέσαι*). See xxiii. 10. xxiv. 513. Od. xi. 212, ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο.—*μένος* καὶ *ἀλκή*, both mental and bodily strength.

708. ἐχέμεν, for ἔχε, sc. *τάξον*. 'Do

you, Agamemnon, promptly marshal both men and steeds (horse and foot) before the galleys, and yourself fight among the foremost.' Schol. ἐπὶ τὸν Ἀγαμέμνονα μετῆλθε, στρατηγικῶς δὲ καὶ αὐτὸν βούλεται πολεμεῖν.

711. μῦθον κ.τ.λ. See vii. 404. sup. 51. See also on this passage Col. Mure, i. p. 324.

712. σπείσαντες. See sup. 657.

ΙΛΙΑΔΟΣ

K.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνω·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.

1. The tenth book was called Δολωνεία, 'the adventures of Dolon.' It had other names, of which perhaps Νυκτεγερσία is the most authentic. Schol. Ven. φασὶ [ταύτην] τὴν ῥαψωδίαν ὑφ' Ὀμήρου ἰδίᾳ τετάχθαι, καὶ μὴ εἶναι μέρος τῆς Ἰλιάδος, ὑπὸ δὲ Πεισιστράτου τετάχθαι εἰς τὴν πόλιν. It abounds in remarkable words, some of which occur only here and in the Odyssey. Col. Mure (Crit. Hist. i. p. 266) says, "At the period when the Dolonea was composed, an Iliad must have existed, whatever may have been its exact length or proportions. It happens, however, that among these references of the episode to other parts of the existing text, there is not one indispensable to the full understanding of the action; nor is there any distinct allusion in the remaining books to the adventure which this one records. Although therefore the episode could not exist without the Iliad, the Iliad might no doubt exist without the episode. Upon this ground certain nameless commentators, alluded to by Eustathius, conjectured it to be a later addition to the primary fabric of the poem. On the other hand, the general harmony between its text and the remainder of the work, with the Homeric purity of its style, excluded all pretext for ascribing it to a different author. It was therefore admitted to be a genuine composition of

Homer; not, however, an original canto of the Iliad, but a separate poem by the same author, first inserted in the place it now occupies by Pisistratus, the favourite hero of all such performances with this later school of sophists." The same writer—an enthusiastic supporter of the integrity of the present Iliad—adds, "the simple hypothesis however, that this book may have been an afterthought of the genuine Homer, need not in itself be considered as altogether unreasonable." Mr. Grote (i. p. 556) thinks "the tenth book, or Dolonea, is also a portion of the Iliad, but not of the Achilleis." It is rather remarkable, that the only existing Greek tragedy taken directly from the Iliad, treats of this adventure of Dolon, viz. the *Rhesus*, commonly ascribed to Euripides.

ib. Παναχαιῶν. See ii. 401. vii. 73. The principal leaders of the collected hosts are meant, as opposed to the captains of the minor divisions.—παννύχιοι, Schol. οὐ δι' ὕλης τῆς νυκτός, ἀλλὰ τὸ πλεῖστον μέρος τῆς νυκτός. See on i. 472. The opening of this book resembles that of Book ii.

4. ὀρμαίνοντα, 'anxiously considering.' The failure of the embassy to Achilles in the preceding book, and the consciousness of his own fault in the matter, was the cause of Agamemnon's care.

ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἡυκόμοιο, 5
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν
 ἢ νιφετόν, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,
 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
 ὥς πυκὶν' ἐν στήθεσσι νειοσπενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἢ τοι ὅτ' ἐς πεδίον τὸ Τρωικὸν ἀθρήσειεν,
 θαύμαζεν πυρὰ πολλὰ τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπὴν ὁμαδὸν τ' ἀνθρώπων.
 αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
 ὑψόθ' ἐόντι Διὶ, μέγα δὲ στένε κυδάλιμον κῆρ.
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,

5. ὥς δ' ὅτ' ἂν. The comparison is between the frequency of the thunder when a storm of hail or rain is coming, and the frequency of the king's groans, without respect, at least primarily, to the deep, muttering sounds of both. The poet adds, 'or an omen of war,' in reference perhaps to the rare occurrence of thunderstorms in winter.

6. ἀθέσφατον, 'immense,' nearly a synonym of πολὺν. See iii. 4.

7. ἐπάλυνεν, 'powders,' 'sifts,' 'dusts over with white,' like fine flour. See on xviii. 560.—ὅτε πέρ τε, 'such as when snow sprinkles the fields,' the τε together with the aorist giving a general sense.

8. ἢ ἐποθὶ, ἢ που, 'or per chance.'—στόμα πολέμου, 'devouring war.' Schol. φθαρτικὸν γὰρ ἐστὶ τὸ στόμα τῶν δι' αὐτοῦ φερομένων σιτίων. Some translators supply a word like οἶον from τεύχων, but the expression is only periphrastic for πόλεμον.—πευκεδανός is not used elsewhere in Homer. It is the same as πικρός, 'pungent,' 'piercing,' i. e. afflicting (root πυκ or πευκ, as in ἐχεπευκές). Schol. ὀλεθρίου. "Or rainy flood ineffable, or bitter-yawning battle," Mr. Newman.

10. νειόθεν (νεF, nov-us, denuo, &c.), 'from the bottom.' So νειόθι λίμνης xxi. 317, ἔκειτο δὲ νεύατος ἄλλων vi. 295.—φρένες, the vital organs vibrated with emotion.

11. ὅτ' ἀθρήσειεν, *quotiens respexisset*, —the aorist optative being followed, as usual in this idiom (iii. 216), by the imperfect. Cf. inf. 489. There is no need to suppose *mental* perception is meant. (Schol. ἔνιοι δὲ τὸ ἀθρήσειεν ἐπὶ τοῦ νοῦ ἀκούουσιν.) The open tent might command a view of the field; or Agamemnon might every now and then rise to look out.—τὸ Τρωικόν, note the later use of the article, as in πεδίον τὸ Ἀλφειόν in vi. 201.

12. θαύμαζεν. He saw and heard with wonder the unusual commotion among the Trojans (viii. 562), and feared lest they should be exulting in some unwonted success. See inf. 210.—Ἰλιόθι πρό, πάροισιν Ἰλίου, see iii. 3.

13. αὐλῶν συρίγγων τε, perhaps for αὐλῶν τε συρίγγων τε, and this may explain an obscure verse in Aesch. Prom. 503, χολῆς λοβοῦ τε ποικίλῃν εὐμορφίαν.—ἐνοπὴν, 'the noise,' iii. 2.

15. προθελύμνους, προρρίζους. See on ix. 541.—Διὶ, as if he had added δνειδίζων or εὐχόμενος. Schol. ὥς δυσανασχετῶν κατ' ἐκείνου.

18. πρῶτον. Like a prudent general he thought first of obtaining the best advice. That advice is alluded to inf. 56, 7.—εἰ, for εἴ πως.

19. The remark of the Schol., that some read σύμμητιν like εὐμητιν, shows that there was an old reading σὺμ μῆτιν,

- ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
 ὀρθωθείς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφουινὸν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 ὧς δ' αὐτῶς Μενέλαον ἔχεν τρόμος· οὐδὲ γὰρ αὐτῷ
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μή τι πάθοιεν 26
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρῇ
 ἧλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἵμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὧς τίετο δῆμῳ.
 τὸν δ' εὖρ' ἀμφ' ὤμοισι τιθήμενον ἔντεα καλὰ
 νηὶ πάρα πρυμνῇ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοῇν ἀγαθὸς Μενέλαος
 "τίφθ' οὕτως ἡθεῖε κορύσσεαι; ἦ τιν' ἐταίρων

as in the mock-lyric passage in Plat. Phaedr. p. 237 A, σύμ μοι λάβεσθε τοῦ μύθου. The *σὺν* in fact belongs to τεκτῆναιτο, like συμβουλευέσθαι.

21. ὀρθωθείς—ἐνδυνε. See ii. 42.

23. δαφουινόν, 'tawny.' See on ii. 308. —ἐέσσατο, ἐφέσσατο (ἐννυμι).

24. ποδηνεκές, ποδῆρες. This verse may have been interpolated from 178 inf. The actual arming is represented as taking place at v. 34; and the taking the spear would follow, not precede this. The verse was probably added to make the accoutrements of the two brothers appear uniform.

26. μή τι. Schol. λείπει τὸ δεδιότι.—τοὶ δὴ, 'who, as he well knew,' &c.

28. ὀρμαίνοντες. Hesych. ὀρμαίωνν φροντίζων, ἐν διανοίᾳ ἔχων. "Audacious combat planning," Mr. Newman.

29. παρδαλέῃ. The leopard's skin is the dress of Paris in iii. 17.

30. στεφάνην (vii. 12. xi. 96), 'a brimmed helmet.' Schol. εἶδος περικεφαλίας πρόβλημα ἐχούσης (ἐξοχὰς ἐχούσης Hesychius).—θήκατο, perhaps a later form, occurs xiv. 187. Hes. Scut. 128. Pindar twice uses the participle θηκάμενος in Pyth. iv., and Herodotus is found

of this middle aorist.

32. βῆ δ' ἵμεν, 'he had started to go.' The two brothers had unwittingly anticipated each other's design, to obtain advice in the present distress.—μέγα ἦνασσε, like ἴφι ἀνάσσειν, i. 38. Compare μέγα κρατεῖ, i. 78; μέγα κρατέων ἦνασσαν, xvi. 172.

34. τὸν δὲ, Agamemnon.—τιθήμενον, for τιθέμενον, so pronounced. So xxiii. 83, τιθημένα ὄστρα.

35. Vulg. πρύμνη. See vii. 383. Doederlein and Bekker prefer πρυμνῇ as an adjective. The sense is, as the Schol. gives it, παρὰ πρύμνῃ νηός. He calls it *enallage* for παρὰ νηὸς πρύμνῃ, which is absurd; but he seems to have read νηὶ παρὰ πρύμνης. It seems rather a question of accent, as πρύμνη is here certainly an adjective. (The chiefs were sleeping παρὰ νηυσίν, sup. 1.)

37. ἡθεῖε, "My gracious Sir," Mr. Newman. Schol. προσφώνησίς ἐστι σεπτική νεωτέρου πρὸς πρεσβύτερον λεγομένη. See xxii. 229. ii. 286. vi. 518. (The derivation is uncertain; a form perhaps of ἔτης, from the root *Feθ*, 'familiar.') See Mure, ii. p. 80.

ὄτρυνέεις Τρώεσσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς
 δαίδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθών 40
 νύκτα δι' ἀμβροσίην. μάλα τις θρασυκάρδιος ἔσται."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κε ἐρύσσεται ἡδὲ σαώσει
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν
 οὐ γάρ πω ἰδόμεν, οὐδὲ κλύον αὐδήσαντος,
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι
 ὅσσοι Ἐκτωρ ἔρρεξε δῖφιλος υἱας Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50

ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισιν
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, εἴ κ' ἐθέλῃσιν 55
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.

38. ὄτρυνέεις (so Aristarchus), 'are you going to urge' &c. *excitaturusne es*? Al. ὄτρυνεις. Cf. ἀρτυνέω, Od. i. 277, σημαίνω *ib.* xii. 26, στελέω *ib.* ii. 287.—Τρώεσσιν ἐπὶ σκοπόν, Doederlein, who observes that ἐπίσκοπος is rather 'a superintendent,' xxii. 255, whereas the sense here is, 'a spy at the Trojan camp.' Aristarchus read Τρώεσσι κατάσκοπον. It does not appear why Menelaus inferred, from seeing his brother arming himself, that he was thinking of sending a spy. The remark, in fact, is intended to introduce the result that followed. The Scholiast says, "he anticipates Nestor's advice (205) to send spies, the occasion itself suggesting the idea; and when he sees his brother arming, he infers that he intends the same."

40. σκοπιαζέμεν. See xiv. 58.

43. χρεὼ βουλῆς κ.τ.λ. The construction is as ix. 75. As χρεῖω inf. 118 and 172 takes a transitive verb, it seems easy in this idiom to supply ἔχει or ἰκάνει.

44. ἐρύσσεται, φερόσεται, the epic use of the subjunctive for the contingent or

uncertain future. Schol. ἀντὶ τοῦ ἥτις ἂν ἐρύσσατο.

46. ἄρα—θῆκε. 'He has set his mind, it seems, rather on Hector's offerings than on our prayers.' There is a sort of reproach in this, consistent with the action at v. 15.

48. ἐπ' ἡματι, 'in one day.' Aristarchus read ἐν ἡματι. Cf. Od. ii. 284, ἐπ' ἡματι πάντας ὀλέσθαι, and Od. xii. 105. Hes. Op. 43, ῥηιδίως γὰρ κεν καὶ ἐπ' ἡματι ἐργάσσαιτο, ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἄεργον ἔδντα. Soph. Oed. Col. 688, αἰὲν ἐπ' ἡματι, 'ever for the day.' So ἐπὶ νυκτὶ, sup. viii. 529.—μητίσασθαι, 'to have devised,' i.e. much less ῥέξαι, as Hector is stated to have done in the next line. For μέρμερα see xi. 502.—υἱὸς φίλος, Schol. λείπει ὑπάρχων.—αὐτως, 'of himself,' being plain Hector (as we might say), and not being, like Achilles, divinely aided. See Lexil. p. 173.—ἔρεξ', perhaps ῥέξας Φέργ'. See on ii. 400.

56. ἱερὸν τέλος, "the sacred watch-band," Mr. Newman. The precise meaning of the epithet is obscure. Schol. τὸ

κείνῳ γάρ κε μάλιστα πιθοίαιτο· τοῖο γὰρ υἱὸς
σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὁπάων
Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος 60
“πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἡδὲ κελεύεις ;
αὖθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθης,
ἦε θέω μετὰ σ' αὖτις, ἐπὴν εὐ τοῖς ἐπιτείλω ;”

τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων 65
“αὖθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν
ἐρχομένῳ· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
φθέγγεο δ' ἣ κεν ἦσθα, καὶ ἐγρήγορθαι ἀνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἀνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,

μέγα τάγμα—ἡ ὅτι τοῖς καθεύδουσιν ἄδειαν παρέχουσιν, ὃ ἔστι θεοῦ ἴδιον—ἡ ἀπηλλαγμένον τῶν λοιπῶν ἔργων. Mr. Trollope renders it *eximius*, ‘select,’ and so Arnold. Mr. Wright, “he perchance Will to the chosen band of guards repair And counsel offer.” Compare *ἱεροὶ πυλαῶροι* in xxiv. 681. For the appointment of the φύλακες see ix. 66. Their watchful care is perhaps compared to that of the gods, and it is likely that *ἱεροὶ* was a complimentary epithet given to picquets generally.—ἐπιτείλει, ‘to give them orders.’ Cf. 63.

58. σημαίνει, ‘is captain of.’ This is mentioned, the Schol. observes, ἵνα καὶ αὐτὸς παρὼν αἰδέσιμος γένηται τοῖς φύλαξιν. See inf. on v. 196.

59. ἐπετράπομεν. Scil. τὴν σωτηρίαν or τὴν φυλακὴν. Cf. inf. 421.—μάλιστά γε, ‘principally at least, if not entirely’ (Doederlein).

61. πῶς γὰρ κ.τ.λ. Mr. Newman, “How wilt thou that I perform this errand and injunction? Am I beside the watch to stay and wait until thou join us, Or hie me after thee again, when duly I have charged them?” The γὰρ is difficult to express; it implies doubt and surprise, and is a mark of abruptness, “why, how” &c.—μένω, deliberative (not ἡ κελεύεις ὥς, Trollope).—αὖθι, Schol. ἐν τοῖς φύλαξιν. For this was to be the trysting-place, as appears from 127 inf.

62. δεδεγμένος, ‘waiting.’ Like δέγμενος, this is a difficult word, because it is nearly always used in a present sense.

See on iv. 107. viii. 296. ix. 191.—τοῖς ἐπιτείλω, when I have given you orders to Ajax and Idomeneus, sup. 51.

65. ἀβροτάξομεν, i. e. μή πως ἀμάρτωμεν. Schol. ἀλλήλων ἀποτύχωμεν. The epic aorist ἀμορτεῖν = ἀμαρτεῖν became by transposition ἀμορτεῖν, ἀμβροτεῖν (ἡμβροτον, v. 287), ἀβροτεῖν. A secondary present ἀβροτάζειν was thence formed, like σκοπιάζειν from σκοπιᾶν. See Lexil. pp. 82, 85. The resemblance of the word to ἡμβροτος and ἀμβρόσιος is purely accidental.

67. φθέγγεο. Schol. ἵνα ἐκ τῆς φωνῆς ἐπιγνώσκῃται φίλος ὢν. Doederlein explains, “speak to them affably,” citing (after others) Thucyd. vii. 69, τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει πατρόθεν ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φυλῇν. Mr. Newman, “And name the parentage of each, their line of sires recounting.” Mr. Wright, “But as thou passest on, Lift up thy voice, and strictest watch enjoin. Accost each warrior by his father’s name,—Calling to memory glorious deeds of old,—In words of praise, but in no haughty spirit.” The exact sense appears to be, ‘naming each man as the son of his father,’ e. g. Τυδείδῃ Διόμηδῃ, ‘according to his descent;’ i. e. also specifying his family and breed. So too ὁ Νέστορ Νηληϊάδῃ, inf. 87. The difficulty is, to find an actual example of the γενεὴ being added in addressing a person. The Schol. illustrates it, not quite satisfactorily, by διογενὲς, in διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ.

69. κυδαίνων, ‘complimenting.’ Hes.

ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα. ὧδέ που ἄμμιν 70
Ζεὺς ἐπὶ γιγνομένοισιν ἦ κακότητα βαρεῖαν.”

ὥς εἰπὼν ἀπέπεμπεν ἀδελφεόν, εὖ ἐπιτείλας,
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν.
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
ἀσπὶς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

πὰρ δὲ ζωστήρ κεῖτο παναίολος, ᾧ ῥ' ὁ γεραιός
ζώννυθ' ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.
ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
Ἀτρεΐδην προσέειπε καὶ ἐξερεείνετο μύθῳ

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσιν βροτοὶ ἄλλοι ;
ἦέ τιν' οὐρήων διζήμενος ἦ τιν' ἐταίρων ;
φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;”

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων 86
“ ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,

Opp. 38, μέγα κυδαίνων βασιλῆας δωρο-
φάγους.—μεγαλίζεο, ‘he not haughty,’
μὴ σεμνύνου. Schol. μὴ μεγάλυνε σεαυτὸν
τῇ ψυχῇ, μὴ ὑπερόπτης γίνου, μηδ' ἀνάξιον
σαυτοῦ τὸ ἄλλον κυδαίνειν ἡγοῦ. He
compares Od. xxiii. 174, οὐ γὰρ τι μεγα-
λίζομαι οὐδ' ἀθερίζω. “Sui ipse delicti
memor est,” is Doederlein’s remark.

70. καὶ αὐτοὶ, viz. though we are
kings.—ὧδε γιγνομένοις, ‘it was upon us
behaving so,’ i. e. μεγαλιζομένοις, ‘that
Zeus sent grievous calamity.’ So Doe-
derlein, who takes ὧδε in the sense of
τοιούτοις, and regards ἄμμιν as referring
solely to Agamemnon’s treatment of
Achilles. The correctness of this ex-
planation is extremely doubtful. The
Schol. Ven. explains it, (ἐπὶ) τοῖς ἀεὶ
ἀναφυομένοις πράγμασιν, ‘it is thus that
Zeus sends us calamity as circumstances
arise.’ Spitzner, Heyne, and most com-
mentators read γεινομένοισι, meaning ‘to
us at our birth,’ or ‘since we were born,’
viz. to us mortals. Mr. Newman renders
it, “Zeus with the past events on us
Distressful moil imposeth.” On the
whole, the meaning ‘Zeus sent us at our
birth’ seems the simplest and the best.
And so Mr. Wright renders it.

73. ὁ βῆ, viz. Agamemnon himself
went in quest of Nestor; cf. sup. 54.

77. ζωστήρ, the broad belt or girdle,
iv. 134.—ᾧ ζώννυτο, ‘which he used to
gird himself withal when (whenever) he
accoutred himself for man-slaying war.’
Theocr. xiv. 81, ἐν δ' αὐτοῖς ἱέρων—
ζώννυται.

79. οὐκ ἐπέτρεπε, he did not give way
to, did not allow age to exert on him its
usual effects. Schol. οὐκ ἐδίδου ἐαντὸν
τῷ γήρῃ, οὐδὲ ὑπετάττετο αὐτῷ. “En-
feebling eld resisted,” Mr. Newman. The
imperfect, which was read by Aristar-
chus, is better than the aorist ἐπέτραπε.
Cf. sup. 59.

80. ὀρθωθείς (ii. 42), ‘rising and sup-
porting his head on his arm.’ Eur. Rhes.
init. ὀρθον κεφαλὴν πῆχυν ἐρείσας.

85. ἐπ' ἐμέ. Schol. πρὸς ἐμέ. But the
ἐπὶ seems purposely ambiguous, as Mr.
Newman well renders it, “speak out, nor
silent come on me,” viz. as an enemy
steals against a person. The ἐμέ too seems
emphatic; ‘come not upon me in that
fashion, (who am prepared for you).’—
τίπτε, τί ποτε χρεώ (ικάνει) σε; cf. sup.
43.

γνώσσαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ᾧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κῆδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδεΐδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν εἴαται· οὐδέ τι ἴδμεν, 100
 μή πως καὶ διὰ νύκτα μενοιήσωσι μάχεσθαι."

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θῆν' Ἐκτορι πάντα νοήματα μητιέτα Ζεὺς

88. γνώσσαι, 'you should know,'—
 'you will recognize if you look at' &c.

90. See ix. 610.

91. πλάζομαι, 'I am up and about at night,' not resting in my tent. So *νυκτί-πλαγκτος* was used of *restless* people, Aesch. Ag. 12 and 321.—*νήδυμος*, *νήδυμος*. See ii. 2.

94. ἔμπεδον, my heart does not remain firm in its place, i. e. my courage seems to leave me. So Aesch. Suppl. 784, ἄφυκτον δ' οὐκέτ' ἂν πέλοι κέαρ.

ιβ. ἀλαλύκτῃμαι. This word does not occur elsewhere. It is said to be the perfect of ἀλυκτέω = ἀλύω, 'to be beside oneself.' Schol. παρὰ τὸ ἀλάλημαι. Hesych. τεθορύβημαι, ἀπὸ τοῦ κατὰ διάνοιαν ἀλάσθαι.—ἀλαλύσθαι φοβεῖσθαι ἀλύειν. Compare ἀκάχημαι and τετίχημαι with ἀλύσκω, ἀλυσκάζω.

96. δραίνεις, δρασέεις, δρῶν θέλεις. Another word ἀπαξ λεγόμενον. Hence ὀλιγοδρανέων xv. 246.

97. καταβείομεν, by the law of compensation, for καταβέωμεν = καταβῶμεν, like δαμῆτε for δαμήτε &c.—δεῦρο, 'come with me.'

98. ἀδηκότες, 'wearied,' 'satiated.' See inf. 312. Buttmann (Lexil. p. 23) has discussed this word at some length, and regards it as the perfect of ἀδέω,

whence ἀδην or ἄδδην. See v. 203. The question might perhaps be entertained, whether *Fāδέω* is not shortened from *ἀFηδέω*.—*μὴ κοιμήσωνται* is, 'lest they should have fallen asleep.' Mr. Trollope well compares Soph. Phil. 30, ὄρα, καθ' ὕπνον μὴ κατακλιθεὶς κυρῇ. There is more difficulty in *μενοιήσωσι* inf., where the usual idiom would be *εἰ μενοιῶσι*, or *μὴ μενοιήσουσι*. The Schol. regards it as a change of construction, as if the poet had meant *μὴ ἐκείνοι μὲν ἀμελήσωσιν, οἱ δὲ πολέμοι ἀπρόοπτος ἐπέλθωσιν*. Doederlein, acting perhaps on the hint, makes *σχεδὸν*—*ἴδμεν* a parenthesis, but this is forced and unnatural. We may perhaps take *μενοιήσωσι* as the epic subjunctive virtually equivalent to the future. The nominative is *δυσμενέες*. "Close at hand sitteth the foe; nor know we Whether perchance in shades of night he eager be to combat," Mr. Newman.—*καὶ διὰ νύκτα*, 'even by night,' viz. at an unusual time.

99. ἐπὶ πάγχυ, like ἐπίπαν, should perhaps be written in one word, as in Theoc. xvii. 104, ᾧ ἐπίπαγχυ μέλει πατρώϊα πάντα φυλάσσειν. See on v. 24. Otherwise ἐπὶ belongs to λάθωνται.

104. οὐ θῆν'. 'Not, I trow, all his designs will Zeus bring to a successful

ἐκτελέει, ὅσα πού νῦν ἔλπεται· ἀλλά μιν οἶω 105
 κῆδεσι μοχθήσειν καὶ πλείουσιν, εἴ κεν Ἀχιλλεύς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἠδ' Ὀδυσῆα
 ἠδ' Αἴαντα ταχὺν καὶ Φυλέος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχώμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἔασι ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ εἶντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσεται, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."
 τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
 "ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάασθαι ἄνωγα· 120
 πολλάκι γὰρ μεθιῇ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ' ὄκνω εἴκων οὔτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμῃν.
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη.

end for Hector; viz. even if he appears at present to enjoy the favour of the god, sup. 45.

106. *εἴ κεν κ.τ.λ.* This is prophetically said, and prepares the reader for the death of Hector by the hands of Achilles.

108. *ποτὶ δ' αὖ*, 'and let us besides rouse others also in their turn.'

110. *Φυλέος υἱόν.* Schol. *τὸν Μέγητα* (ii. 627).

111. *ἀλλ' εἴ τις κ.τ.λ.* 'Perhaps too some one would go in quest of and summon these also,' &c. More fully, *καλῶς εἶη εἴ τις κ.* Lord Derby, "and 'twere well that one Across the camp should run, to call in haste The godlike Ajax and Idomeneus." But *μετοιχώμενος* merely means *μετιῶν*, *μετελθών*.

113. *ἐκαστάτω.* Ajax had his ships last in the rank, *τάξιν ἐσχάτην ἔχει*, Soph. Aj. 4.

115. *εἴ περ*, often in Homer for *εἰ καί*. See iv. 55. vii. 117. Nestor did not know that in fact Menelaus was gone for that very purpose. Cf. sup. 53.—

ὥς, διότι, ἐπεὶ εὔδει.—*πονέεσθαι*, Schol. *ἐνεργεῖν.* See v. 84. ix. 12.

117. *νῦν κ.τ.λ.*, 'now he ought to have been exerting himself amongst (through, or over) all the chiefs, entreating them (to aid); for need has come upon us that can no longer be endured.' Mr. Newman renders *κατὰ πάντας ἀρ.* "to toil beyond all other chieftains." Mr. Wright is better, "when in this our need Behoved him all his energies to task, And every chief with earnest suit implore." Cf. *κατὰ νῆας* inf. 141.

120. *καὶ ἄνωγα*, 'I even bid you, (so far from dissuading you.)'—*μεθιῇ* (*μεθ-ιέω* = *μεθίημι*), *μεθήμενός ἐστι*. Hesych. *μεθίειν ἀμελεῖ, ἀφῆκεν.*

122. *οὔτ' ὄκνω κ.τ.λ.* 'Not because he gives way to slothfulness, nor through foolishness of mind, but because he is in the habit of looking to me (as the senior), and awaiting my movement.' We might rather have expected *οὐκ—οὐδέ*.

124. *μάλ' ἐπέγρετο*, 'he was very wakeful.' Schol. *ἐπέστη ταχέως.* Pro-

τὸν μὲν ἐγὼ προέηκα καλήμεναι οὖς σὺ μεταλλάῃς. 125
 ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἡγερέεσθαι."

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
 "οὕτως οὐ τίς οἱ νεμεσῆσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130

ὥς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν
 διπλὴν ἑκταδῖην, οὐλὴ δ' ἐπενήνοθε λάχνη.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶ, 135
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
 φθεγξάμενος. τὸν δ' αἶψα περὶ φρένας ἦλυνθ' ἰωή,
 ἐκ δ' ἦλθεν κλισίης, καὶ σφεας πρὸς μῦθον ἔειπεν. 140
 "τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην, ὅτι δὴ χρειῶ τόσον ἵκει;"

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ

perly ἐφίστασθαι is used of visions or nightly visitants; here it alludes to v. 34, where Menelaus comes upon his brother suddenly when dressing.

125. καλήμεναι, for καλέμεναι, like φορήμεναι (φορεῖν) in xv. 310.—οὖς σὺ μεταλλάῃς, 'the very men you are inquiring for,' viz. Ajax and Idomeneus, sup. 51.

127. ἵνα γάρ, 'for that is where' &c. Cf. 62. Doederlein takes ἵνα demonstratively, like ὅς and ὅ for οὗτος. Aristarchus appears to have read ἵνα σφιν κ.τ.λ.—κείνους, viz. Menelaus with Ajax and Idomeneus.—ἡγερέεσθαι, ἀγερέθω, like ἡερέθονται from ἀφερέθω. The α is changed into η perhaps to represent the double pronunciation of the γ. Compare ii. 304. iii. 231.

129. οὕτως. 'Under these circumstances (if he is as active as you say) no one will be vexed at him or disobey him when (on a future occasion) he urges and exhorts any of the Argives.' They will not take it amiss, as they might do, if they were asked to bestir themselves by one who 'did nothing himself.' Schol.

οὐδεὶς οὐδέπω (οὐδέποτε?) τῶν κελευομένων ἀντρεῖ, ὅταν αὐτουργοῦντα τὸν βασιλέα ὁρᾷ.

133. φοινικέεσσαν (ῖ), pronounced with *synizesis*.—διπλὴν, cf. iii. 126.—ἐκταδῖην, Hesychius μεγάλην, ὥστε διπλῇ χρῆσθαι. Schol. ὥστε καὶ διπλῇ αὐτῇ χρώμενον ἔχειν ἐκτεταμένην. Doederlein also explains it 'wide and loose.' Mr. Newman, "double, low-reaching." The word only occurs in this passage in Homer.—οὐλὴ, "woolly." On ἐπενήνοθε see ii. 219. xi. 266. For the scarlet (purple) colour of the robe, see viii. 221.

137. Ὀδυσῆα. See sup. 109. inf. 150.

139. ἰωή. See iv. 276. xvi. 127. Here also the old reading was ἦλθε *Fiωή*.

142. ἀμβροσίην, 'divine,' Lexil. p. 83. Hes. Opp. 730, μακάρων τοι νύκτες ἔασιν.—ὅτι, for διότι, 'because forsooth,' 'on the ground that such need has come upon us.' Usually, this is taken as a direct question, and so the Schol., ἀντὶ τοῦ, τί δὴ χρειῶ τόσον ἵκει; (He compares Od. i. 171, where ὀπποίης is really indirect.) Doederlein interprets, 'is it because?'

“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς. 145
ἀλλ’ ἔπεν, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικεν
βουλὰς βουλεύειν, ἣ φευγέμεν ἢ μάχεσθαι.”

ὣς φάθ’, ὃ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεύς
ποικίλον ἀμφ’ ὤμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτοὺς.
βὰν δ’ ἐπὶ Τυδεΐδην Διομήδεα. τὸν δὲ κίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἐταῖροι
εὖδον, ὑπὸ κρασὶν δ’ ἔχον ἀσπίδας· ἔγχεα δέ σφιν
ὄρθ’ ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκός
λάμφ’ ὥς τε στεροπὴ πατρὸς Διός. αὐτὰρ ὃ γ’ ἦρως
εὖδ’, ὑπὸ δ’ ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, 155
αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
τὸν παρστάς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
λάξ ποδὶ κινήσας, ὥτρυνέ τε, νείκεσέ τ’ αὐτην.
“ἔγρεο, Τυδέος υἱέ. τί πάννυχον ὕπνον ἄωτεῖς ;

145. μὴ νεμέσα, ‘be not vexed,’ viz. at being thus summoned at such an hour. The excuse offered is the urgency of the need.—βεβίηκεν, see inf. 172.

147. ἢ—ἦε for εἶτε—εἶτε. Doederlein supplies *χρή*. And so the Schol., *ὃν εἰκότως ἐστὶ βουλεύεσθαι περὶ τοῦ ἢ μάχεσθαι ἢ φεύγειν*. Agamemnon had first (sup. 18) gone to Nestor for advice. Nestor shows that his advice is, to summon a council of chiefs as to whether the Greeks should continue the fight or retire home at once.

149. βῆ δὲ μετ’ αὐτοὺς = εἶπετο αὐτοῖς. Both Mr. Wright and Lord Derby render this “with them,” which would be μετ’ αὐτῶν. The sense is, Ulysses went back to the tent, and then went after, or to overtake, Nestor and Agamemnon, who had proceeded to find Diomedes. See sup. 109.

151. ἐκτὸς ἀπὸ, ‘outside at some distance from.’

152. κρασὶν, i. e. κεφαλαῖς, a rare form of *κάρη*, as is also *κράτεσφι* in 156. Schol. Ven. *στρατιωτικῶς δὲ τοῖς αὐτοῖς ὅπλοις χρῶνται καὶ πρὸς πόνοὺς καὶ πρὸς ἀνάπαυλιν*.

153. ἐλήλατο, ‘were driven (fixed in the ground) on their spikes (or butts).’ The *σαυρωτῆρ* is the *οὐρίαχος*, or butt-end of the spear, or rather, the spike for planting it. The use of *ἐπὶ* is not com-

mon. It seems to mean, ‘resting on.’ As Aristophanes read *σαυρωτῆρας* (Schol. Ven.), we should perhaps restore *ἐν*, i. e. *ἐνελήλατο σαυρωτῆρας*, ‘had their spikes stuck in the earth,’ like *ὑπέστρωτο ῥινὸν*, ‘had a hide stretched under him,’ inf. 155. Both the shields and the spears were designedly so placed as to be within reach in a moment. Cf. inf. 471.—*χαλκός*, the brazen point glimmered in the darkness,—a very graphic description.

154. ἦρως, viz. Diomedes. He was sleeping on a bull’s hide laid on the bare ground, but, as a chief, he had a pillow or cushion of bright colours, while his followers reclined on their bare shields.

158. κινήσας, ‘having stirred him.’ The word, implying a gentle movement, qualifies the apparent rudeness of the act, as the Schol. observes. Some take *ποδὶ* to mean Diomedes’s foot. Clearly, it is the dative of the instrument, while *λάξ* describes the mode: lit. ‘having stirred him with his foot by a kick.’

159. ἄωτεῖς. Buttman, Lexil. p. 188, considers this word connected with *ἄω*, ‘to breathe or snore.’ It only occurs here and in *Od.* x. 548. Schol. Ven. *κοιμᾶ, παρὰ τὸ ἀέσαι τὸ κοιμᾶσθαι*. The original form seems to have been *ἄFeFFeîs* or *ἄFeFteîs*, from the root *ἄF* reduplicated. See on ix. 661.

οὐκ αἶεις ὡς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
εἶται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει ;”

ὥς φάθ', ὃ δ' ἐξ ὕπνιοιο μάλα κραιπνῶς ἀνόρουσεν,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“σχέτλιός ἐσσι, γεραιέ· σὺ μὴν πόνου οὐ ποτε λήγεις.
οὐ νῦν καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν, 165
οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
πάντῃ ἐποικόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ
“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.
εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
καὶ πολέες, τῶν κέν τις ἐποικόμενος καλέσειεν.

ἀλλὰ μάλα μεγάλη χρεὶν βεβίηκεν Ἀχαιοῦς·
νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς
ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐβίωναι.
ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος νιόν 175
ἄνστησον (σὺ γάρ ἐσσι νεώτερος), εἴ μ' ἐλεαίρεις.”

ὥς φάθ', ὃ δ' ἀμφ' ὥμοισιν ἐέσσατο δέρμα λέοντος
αἰθωνος μέγαλοιο ποδιηνεκές, εἴλετο δ' ἔγχος.

160. ἐπὶ θρωσμῷ, ‘on the rise,’ or ‘high ground’ of the Trojan plain. See on xi. 56. “On yonder sloping bank,” Mr. Wright. “On the very margin of the plain,” Lord Derby; both somewhat loosely.

164. σχέτλιος. “Severe thou art,” Mr. Newman. “Unwearied chief,” Mr. Wright. “Beshrew thy heart, old man!” Lord Derby. The context suggests the sense *τλήμων*, ‘much enduring;’ but this is not the usual Homeric meaning, which conveys something of reproach. The Schol. accurately explains it ὃ ἄξια πρᾶσσω ἀγανακτήσεως, Thus sup. ii. 112, and Od. xii. 279, σχέτλιος εἷς, Ὀδυσσεύ, περί τοι μένος, οὐδέ τι γυνὴ κάμνεις. See also v. 403. It is difficult to render the word in English. Doederlein thinks it = *δαιμόνιος*, i.e. *σχετὸς ὑπὸ δαίμονος*, ‘possessed.’ Hesych. σχέτλιος· τάλας, ἀγνώμων, φορτικὸς, στεναγμοῦ ἄξιος, χαλεπός. The meanings *τάλας* and *χαλεπός* best suit this passage.

166. ἔπειτα, ‘next in order.’—σὺ δὲ κ.τ.λ., ‘but there is no dealing with

you,’ *perveicæ es*. The Schol. compares xv. 14, ἢ μάλα δὴ κακότεχνος, ἀμήχανε, σὺς δόλος, Ἥρη, where he explains it ἀήττητε, πρὸς ἣν οὐδέν ἐστι μηχανήσασθαι. Mr. Newman’s rendering here is not very good, “distressful is thy vigour.” In viii. 130 ἀμήχανα ἔργα seems to mean ‘deeds which there are no means of averting’ or ‘remedying.’

171. τῶν. Doederlein would supply *τινά*. Why not *τῶν τις*, ‘of whom some one might go about and summon the kings?’

172. βεβίηκεν seems hardly a form of the ancient epic language. It occurs sup. 145. inf. xvi. 22, but not elsewhere. Both *βιάω* and *βιάσθαι* are synonyms of *βιάζειν* (Od. xii. 297) or *βιάζομαι*.

173. νῦν γὰρ δὴ. The sense is, *ἐν κινδύνῳ ἐστὶν εἴτε ζῆν εἴτε ὀλέσθαι*. For the proverb ‘on a razor’s edge,’ see Aesch. Cho. 870. Theocr. xxii. 6, ἀνθρώπων σωτηρίας ἐπὶ ξυροῦ ἢ δὲ ἐόντων.

176. εἰ, for *εἴπερ*, ‘if, as you say.’ Cf. 165.

177. δ δὲ, Diomedes. See sup. 24.

βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.

οἳ δ' ὅτε δὴ φυλάκεσσι ἐν ἀγρομένοισιν ἔμιχθεν, 180
οὐδὲ μὲν εὖδοντας φυλάκων ἡγήτορας εὖρον,

ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.

ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ
θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185

ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·

ὧς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιιν ὀλώλει

νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ

τετράφαθ', ὁππότε ἐπὶ Τρώων αἰοίεν ἰόντων.

τοὺς δ' ὁ γέρων γήθησε ἰδὼν, θάρσυνέ τε μύθῳ. 190

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
αἰρεῖίτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

ὧς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο

Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195

τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱός

179. τοὺς δ' ἔνθεν. ‘And them the hero aroused and led (brought) from thence,’ viz. from the place where they had been sleeping.

181. οὐδὲ μὲν. An unusual apodosis for οὐκ ἦσαν ἄρα εὖδοντες, ‘they were not asleep as they had supposed’ (sup. 99). Perhaps there is a confused construction for ἔμιχθεν μὲν φυλάκεσσι, οὐδὲ μὴν εὖρον κ.τ.λ. For the leaders of the guards see ix. 80 seqq.

182. εἶατο. In order that they might keep awake, and yet rest themselves. Schol.

183. The old reading, retained by Heyne, was *δυσωρήσονται*. And so Hesychius: *δυσωρήσονται· δυσφυλακτῆσωσι· κακὴν νύκτα διαγάγῳσι φυλάσσοντες· ὥρος γὰρ ἡ φυλακή*. Doederlein derives *δυσωρεῖν* from *ώρα*, not from *ὥρος* or *ὥρος*, and explains it ‘have an uneasy time of it.’ He contends that the verb from *ὥρος* would mean *negligentem custodiam agere*. Compare however Od. v. 466, *εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω*. “And as when dogs keep anxious watch by night,” Mr. Wright.

184. *κρατερόφρονος*, “stalwart-hearted,” Mr. Newman.—ἐπ' αὐτῷ, *super eo*,

‘about him.’—σφισιν, Schol. αὐτοῖς τοῖς κυσί.—ὄλωλεν, Schol. ὥς μὴδὲ ὕστερον εἰ βουληθεῖεν ὑπνωσσόντων.

185. δι' ὄρεσφι, δι' ὄρέων, through mountain passes into or over a wood.

189. *τετράφατο*, ‘they had their attention constantly turned towards the plain to catch the sound of the Trojans coming (or, if they came) on.’ *ὁππότε* is *si quando audirent*, not *quotiens audirent*.—ἐπὶ, sc. σφισιν ἐπιόντων.

192. οὕτω νῦν. ‘That’s the way, my good lads, to keep watch; let not sleep overtake any of you, lest we become a sport (subject for exultation) to the enemy.’ Schol. τὸ μάλιστα λυποῦν παρέλαβε, *χαρὰν πολεμίων*.

194. *τάφροιο*. Schol. διέβη διὰ τῆς τάφρου, ἵνα μὴ θόρυβος ἐν τῷ στρατοπέδῳ γίνηται, τὴν μὲν σύνοδον ὀρώντων, τὴν δὲ αἰτίαν ἀγνοούντων.—διέσσυτο, ‘he hastily crossed the trench.’

195. *κεκλήατο*, ‘had been summoned to attend.’ Schol. ἐλλέπει ἢ εἰς. See on vi. 87.

196. *Νέστορος υἱός*. Thrasymedes, who, as well as Meriones, was a leader of the guards, ix. 81, 83. They were now summoned to the council as a com-

ἦισαν· αὐτοὶ γὰρ κάλεον ξυμμητιάασθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄμβριμος Ἑκτωρ 200
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ.
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐὼ αὐτοῦ
 θυμῷ τολμήνenti μετὰ Τρῶας μεγαθύμους 205
 ἐλθεῖν; εἴ τινα που δηρίων ἔλοι ἐσχατόωντα,
 ἧ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιώσιν μετὰ σφίσιν, ἧ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἧ πόλινδε

pliment to the guards who had been found on duty (Schol.). See also sup. 58.

197. αὐτοί, sc. οἱ βασιλῆες. In part, this would be meant as a compliment also to Nestor himself. Mr. Trollope is wrong in supplying *ἐαυτοῦς*.

198. ἐκβῆναι is technically used of crossing and leaving behind a boundary, and in this sense would take the accusative, even without *διὰ*, as Eur. Bacch. 1044, ἐξέβηνεν Ἀσωποῦ ῥοάς.—ἐν καθαρῷ, ‘on a clear spot.’ This verse occurred viii. 491. As it was now night time, it is not unlikely that this and the two next lines are interpolations. We can only render *πιπτόντων* ‘who had from time to time fallen,’ ὅσοι ἐπιπτον. Mr. Newman, “Which fell, where Hector yester-eve set pause upon his fury, Prostrate the Argives laying, when the shades of night inclosed him.”—ὅτε δὴ means, ‘when, as all knew,’ i.e. and for no other cause; a compliment to the valour of Hector. See viii. 487.

202. *πίφασκον*. From the reduplicated root *φα* or *φαF*, with the termination *σκω*. That *φάος* and *φαῖνω* are ultimately the same has been elsewhere shown (i. 200). The comment of the Schol. Ven. is correct, *ἐνεφάνιζον*, *ἔλεγον*. *φῶ*, *φαῦ* (*φαFω*), καὶ *πιφαῖνω*, *πιφαῖσκω*. Inf. 478 and 502 the *πι* is long from the doubled *F*, or from the pronunciation *πιπφαῖσκω*, like *ζεφυρίη* in Od. vii. 119, *αἶδλον ὕφιν* inf. xii. 208.

204. οὐκ ἂν δὴ. See iii. 52. v. 32. Od. vi. 57. ‘Is there no one now who will have confidence in himself to go’ &c.

Originally, perhaps, *πεπίθοι* *Feδν αὐτοῦ θυμὸν* (*suum ipsius animum*). The Schol. compares *ἐμὸν αὐτοῦ χρεῖος*, Od. ii. 45.

206. ἔλοι. Schol. *ζωγρήσει*, πρὸς τὸ πυθέσθαι τὰ τῶν πολεμίων.—*ἐσχατόωντα* (ii. 508), *ἐσχατον*, ὑπολειπόμενον, *πεπλαγμένον* καὶ περὶ τὰ ἐσχατά μέρη διατρίβοντα, *id.* The sense is, ‘there is a hope that he might’ &c.

207. *φῆμιν*, some ominous or significant word. It is usually rendered ‘tidings;’ but the word is not a synonym of *φάτις*. Hesych. *φῆμις*· *φήμη*, *κληδών*, *φωνή*, *λόγος*. Cf. Od. xiv. 239, *χαλεπὴ δ' ἔχε δῆμον φῆμις*. There are several ways of explaining the lines next following. Doederlein makes *μέγα κεν κλέος εἴη* (212) the apodosis to *εἴ τινα που* (206), regarding *ταῦτά κε πάντα πύθοιτο* as a parenthesis. Schol. Ven. *εἴ τινα τῶν πολεμίων ἀνέλοι*, καὶ γνοίη τί βουλεύονται οἱ Τρῶες, καὶ ταῦτα πυθόμενος ὑποστρέψει, *μεγάλην ἂν ἔχοι δόξαν*. Heyne and Spitzner read *ταῦτά τε πάντα* in 211, which might be rendered, ‘if, I say, he were to learn’ &c., so as to continue the protasis as far as *ἀσκηθῆς*. With the punctuation given above (that of Bekker), a new statement commences at v. 211, ‘(then) he might ascertain all these matters, and get back to us unscathed: great (in that case) would be his fame all the world over, and he shall be well rewarded.’

208. ἦ—ἦε. For *εἴτε*—*εἴτε*.

209. *ἀπόπροθεν*, sc. *τῆς πόλεως*. The question was, whether the ships were still in danger of being burnt by Hector.

ἂψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210
 ταῦτά κε πάντα πύθοιτο, καὶ ἂψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς. μέγα κέν οἱ ὑπουνράνιον κλέος εἶη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος ὄιν δώσουσι μέλαιναν 215
 θῆλυν ὑπόρρηνον. τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.”

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης
 “ Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
 ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἑόντα,
 Τρώων. ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
 σύν τε δὺ' ἐρχομένω καὶ τε πρὸ ὃ τοῦ ἐνόησεν
 ὅπως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοήσῃ, 225
 ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις.”

ὣς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.
 ἠθελέτην Αἴαντε δύω, θεράποντες Ἄρηος,

210. ἐπεὶ—γε. ‘Now that they have conquered, forsooth (as they imagine), the Achaean host.’ See viii. 500. ix. 1. Their real motive, the Schol. suggests, would rather be a fear of Achilles.

215. ἕκαστος. Nearly always *ἑκάστος* in Homer. See on v. 792.—*μέλαιναν*. Perhaps the black breed was valued for its wool (Od. ix. 426). If each of the generals gave one of these, with a lamb by its side, he would have a present of value if only for the number.—*ὑπόρρηνον*, the same as *ὑπαρνον*, *ῥὰν* or *ῥήν* (*Fràn*) being by transposition of letters identical with *ἑρῆν-ς*, *ἑρῆνός*. Like *ar-ies*, the word is connected with *ἄρην*, ‘male.’—*κτέρας* = *κτηῖμα*. See xxiv. 235. “Of woolly chattels peerless,” Mr. Newman.

217. *εἰλαπίνησι*, ‘drinking-parties.’ According to Doederlein this word contains the root *λαπ*, ‘to drink.’ The Schol. compares viii. 162. This custom is the origin of the Athenian *σίτησις ἐν πρυτανείῳ*.—*δαίτησι*, Hesych. *ἐνὸς*.

218. See on vii. 398.

221. *ἐγγὺς ἑόντα*. He means perhaps to say, that though he will not

have far to go, the risk will be great, and therefore it will be advisable to have a companion. And so the Schol. appears to explain it.

224—6. This passage is remarkable for the recurrence of *τε* in the epic sense of ‘it may be that.’ Literally, ‘When two go together, it may happen that one perceives before the other, how there may be gain; but, even if a man *should* have perceived it by himself, yet perchance his mind is more sluggish (or, his idea more feeble) and his counsel slight,’ i. e. it derives both promptitude and effect by being shared with another. For *εἴ πέρ τε*, ‘even if,’ see xii. 223. For the nominative absolute compare iii. 211, *ἄμφω δ' ἐξομένω, γεραιώτερος ἦεν Ὀδυσσεύς*. Plato adopts this passage in the *Symposium*, p. 174 D.—*βράσσων*, a word that only occurs here, is by some referred to *βραδύς*, by others to *βραχύς*. Schol. *βραδύτερος, ἐλάσσων*. Hesych. *βράσσων, ἐλάσσων, ἡ ἀτακτος*.—ὁ οὐ σταθερός· οἶον, ἀκαταστατῶν, ἀσθενέστερος ὢν. Compare μάσσων for *μακίων* (*μήκιστος*), *θάσσων* for

- ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός,
 ἤθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
 ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 “Τυδεΐδῃ Διομήδῃ ἐμῷ κεχαρισμένε θυμῷ,
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται ὃν κ' ἐθέλησθα, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
 μηδὲ σύ γ' αἰδόμενος σῆσιν φρεσὶ τὸν μὲν ἀρείω
 καλλείπειν, σὺ δὲ χεῖρον' ὁπάσσειαι αἰδοῖ εἴκων,
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερος ἐστίν.”
 ὧς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240
 τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης
 “εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 οὗ περὶ μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη. 245
 τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.”

ταχίων, πάσων for παχίων (where the ι takes the sibilant j sound, as in μέζων for μεζίων). See *New Cratylus*, § 165 (where it is referred to βραδύς).

229. μάλα ἤθελε, 'was very willing,' viz. above the rest. See above, 196.

231. τλήμων, πολύτλας. See inf. 497. He is elsewhere described as τλήμονα θυμὸν ἔχων. This characteristic is dwelt on in the verse next following.

235 τὸν, τοῦτον. 'Him then you shall take to yourself (or 'select,' *tibi socium addes*) as a companion, whomsoever you please,—the bravest of those who present themselves, since many are eager.' Doederlein suspects we should read τῶν μὲν for τὸν μὲν, and φαινόμενον, 'eum quidem, qui optimus tibi videtur.'

237. μηδὲ σύ. 'And do not you, through a sense of duty ("from respect to persons," Lord Derby) in your mind, leave behind the better man, and take as your companion the inferior, complying with your feeling of deference, when you look to his birth; no, not even though he be the more kingly.' Agamemnon does not wish his brother to go, and so

discourages his being chosen by Diomedes. Doederlein renders αἰδόμενος—ἀρείω, 'him whom you respect in sincerity of heart as the better man;' and thinks it opposed to αἰδοῖ, 'respect due to birth.' This seems rather forced.

238. ὁπάσσειαι, 'take as your comrade.' See on xix. 238.—αἰδοῖ εἴκων, anciently αἰδῶφι Φείκων. For σὺ δὲ repeated (whether redundantly or emphatically) see on iii. 409. vi. 46.

239. βασιλεύτερος, from an old adjective βασιλεF-s. See on ix. 392. Dr. Donaldson (*New Cratylus*, § 254) refers it to a root βασι (βᾶ, Aesch. Suppl. 868, and βαγός), and λαός (λεFος).

240. This verse was not in the copy of Zenodotus, and was rejected by the critics. Schol. Ven.

242. αὐτὸν, 'by my own judgment.' Ulysses, says the Schol., is chosen rather as a counsellor and as one favoured by the gods, Diomedes having sufficient confidence in his own bravery.

247. περίοιδε, Schol. περισσῶς οἶδε.—νοῆσαι, 'to devise plans in danger and difficulty.'

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς
 “Τυδεΐδῃ, μήτ' ἄρ' με μάλ' αἶνεε μήτε τι νείκει
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἡώς,
 ἄστρα δὲ δὴ προβέβηκε, παροίχωκεν δὲ πλέων νύξ
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

ὥς εἰπόνθ' ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν ἔδωκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἄμφηκες (τὸ δ' ἐὸν παρὰ νηὶ λέλειπτο)
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν
 ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἣ τε καταῖτυξ

249. μάλ' αἶνεε. The Schol. says this verse was the origin of the proverb *μηδὲν ἄγαν*. Aeschylus perhaps had it in view in Ag. 889, *ἐναισίμῳ αἰνεῖν*.—*μήτε τι νείκει*, 'nor on the other hand blame me' (but adopt a middle course). He fears that *φθόνος* and ill-success may follow excessive praise.

251. *ἄνεται* (pronounced *ἄννεται*) 'is waning,'—*προβέβηκε*, "are far upon their course," Mr. Newman. "The stars are high in Heav'n," Lord Derby.

252. Vulg. *παράφηκεν*. Aeschylus has the other form, *ῥάχωκε*, Pers. 13 (which Bekker here prefers), and Herod. *οἰχωκῶς* and *οἰχώκεε*. The obsolete *οἰχέω* may be compared with *οἰχνέω* (*ἐξοιχνέωσι*, ix. 384).

253. It may be questioned if this verse is genuine. It was sufficient to have stopped at the preceding, 'and the greater part of the night is gone.' It is probable that the division of the night into three or four (*τετράμοιρον νυκτὸς μοῖραν* Eur. Rhes. 5) watches is later than the Iliad; at least, we first find mention of it in Od. xii. 312 (and xiv. 483) *ἥμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει*. The Scholiasts write on this passage at great length; but principally on matters of astronomical and arithmetical calculation. The Venetian Scholiast however records that Aristophanes rejected this verse, but that Zenodotus allowed it (*ἔγραφεν*). The grammatical difficulty is considerable; either *δύο* is here indeclinable, 'more than two parts,' or, with Doederlein, we must take *δύο* as the nominative (which Arnold approves), 'two of (three) parts.' But *τῶν δύο μοιράων* cannot stand for *δύο τῶν μοιράων*, if *τῶν* be, as it must be,

the article in the proper sense. Anciently (*New Cratylus*, § 155) *δύο* was *δύε* = *δφε*, in which form it is undoubtedly sometimes indeclinable, though from it is formed *δυεῖν* as differing from *δυοῖν*.

254. For the short vowel lengthened before *δεινός*, compare Hes. Scut. 236. Theocr. xxii. 190, and see ix. 415.—*Θρασυμήδης*, i. e. *Νέστορος υἱός*, sup. 196. ix. 81.

256. *τὸ δ' ἐόν*, i. e. *τὸ δὲ φόν*. Diomedes had left his own sword, and so he accepted that of Thrasymedes, to save time.

258. *ἄφαλον*. The *φάλος* (see on iii. 362. v. 743) is by some supposed to have been a thickened ridge on the metallic helm, which at once protected the head from trenchant blows, and also carried the plume. See Buttmann, Lexil. p. 523, who remarks, "It is clear that we have here described a helmet distinguished by nothing externally, but calculated to make the spy as little remarkable as possible." Properly, *κυνέη* is not a helmet, but a dog-skin cap, or one made of leather of any kind, inf. 262. Illustrations of the Greek *κυνέη* will be found in Rich's "Dictionary" &c. art. *galea*, which every student of Homer should consult. That careful scholar describes *φάλος* to be "a bright ornament, generally formed of some figure in relief, which was affixed to different parts of the helmet.—In other specimens the crest itself is supported upon a similar figure, in the manner described by Homer, Il. xiii. 614, just under the plume; and sometimes they are seen projecting in very bold relief over the front and round the sides of the casque, when the helmet was called *ἀμφίφαλος*,

κέκληται, ρύεται δὲ κάρη θαλερῶν αἰζήων.
 Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἥδὲ φαρέτρην 260
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ῥινόυ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος υἱὸς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρ' ἔδωκε Κυθηρίῳ Ἀμφιδάμαντι
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι. 270
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθείσα.
 τῷ δ' ἐπεὶ οὖν ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέται, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἑρωδιὸν ἐγγυὲς ὁδοῖο

and the *φάλοι* in such cases, when sufficiently large, would touch each other, as mentioned Il. xiii. 132. xvi. 216."

258. *καταῖτις* is a word found only in this place. Doederlein would derive it from *κατὰ* and *στέγειν*. Perhaps it belongs to some dialect other than Greek, e.g. Lycian, or Phrygian. Or may it be a corruption of *καταπτύξ*?

263. *ἐντέτατο*, 'it was strongly strung with leather thongs.' See v. 728. A series of coiled straps seems to have formed the interior, for the purpose of affording resistance to blows, which was further increased by its being packed with felt. The boar's tusks on the outside were both for ornament and for protection. For *πῖλος*, 'felt,' see Hesiod, Opp. 542.

264. *ἔχον*, for *ἦσαν*. Doederlein takes it for *ἐξεῖχον*, 'projected.'

266. *Ἑλεῶν* (probably for *Ἑλαιῶν*, 'the olive-grove') was a town in Boeotia, ii. 500. Hence this Amyntor, son of Ormenus, must be distinguished from the father of Phoenix also so named, ix. 448.—Autolyceus was a son of Hermes, *κλεπτίστατος ἀνθρώπων* says the Schol. Hence Martial, viii. 59. 4, "Non fuit Autolycei tam piperata manus." See Plat. Resp. i. p. 334, who makes him the father of Anticlea, the mother of Ulysses; also Od. xi. 85, and xix. 395; the legend

being doubtless invented to account for the cunning of that hero. That the cap should now revert to Ulysses is a pleasing incident, says the Schol. By *ἀντιτορήσας* he conveys his true character as a *τοιχωρύχος*. The *ἀντὶ* in this compound may imply the standing opposite to make a hole in the wall. Doederlein suggests *ἀντετορήσας*, from *τετορεῖν*, comparing *ἀνατετορεῖν* in v. 337. In Ar. Pac. 381 *τετορήσω* means *τορῶς λέξω*.

268. *Σκάνδειαν*, 'for Scandea,' viz. 'to be taken to,' *εἰς Σκάνδειαν*. Similarly *κεκλήματο βουλήν*, sup. 195. *πέυθετο Κύπρονδε κλέος*, xi. 21. Scandea was a town in Cythera.

269. *Μόλῳ*, "patri Merionis, xiii. 249," Doederlein.

270. *φορῆναι, φορεῖν*. See ii. 107. vii. 149.

273. *κατ' αὐτόθι*. The *κατὰ* may perhaps belong to *λιπέτην*, by an unusual position, like *ἔχεν κᾶτα* for *κατέχεν* in ii. 699. Bekker (ed. 2) gives *καταντόθι*. There is the same uncertainty in Theocr. iii. 21, *τὸν στέφανον τίλαί με κατ' αὐτίκα* (or *καταντίκα*) *λεπτὰ ποιησεῖς*. Mr. Newman, "on the spot, behind them, all the bravest 'They left,'" viz. anxiously awaiting their return.

274. *ἑρωδιὸν*, 'a heron.' The ancient commentators found a peculiar fitness of an omen unseen but heard, to an expe-

Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν 275
 νύκτα δι' ὄρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη
 “ κλυθὶ μέν, αἰγιόχοιο Διὸς τέκος, ἣ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος. νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι
 ῥέξαντας μέγα ἔργον, ὃ κεν Τρώεσσι μελήσει.”
 δεύτερος αὖτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης
 “ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτώνη.
 σπείω μοι ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδείδι δίω 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾗει.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισιν
 κεῖσ'· ἀτὰρ ἅψ' ἀπιὼν μάλα μέρμερα μῆσατο ἔργα
 σὺν σοί, διὰ θεά, ὅτε οἱ πρόφρασσα παρέστης. 290
 ὧς νῦν μοι ἐθέλουσα παρίσταο καί με φύλασσε.
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον
 ἀδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασιν περιχεύας.”

dition which was to end in seeing nothing, but hearing news from Dolon.

280. κινύμενος, ‘even if I stir.’ Schol. καὶ ἐπὶ μικράν τινα πράξιν ὁρμῶν.

281. εὐκλείας, εὐκλεῖffas. See on ἀκλεῖς, vii. 100. Others take it as contracted from εὐκλεῖας, in place of the more usual εὐκλεεῖς. We have ἐπέων οὔρον εὐκλεία in Pind. Nem. vi. 30, εὐκλέα νᾶσον *ib.* 48. The form may be compared with εὐρρεῖος in vi. 508.

285. σπείω, for σπέο (σποῦ), aor. 2 imperative of ἔσμαι, ἐσπόμην.

286. ἐς Θήβας. See iv. 382 seqq.

ib. προῆει, ‘went first,’ ‘preceded as a messenger sent by the Achaeans.’ So Doederlein; and this is perhaps justified by the formula προῖέναι κήρυκα, as i. 326. It may also mean (and perhaps this is better), ‘went as a messenger in behalf of the Greeks’ (ἡ πρὸ ἀντὶ τῆς ὑπέρ, Schol. Ven.), as a προφήτης, or speaker for them. Lord Derby, “when to Thebes he went, an envoy, in advance.”

287. ἐπ' Ἀσωπῷ λίπε. This corresponds with sup. 273.

288. μειλίχιον μῦθον, viz. proposals for peace.

289. μέρμερα ἔργα, “a dire achievement,” Mr. Newman. See on xi. 502, and iv. 396, where the adventure alluded to is described.

290. πρόφρασσα, for προφραδία, i. e. πρόφρων.

292. ἦνιν, ‘a yearling.’ See vi. 94. ἦνις contains the root of ἔνος or ἔνος (cf. ἄφενος), the old word for ‘a year,’ connected, probably, with εἷς (Fev-s). Unity is naturally associated with the idea of completing a cycle. On the same principle μέις = εἷς is ‘a month’ (*New Cratylus*, § 154).

294. χρυσόν. It was the custom to gild the horns of an animal consecrated under very special circumstances. See Od. iii. 432—8. This is probably the origin of the golden-horned stag, χρυσόκερως ἔλαφος, Pind. Ol. iii. 29.

ὥς ἔφαν εὐχόμενοι, τῶν δὲ κλύε Παλλὰς Ἀθήνη. 295
οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,
βάν ρ' ἵμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
ἅμ φόνον, ἅν νέκυσ, διὰ τ' ἔντεα καὶ μέλαν αἷμα.
οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἐκτωρ
εὐδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
ὅσσοι ἔσαν Τρώων ἡγήτορες ἡδὲ μέδοντες.
τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν.
“ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
δώρῳ ἔπι μεγάλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται
δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305
οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
ὅς τίς κε τλαίῃ, οἳ κ' αὐτῷ κῦδος ἄροιτο,
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
ἡὲ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
ἡ ἥδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310
φύζιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

298. This line seems to have been imitated by Theocr. ii. 13, *ἐρχομέναν νεκῶν ἀνὰ τ' ἡρία καὶ μέλαν αἷμα*. Compare inf. xxiii. 806, *ψαύση τ' ἐνδύνων διὰ τ' ἔντεα καὶ μέλαν αἷμα*. It is alluded to also, as most commentators have supposed, by Xenophon, Ages. ii. 14, though it must be confessed the resemblance is rather slight:—*ἐπεὶ γε μὴν ἔληξεν ἡ μάχη, παρὴν δὴ θεάσασθαι ἔνθα συνέπεσον ἀλλήλοις τὴν μὲν γῆν αἵματι πεφυρμένην, νεκροὺς δὲ κειμένους φίλους καὶ πολέμιους μετ' ἀλλήλων, ἀσπίδας δὲ διατετραμμένας κ.τ.λ.*

300. *ἄμυδις κικλήσκετο*, ‘he had been calling together,’ viz. *καθ' ὃν καιρὸν καὶ Ἀγαμέμνων*, Schol.—*πάντας*, whereas the more cautious Greeks had only admitted a few into their counsels. (Schol.)

303. *ὑποσχόμενος*, ‘undertaking.’

304. *ἄρκιος*, ‘certain,’ ‘well assured.’ See Lexil. p. 165. Hes. Opp. 370, *μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω*.

305. *ἐριαύχενας*, ‘deep-necked,’ one of the marks of a good horse in Plat. Phaedr. p. 253 D, where a distinction is made between *ὑψαύχην*, as a quality of a good steed, and *κρατεράύχην*, ‘having a

stiff, heavy neck,’ as that of a bad one. Schol. *μεγαλοτραχήλους*.

306. The reading in the text is that of Aristarchus. Zenodotus read *αὐτοὺς οἱ φορέουσιν ἀμύμονα Πηλείωνα*. The author of the *Rhesus* seems to have found this reading; for he makes Dolon specify as a reward for his services *ἵππους Ἀχιλλέως*, Rhes. 182. (This may however be taken from 323 inf.) See also Virg. Aen. xii. 351, ‘ausus Pelidae pretium sibi poscere currus.’

307. *ὅς τίς κε*. *Ei, qui periculum fecerit*. “On him who hath the hardiment to earn him proper glory,” Mr. Newman. Of course, the clause *οἳ—ἔροιτο* is parenthetical.

309. *ἡέ—ἡ*. This formula, equally with *ἡ—ἡε* (sup. 208, 9) or *ἡέ—ἡε* (xiii. 327), is very common in Homer in the sense of *utrum—an*. It is sometimes so used even by the Attics, e. g. Aesch. Cho. 876, *εἰδῶμεν ἡ νικῶμεν ἡ νικώμεθα*. For the sake of distinction, the best texts of Homer accent the two words differently. But in ix. 78, *ἡέ—ἡε*, *aut—aut*, the accent is the same in both.

312. *ἀδηκότες*. See sup. 98.

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἐνυμήδεος υἱός
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος· 315
 ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μῶνος ἔην μετὰ πέντε κασιγνήτησιν.
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν.
 “Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσον
 ἦ μὴν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δώσῃ οἱ φορέουσιν ἀμύμονα Πηλεΐωνα.
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερὲς ὄφρ' ἂν ἴκωμαι
 νῇ Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι 326
 βουλὰς βουλεύειν, ἧ φευγέμεν ἦε μάχεσθαι.”
 ὥς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὄμοσεν.
 “Ἰστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
 μὴ μὴν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαΐεσθαι.”
 ὥς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.
 αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,

314. ἦν δέ τις. See on xvii. 575, and v. 9, ἦν δέ τις ἐν Τρώεσσι Δάρης.

315. πολύχρυσος. Rhcs. 170 and 178, ἔστι χρυσοῦς ἐν δόμοις &c. It is singular that the Roman *praecones* (auctioneers and criers) were proverbially rich.

316. εἶδος κακός. The inference drawn from physical degeneracy was moral cowardice; hence, perhaps, his quality of ποδώκης, as δειλός. See on ii. 216. vi. 154.

317. μῶνος, the only male. Schol. ὡς γυναικοτραφὴς δειλὸς ἦν καὶ ῥιψοκίνδυνος. Zenodotus read κασιγνήτοισιν, ‘the sole survivor among five brothers.’

322. τοὺς, i. e. ἐκείνους, as inf. 330.

324. ἀπὸ (or ἄπο) δόξης, different from your expectations of me. Like ἀπὸ γνώμης, ἀπ' ἐλπίδους, &c.

327. φευγέμεν κ.τ.λ. As the Greek spy was to ascertain whether the Trojans intended to maintain their ground by the Grecian fleet, or retire to the city (sup. 209), so the Trojan spy is to ascer-

tain the mind of the Greeks in a similar matter.

330. μὴ ἐποχήσεται. This is a formula not uncommon, though not easy to explain, in solemn asseverations, where we should expect either οὐκ ἐποχήσεται or ἦ μὴν μὴ ἐποχήσεται. Doederlein regards ἐποχήσεται as the subjunctive. Compare Ar. Eccl. 1000. Av. 194, and inf. xv. 41, Ἰστω νῦν—μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρώας.

331. διαμπερές, ‘all your life long you shall glory in your steeds.’—φημί, ὑποσχομαι.

332. ἐπώμοσε Bekker with Aristarchus, ἀπώμοσε Heyne.—ἐπίορκον, ‘a false oath;’ not indeed deliberately, but because it was not destined to be fulfilled.—τὸν δ' κ.τ.λ., “yet him it keenly stirred,” Mr. Newman.

333. καμπύλα. This frequent epithet of a bow refers, in all probability, not to the simple curvature (a necessary condition of every bow), nor perhaps to the

ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. οὐδ' ἄρ' ἔμελλεν
 ἔλθων ἐκ νηῶν ἅψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἂν' ὁδὸν μεμαῶς· τὸν δὲ φράσατο προσιόντα
 διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν 340
 “οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ' ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν
 ἦ τινὰ συλήσων νεκύων κατατεθνηώτων.
 ἀλλ' ἐῷμέν μιν πρῶτα παρεξέλθειν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλομεν 345
 καρπαλίμως. εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφιν προτιελεῖν
 ἔγχει ἐπαΐσσων, μὴ πως προτὶ ἄστν ἀλύξῃ.”
 ὧς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν
 κλινθήτην· ὃ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350

reverse flexure, something after the form of the letter C, but to the *crooked* or zig-zag curve peculiar to the so-called Scythian bow. So Theocr. xiii. 56, *Μαιωτιστὶ λαβὼν εὐκαμπέα τόξα*. See this illustrated in Rich's "Companion to the Lexicon and Dictionary," in v. *arcus Scythicus*. Hence also *ἀγκυλότοξος* inf. 428. See also on viii. 266, and on iii. 17. iv. 124.

334. *ἐκτοσθεν*, on the outside of his other attire. Lord Derby, "Forthwith, his bow across his shoulders slung, A grisly wolfskin o'er it, on his head A cap of marten's fur, and in his hand A jav'lin, from the camp he took his way."

335. *κτιδέην*. The *iktis*, or *ktis*, seems to have been a weasel or marten. It is described by the Schol. on the authority of Aristotle as *ζῶον ὀρνιθοφάγον*. It occurs in the list of animals in Arist. Acharn. 880. In Plautus, Capt. 184, from its being mentioned in apposition to *lepus*, it might seem to mean 'a rabbit.' Dolon describes his dress more particularly in Eur. Rhes. 208 seqq., where he says he will put on his back a wolf's skin, with the creature's mouth and teeth shown in front, and so walk on hands and knees to imitate a wolf,—*τετράπουν μιμήσομαι*

λύκου κέλευθον. Homer evidently does not mean this.

339. *μεμαῶς*, eagerly. This seems to imply, that he now quickened his pace.—*φράσατο, ἐνόησεν*.

342. *ἐπίσκοπος*. Doederlein reads *ἐπὶ σκοπὸς*, as sup. 38.

344. *πεδίοιο τυτθόν*, 'a little way in the plain.' We must supply *ἡμᾶς*. *παρεξελεῖν πεδίου* would have a totally different sense.

346. *καρπαλίμως*, construe with *ἐπαΐξαντες*.—*εἰ δ' ἄμμε κ.τ.λ.* Schol. *εἰ δὲ πλαγίαν ὥς ἐπὶ τὴν πόλιν ποιεῖται τὴν ὁδὸν, ἀπὸστρεφε πάλιν αὐτὸν ἐπὶ τὰς ναῦς*. The sense of *παρὰ* in the compound however is merely that of 'getting past and keeping ahead.' 'If,' he says, 'he outstrips us in speed, press him hard with the spear, and so drive him into a strait, as it were, in the direction of the ships and away from his own men, lest (by running) towards the city he should escape.'—*παραφθαίησι* (al. *-φθήησι*, for *παραφθῆῃ*), for *παραφθαίη*, with the termination preserved which is more usual in the subjunctive. For *φθαίην, φθαίης, φθαίη*, were originally *φθαίημι, φθαίησι, φθαίητι*.

349. *ἐν νεκύεσσιν*. Schol. *ἵνα καὶ αὐτοὶ δόξωσιν εἶναι νεκροί*.

ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσσον τ' ἐπὶ οὖρα πέλονται
 ἡμιόνων (αἱ γάρ τε βοῶν προφερέστεραι εἰσὶν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον),
 τὼ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἔκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἥ καὶ ἔλασσον,
 γυνῶ ῥ' ἄνδρας δηίους, λαυψηρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διωκέμεν ὠρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360
 ἥ κεμάδ' ἥ ἐλαγῶν ἐπείγετον ἐμμενὲς αἰεὶ

351. οὖρα ἡμιόνων, the length or limit of a furrow ploughed by mules, which, says the poet, is something longer than that made by the more sluggish creature, the ox. Compare Od. viii. 124. II. xxiii. 431. The construction of the ἐπὶ is precisely the same as in ii. 616. iii. 12, where see the notes. Literally, ὅσσον (διάστημα) οὖρα πέλονται ἐπὶ, 'as great a distance as mules' furrow-lengths go to.' This is not precisely the same as ἐφ' ὅσον οὖρα πέλονται. The Schol. Ven. says the accent is not thrown back in the ἐπὶ, because the τ' intervenes. He explains the passage thus: ἡλίκον ὄρημα γίνεται τῶν ἡμιόνων τεμνόντων αὐλακα. οὖρα, τὰ ὅρια καὶ πέρατα τῆς αὐλακος ἦν τὸ ὀρικὸν ζεύγος τέμνει. (By ὄρημα he means the 'long pull and strong pull' which the mules take before they stop at the end to take breath, which is said to have been a *plethrum*, or 100 feet.) Lord Derby's version is as follows:—"But when such space was interpos'd as leave Between the sluggish oxen and themselves A team of mules (so much the faster they Through the stiff fallow drag the jointed plough), They rush'd upon him." To which he appends a note, "This comparison does not afford a very accurate criterion of the 'space interposed;' which cannot be estimated without knowing the total distance within which the faster was to outstrip the slower team." The poet does not however appear to describe an actual ploughing-match between oxen and mules, but merely says that the one animal is superior to the other in that kind of work.

353. For the πηκτὸν ἄροτρον, or

plough made of several pieces (opposed to αὐτόγνον, grown in one piece), see Hes. Opp. 433.

ib. νειοῖο, sc. διὰ. Compare θεῖη πεδίοιο in vi. 507. The νειὸς (*neFfōs*), *novalis*, is not 'a fallow field,' but a piece of land cleared and ploughed for the first time. The epithet βαθείης shows the new soil to be also stiff from its depth.

354. δοῦπον, the heavy noise of the pursuers' feet.

355. ἐλπετο. Dolon was in fact a coward, and was hoping in his heart that some of his comrades were approaching him, by order of Hector, to turn him back from the expedition. Doederlein follows the Schol. Ven. in placing the stop after ἐκ Τρώων, and construing ἰέναι πάλιν,—'Hector having urged him to go back.'

357. δουρηνεκές, ἐφ' ὅσον φέρεται δόρυ, or δουρὸς ἐρῶ, the length of a spear-cast.

360. καρχαρόδοντε, properly, 'with jagged teeth curving inward,' like sharks' teeth. Applied to a dog, the word merely means 'sharp-fanged.' Lord Derby gives "with glist'ning fangs," Mr. Wright, "strong-toothed dogs," neither quite accurately.

361. λαγῶν. Here is the first account of *coursing* a hare.—κεμάδα, 'a fawn.' νεογνὸν ἔλαφον ἢ δορκάδα, Schol.—ἐπείγετον, 'press on.'—ἐμμενὲς, incessantly. In Od. ix. 386 this word means 'in the same place,' and is used of a drill revolving in one and the same hole, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ. The creature, says the Schol., runs quicker, but cannot keep at it, like the dogs. The timidity of Dolon is compared to that of the most timid of animals.

χῶρον ἀν' ὑλήενθ', ὃ δέ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεύς
 λαοῦ ἀποτμήξαντε διώκετον ἔμμενές αἰεΐ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσιν 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὃ δὲ δεύτερος ἔλθοι.
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης
 "ἦέ μὲν' ἦέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλυξέμεν αἰπὺν ὄλεθρον."
 ἦ ῥα, καὶ ἔγχος ἀφῆκε, ἐκὼν δ' ἡμάρτανε φωτός,
 δεξιτερὸν δ' ὑπὲρ ὦμον εὐξοῦ δουρὸς ἀκωκῇ
 ἐν γαίῃ ἐπάγη. ὃ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων, 375
 χλωρὸς ὑπὸ δείους. τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην. ὃ δὲ δακρύσας ἔπος ηὔδα.
 "ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκὸς τε χρυσὸς τε πολύκμητος τε σίδηρος,
 τῶν κ' ὕμμιν χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα, 380

362. μεμηκώς, 'shriekings,' 'screaming,' as the hare does in extreme alarm. Compare μεμακύναι in iv. 435, μακὼν Od. x. 163. There appear to have been three forms of this root, μηκ, μῆκ (*muq-io*), and μάκ. Compare πτωκ, πτηκ, and πτακ in πτήσσω.

364. λαοῦ κ.τ.λ. Schol. τοῦ Τρωικοῦ λαοῦ χωρίσαντες αὐτὸν ἐδίωκον. See sup. 317.—διώκετον, in later Greek ἐδιώκέτην.

365. μιγήσεσθαι. 'When he, Dolon, in his flight was on the point of coming among the Grecian guards, who would have challenged and stopped him, and thus taken the prize out of the hands of Diomedes, then' &c.

368. φθαίῃ ἐπευξάμενος, 'should anticipate him in boasting,' i.e. should be able to say that he had struck him first, ἐπεύξαιτο πρότερος βαλεῖν.—δεύτερος, Schol. ἡττηθείς· ἀπὸ τῶν δρομέων ἢ μεταφορᾷ.—ὃ δέ, i.e. αὐτὸς δέ.

370. δουρὶ κιχήσομαι. Schol. οἶον εἰ μὴ τοῖς ποσὶ δύναμαι.

373. εὐξοῦ, for εὐξόου, like δορυσσόους for δορυσσόος, εὐνοῦς for εὐνοος, &c.

375. βαμβαίνων, speaking indistinctly,

faltering. Some of the old commentators took it (as if from βαίνω) to mean 'going with unsteady steps.' It appears rather to be a word formed from the sound, like βομβεῖν &c. Hesych. βαμβαίνων· τρέμων τοῖς ποσίν, ἢ τοὺς ὀδόντας [συγκροῦν].

376. This verse was perhaps imitated by Theoc. xxiv. 60, ξηρὸν ὑπαὶ δείους, 'too much frightened to cry.'

378. ἐμὲ for ἐμαυτὸν, a use not unknown to the tragics.

ib. ζωγρεῖτ'. Compare vi. 46, ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.—ἐνδον, 'at home.' See sup. 315. Virg. Aen. x. 525, 'Te precor, hanc animam serves gnatoque patrique. Est domus alta; jacent penitus defossa talenta Caelati argenti: sunt auri pondera facti Infectique mihi.'—πολύκμητος, worked into many forms. This and the next two lines occur vi. 48—50.

380. ἀπερείσια, ἀπειρέσια, 'to an unlimited amount.' Schol. οὐ προσέθηκεν ἀριθμὸν, ἐμφαίνων ὡς ὅσα θέλουσι λήψονται. This is probably the true meaning in i. 13, φέρων ἀπερείσια ἄποινα, i.e. 'offering ransom to any amount.'

εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον"

πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385

νύκτα δι' ὀρφναίην, ὅτε θ' εὖδουσιν βροτοὶ ἄλλοι ;

ἦ τινα συλήσων νεκύων κατατεθνηώτων ;

ἦ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα

νῆας ἔπι γλαφυράς ; ἦ σ' αὐτὸν θυμὸς ἀνῆκεν ;"

τὸν δ' ἡμείβετ' ἔπειτα Δόλων· ὑπὸ δ' ἔτρεμε γυῖα·

"πολλῇσιν μ' ἄτρησι παρέκ νόον ἤγαγεν Ἐκτωρ, 391

ὃς μοι Πηλεΐωνος ἀγαυοῦ μώνυχας ἵππους

δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ,

ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν

ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι 395

ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,

ἦ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες

φύξιν βουλευούσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ."

τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς

"ἦ ρά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός, 401

ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοί

ἀνδράσι γε θνητοῖσι δαμῆμεναι ἦδ' ὀχέεσθαι,

381. ἐπὶ νηυσὶν, detained a captive at the Grecian fleet.

383. καταθύμιος, ἐνθύμιος, 'on your heart.' See xvii. 201. He says this, to induce him by a false hope to give the information he requires. (Schol.)

385. πῇ δὲ κ.τ.λ. For this use of δὲ, intermediate, as it were, between a direct and an indirect question, see on Aesch. Pers. 336, ἀτὰρ φράσον μοι—πόσον δὲ πλήθος ἦν νεῶν. Od. x. 281, ἔπος τ' ἔφατ'—πῇ δ' αὖτ', ᾧ δύστηνε, κ.τ.λ.

388. διασκοπιᾶσθαι, 'to spy out every thing.' In xvii. 252 it means ἐποπτεύειν, to superintend and see to every thing being rightly done.

391. ἄτρησι. For εἰς ἅτας, says Mr. Trollope. "*Magno meo damno*," Arnold. "By frenzied follies," Mr. Newman. Schol. ἅτας ἔφη τὰς ἐπὶ κακῷ ὑποσχέσεις.

And this is doubtless the right sense: 'By many false promises (delusions) Hector misled my judgment.' For ἤγαγεν Aristophanes read ἤπαφεν.

397—9 were rejected by Aristophanes. —μετὰ σφίσιν, 'among themselves,' in reference to the very words of Hector, sup. 311. Mr. Trollope is therefore wrong in saying it is for μεθ' ὑμῖν. (So however Dr. Donaldson also, *New Crat.* § 142.)

399. ἀδηκότες, wearied, satiated. See sup. 98.

401. μεγάλων. He blames rather the credulity of the messenger who expected such a reward, than the folly of him who promised it (Schol.).—ἐπεμαίετο, see viii. 392.

403. ὀχέεσθαι ἡμιόχεσθαι. These three lines occur also in xvii. 76—8.

ἄλλω γ' ἢ Ἀχιλῇ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἑκτορα ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κείται ἀρήγια, ποῦ δέ οἱ ἵπποι ;
 πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἣ μεμῶασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε 410
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς.'"
 τὸν δ' αὖτε προσέειπε Δόλων Ἑυμήδεος υἱός
 " τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἑκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶν,
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἵρεαι, ἥρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασιν φυλασσέμεναί τε κέλονται
 ἀλλήλοισ, ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι 420
 εὖδουσιν· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·

407. ἔντεα. If Hector himself was absent on duty, they might perhaps possess themselves of his arms.—ἵπποι, sc. ἐστᾶσι. Cf. iii. 326, ἥχι ἐκάστου ἵπποι ἀρσιπόδες καὶ ποικίλα τεύχεα κείτο.

413. Αἱ καὶ ταῦτα—ἀγορεύσω.

415. Ἴλου, i. e. Φίλου. He was called a son of *Tros*; and, like Dardanus, these were the eponym heroes of different peoples, Ἰλιεῖς, Τρῶες, Δάρδανοι.—σήματι, h. e. ἡρίῳ, the barrow or tumulus. See xi. 166. xxiv. 349. Theocrit. xvi. 75, ἐν πεδίῳ Σιμόντος ὕθι Φρυγὸς ἡρίον Ἴλου. It was μέσσον καὶ πεδίον, intermediate between the city of Troy and the Grecian ships, and therefore, as the Schol. remarks, an excellent position for Hector, who could thus have his eye, as it were, both on friends and enemies.

416. φυλακὰς ἄς εἵρεαι. 'As for the guards you ask about' &c. The antecedent is attracted to the relative, as in Aesch. Theb. 395, καὶ νύκτα ταύτην ἦν λέγεις,—τάχ' ἂν γένοιτο μάντις. Soph. Trach. 283, τάσδε δ' ἄσπερ εἰσορᾷς,—χωροῦσι πρὸς σε.

417. κεκριμένη, chosen, special (as among the Greeks). Cf. xiv. 19. Pind.

Nem. vi. 2. For ῥύεται (ῥ) see ix. 396. The general sense is, that the watch in the Trojan camp is very lax; only the inhabitants in the city are awake; the allies, trusting to them, are generally asleep.—πυρὸς ἐσχάραι, i. e. those who have hearths and homes,—Τρῶες ἐφέστιοι ὅσοι ξασί, ii. 125. Schol. ὅσοι Τρῶες αὐθιγενεῖς καὶ οὐ ξένοι, ἀλλ' ἐστὶν ἔχοντες.—οἷσιν ἀνάγκη, h. e. ὧν ἐστὶ γνήσιος ὁ κίνδυνος, id. Doederlein understands this rather obscure passage differently; ὅσσαι μὲν πυρὸς ἐσχάραι εἰσὶ, τόσσαι Τρώων εἰσὶν, οὐκ ἐπικούρων, and he places a colon after ἀνάγκη. Lord Derby appears to understand ἐσχάραι of the watch-fires;—"Around the Trojan fires indeed, perforce, A watch is kept; and they, among themselves, Due caution exercise."

419. ἐγρηγόρθα, for ἐγρηγόραθα (like ἐπενήροθα), as well as ἐγρηγόρμαι, sup. 67, seem formed as from ἐγερέθω.

421. ἐπιτραπέουσι, ἐπιτρέπουσι. Cf. sup. 59. The reason alleged in the next line is, that the allies have not the same interest in watching that the Trojans have, viz. the close presence of wives and children.

οὐ γάρ σφιν παῖδες σχεδὸν εἶται οὐδὲ γυναιῖκες.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
“ πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
εὐδουσ', ἢ ἀπάνευθε ; δῖειπέ μοι, ὄφρα δαείω.” 425

τὸν δ' ἡμίβετ' ἔπειτα Δόλων Ἑυμήδεος υἱός
“ τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
πρὸς μὲν ἄλδς Κᾶρες καὶ Παίονες ἀγκυλότοξοι
καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,
πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι
καὶ Φρύγες ἵππόμαχοι καὶ Μήονες ἵπποκορυσταί. 431
ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;

εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,
Θρήικες οἶδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων,
ἐν δέ σφιν Ῥήσος βασιλεύς, πάις Ἥιονῆος, 435
τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους
λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι.
ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται.

424. Schol. τὸ ἐξῆς, πῶς γὰρ νῦν
εὐδουσι, Τρώεσσι μεμιγμένοι ἢ ἀπάνευθε ;
Supply, from sup. 420, οἱ ἐπικούροι.
Bekker and Doederlein, after the Schol.
Ven., edit ἦ, without any stop at εὐδουσ'.

427. καὶ ταῦτα. In fact, he tells a
great deal more than he was asked.
This is extremely natural, and is, as the
Schol. remarks, a proof of his fear and
his shallowness.

428. πρὸς, i. e. πρὸ, ‘fronting the sea,’
—the Carians being essentially a mari-
time people, or as having arrived last
(Schol.).—ἀγκυλότοξοι, see sup. 333.

429. On the Carians, Leleges, and
Caucones, see *New Cratylus*, § 89. Dr.
Donaldson thinks they were all Celts,
and that the Pelasgi were Sarmatian or
Slavonic. A very intelligent writer on
Ethnology in the *Home and Foreign
Review* (vii. p. 155) considers the Cau-
cones to have been a Lycian race. In
xx. 96, and xxi. 86, the Leleges are
associated with people in the Troad.
The Schol. says the Caucones were
Paphlagonians. Col. Mure (i. p. 43)
thinks both were Pelasgic.

430. Θύμβρης. A place in the Troad,
not elsewhere mentioned in Homer, but
famous for the worship of Apollo. Cf.
Eur. Rhes. 224. Virg. Georg. iv. 323.

431. ἵπποκορυσταί. See ii. 1.

432. ἐμὲ, emphatic, ‘why do you
question me about all these matters
severally?’—εἰ γὰρ δὴ κ.τ.λ. ‘for if
(i. e. as I assume by your questions) you
want to penetrate into the Trojan camp
(you need not be informed about the
others); yonder lie, apart from the
others, the Thracians, the last comers,
and therefore the outermost of all.’ He
perhaps wishes, as the Schol. Ven. sug-
gests, to divert them from Hector by
holding out the hope of a greater and an
easier prize.

435. Ἥιονῆος. This seems another
name for the Strymon, who according to
ordinary accounts (e. g. Eur. Rhes. 394)
was the father of Rhesus by one of the
Muses. The town of Eion on the
Strymon confirms this opinion.

437. λευκότεροι, scil. εἰσί. Eur. Rhes.
304 they are called χιόνος ἐξανγέστεροι.
Virg. Aen. xii. 84, ‘qui candore nives
anteirent, cursibus auras.’ The golden
armour of the hero and the golden
trappings of his steeds are there de-
scribed in imitation of this passage.—
θείειν, for θεFFειν.

438. Ὁ. χρυσῷ—χρύσεια. The con-
temptible fellow, as the Schol. observes,
has his mind set on gold and silver before

τεύχεα δὲ χρύσεια πελώρια, θαῦμα ιδέσθαι,
 ἧλυθ' ἔχων τὰ μὲν οὐ τι καταθνητοῖσι ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥέ με δῆσαντες λίπετ' αὐτόθι νηλεί δεσμῶ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο
 ἢ κατ' αἶσαν ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί." 445

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 " μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,
 ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἡμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,
 ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν 450
 ἢ διοπτεύσων ἢ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."

ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσεν 455
 φασγάνῳ αἶξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο

all things. See sup. 379.—πελώρια, "Of size enormous," Mr. Wright. But the Schol. says πελώρια οὐ κατὰ τὸ μέγεθος νῦν μεγάλα, ἀλλὰ κατὰ τὸ κάλλος τεράστια.

441. θεοῖσιν. Rhcs. 301, ὁρῶ δὲ Πῆσον ὥστε δαίμονα ἐστῶτ' ἐν ἱππέοισι Θρηκίοις ὄχοις.

442. πελάσσετον, 'ye shall bring me,' i. e. bring me. See on xiii. 47. iii. 103. He asks to be taken to the Greek ships, that he may be detained there in custody as a hostage, till they have ascertained whether he is speaking the truth about Rhesus.

444. ἔλθητον. He should rather have said ἐλθόντες πειρηθῆτον, 'till you have been and tried whether I spoke truly before you or not.' The Schol. notices the unusual οὐκί for οὐχί.

447. Δόλων. It is probable that this is a slip on the part of the poet, who forgot that Diomedes and Ulysses had not been told the man's name. The attempts of the commentators to explain away the difficulty are not satisfactory.

448. ἡμάς. See on vi. 414.

449. ἀπολύσομεν, 'let you off for a ransom.'

450. ἦ τε, the apodosis: 'it may be that you will afterwards go to the ships either as a spy or as an open fighter.' The τε expresses probability (sup. 224), and the ἦ conveys a strong assertion of it, like ἦ μὴν.—εἴσθα, like ἦσθα, οἴσθα &c., from εἶμι. On the termination θα in the second person the student may consult *New Cratylus*, § 353.

453. σὺ is emphatic: 'you at least will not hereafter be a mischief to the Argives.'

454. ἐμελλε. Schol. τάχιστα αὐτὸν δ ποιητὴς ἀναίρει, ἵνα μὴ φθάσῃ γονυπετῶν. To slay a suppliant was not permitted to a Greek: he is slain as a traitor and enemy, just as he was going to place himself in the position of a suppliant.

456. φασγάνῳ αἶξας, 'making a dash with his sword,' as we should say. The phrase occurs v. 81. viii. 88.

458, 9. κτιδέην. See sup. 335. On παλίντονα, viii. 266. sup. 333.

καὶ λυκὴν καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεύς 460
ὑψόσ' ἀνέσχεθε χειρί, καὶ εὐχόμενος ἔπος ἠὔδα.

“χαῖρε θεὰ τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ
πάντων ἀθανάτων ἐπιδωσόμεθ'. ἀλλὰ καὶ αὐτὶς
πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

ὥς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας 465

θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,
ξυμμάριστας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.

τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἵζον ἰόντες. 470

οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

460. Ἀθηναίη. This offering was a return for the goddess having answered his prayer, sup. 278.—ληϊτίδι, like ἀγέλει, the giver and receiver of booty. Schol. τῇ παραιτίᾳ γιγνομένη τοῦ λείαν λαβεῖν.

462. τοῖσδεσσι may perhaps be explained by an hyperthesis of syllables, τοισ—δε—σι for τοισ—σι—δε. It occurs several times in the Odyssey, but nowhere else in the Iliad. Dr. Donaldson (*New Crat.* § 156) somewhat strangely thinks the termination is regularly infected from δελς, an old form of the second numeral.

463. ἐπιδωσόμεθα, *donabimus*. Schol. ἐπιδόσωμεν καὶ δῶρων ἀξιώσωμεν. This was the reading of Aristarchus, and is adopted by Bekker and Spitzner. Heyne, Doederlein, and most editors retain the vulgate ἐπιβωσόμεθ', *invocabimus*, as in Od. i. 378, ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔόντας (for ἐπιβοήσομαι). If ἐπιδωσόμεθ' is right (and it is not recognized by Hesychius), it is a very exceptional use of the word. We may perhaps compare *περιδῶσαι*, ‘to wager.’—καὶ αὐθις πέμψον, ‘conduct me on this new enterprise also.’

465. ἔθεν. Pronounced σφέθεν, *swe-then*.

466. ἀνὰ, ‘on to;’ ‘on’ would be ἀνὰ μυρίκην, but the θῆκεν indirectly implies motion. Lord Derby misses the sense here:—“Thus as he speaks, amid the tamarisk scrub Far off he threw the trophies.” Mr. Wright, “he hung them high Upon a tamarisk tree,” which is correct.—δέελον, here for δῆλον. Pro-

bably this form (δεφέλη) is also found in δέλη, ‘afternoon,’ i. e. ‘the day as yet visible;’ though Buttmann derives this from εἴλη. But εἴλη would not, and δέ-φελος would, explain the form δειελινδς, Theocr. xiii. 33. Compare ἀρίζηλον θῆκεν, ii. 318. Doederlein follows Hesychius in explaining δέελον by δεσμόν, ‘he affixed to it a tie, and (added) a mark by putting a handful of reeds and green twigs of tamarisk.’ Aristarchus explained it by εὔρετον, as if from δήεις. The gloss of Hesychius (δέελος· δεσμός. ἄμμα), which some think corrupt, probably arose from an ancient but erroneous interpretation of this passage. That the τε should be redundant after σῆμα, if δέελον is for δῆλον, seems incredible. We might conceive the old reading to have been σῆμ' ἀνέθηκεν, ‘he set up besides a conspicuous mark,’ or trophy. (Schol. τροπαίου σχῆμα μιμεῖται.) The mark however seems rather to have been a bundle of grass and twigs laid on the ground, lest he should miss the tree on which the spoils were temporarily hung, but which he intended to carry away on his return. Cf. inf. 527. Pliny, Ep. vii. 27. 11, ‘desertus herbas et folia concripta signum loco ponit.’

468. λάθοι. Lest the spoils should escape their notice, i. e. be missed, as they returned in the dark.—διὰ τ' ἔντεα, see sup. 298.

470. τέλος, ‘the company,’ τάγμα. Cf. sup. 56.

471. ἀδηκότες, sup. 98. They were weary as being νεήλυδες, sup. 434.

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
τριστοιχί· παρὰ δέ σφι ἐκάστῳ δίζυγες ἵπποι.

Ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475

τὸν δ' Ὀδυσσεὺς προπάροιθε ἰδὼν Διομήδεϊ δεῖξεν.

“οὗτός τοι Διόμηδες ἀνὴρ, οὔτοι δέ τοι ἵπποι,

οὓς νῶϊν πίφαισκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.

ἀλλ' ἄγε δῆ, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
ἐστάμεναι μέλεον ξὺν τεύχεσιν, ἀλλὰ λυ' ἵππους. 480

ἢ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ὥς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,

κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' αἰκῆς

ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.

ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών, 485

αἶγεσσ' ἢ οἴεσσι, κακὰ φρονέων ἐνορούση,

ὥς μὲν Θρήικας ἄνδρας ἐπώχετο Τυδέος υἱός,

ὄφρα δυώδεκ' ἔπεφνεν. ἀτὰρ πολύμητις Ὀδυσσεύς,

472. εὖ κατὰ κόσμον. In the *Rhesus*, v. 764, a greater remissness in the Thracian camp is described,—οὐδ' ἐφρουρεῖτο στρατὸς φυλακαῖσι νυκτέροισιν, οὐδ' ἐν τάξεσιν ἔκειτο τεύχῃ.

475. δέδεντο, 'were tethered.' The ἐπιδιφριάς is explained by the Schol. as the 'stepping-board' of the car, or the part behind where the warrior ascends. Another Schol. explains it ἐξ ἀντυγος (v. 262), Hesychius περιφέρεια τοῦ ἄρματος. It is very probable that ἐπιδιφριάς was the distinctive name for the short low rail in front, as opposed to the ἀντυξ, or curved loop at the back of the car. So Lord Derby, "suspended to the chariot's topmost rail."

476. προπάροιθε, πρόσθεν, πάρος. The word is used of *time* in the *Odyssey*, not elsewhere in the *Iliad*.

478. πίφαισκε, 'told us of.' On the long *i* both here and inf. 502, see sup. 202.

479. πρόφερε, *exsere*, 'put forth.' Schol. οὐκ ἐς τὸ φονεύειν, ἀλλ' εἰς τὸ δρᾶν τὰ χρειώδη.—ξὺν τεύχεσιν, 'ready armed as you are.'—μέλεον, ἡλίθιον, 'idle.' Cf. *Rhes*. 622, Διόμηδες, ἢ σὺ κτεῖνε Θρήικιον λεῶν, ἢ μοι πάρες γε, σοὶ δὲ χρὴ πῶλους μέλειν. On ἐστάναι in this sense see iv. 90. 201. 328.

483. ἐπιστροφάδην, turning suddenly upon them on this side and that. Schol. τῇ καὶ τῇ. Cf. *xxi*. 20, 1. Hesych. ἐπιστρεφόμενος ἰσχυρῶς, ἢ μετὰ ἐπιστροφῆς τοῦ σώματος, οἷον ἐπισταμμένως καὶ ἐνεργῶς.—αἰκῆς, 'shockings,' such as is unfit to be listened to. *Ovid*, *Her.* i. 41 (Penelope to Ulysses):

"Ausus es, o nimium nimiumque oblite tuorum,

Thracia nocturno tangere castra dolo;

Totque simul mactare viros, adjutus ab uno;

At bene cautus eras, et memor ante mei.

Usque metu micuere sinus, dum victor amicum

Dictus es Isnariis isse per agmen equis."

485. ἀσημάντοισιν, 'without keepers,' σημάντορες. Hesych. ἀφυλάκτοις.—κακὰ φρονέων, 'meaning harm,' as if he had the *mind* of an enemy.

487. ἐπώχετο, went about amongst,—*versabatur inter viros*.

488. δυώδεκα. He seems to have made an interval in the three ranks (sup. 473) by killing four in each till he reached Rhesus.

ὃν τινα Τυδείδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν,
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι 491
 ρεῖα διέλθοιεν, μηδὲ τρομεοῖατο θυμῷ
 νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 [τὴν νύκτ', Οἰνείδαο πάις, διὰ μῆτιν Ἀθήνης].
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι, καὶ ἐξήλαυνεν ὁμίλου
 τόξω ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.
 αὐτὰρ ὁ μερμήριζε μένων ὅτι κύντατον ἔρδοι,
 ἧ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερνοῖ ἧ ἐκφέροι ὑψόσ' ἀείρας, 505

489. ὃν τινα—πλήξειε. See sup. x. 11, ii. 188, and compare v. 269, 70.

493. ἀήθεσσον, ἀήθεις ἦσαν, as new comers (434) they were unused as yet to dead bodies. See xi. 534. Or αὐτῶν may mean, to Tydides and Ulysses, who would have to drive them. Hesych. ἀήθεσκον (cod. —καν), ἀσυνήθεις ἦσαν. This verb ἀηθέσσω = ἀηθέω does not again occur in Homer.

494. βασιλῆα, Ῥῆσον.—τὸν, for τοῦτον, 'him beside the other twelve he deprived of sweet life.' Cf. vi. 17.

496. ἀσθμαίνοντα, "painfully breathing," Lord Derby. "Gasping already," Mr. Wright and Mr. Newman.

ibid. ὄναρ. This incident is enlarged upon in the Rhesus, where a prophetic dream is assigned to the charioteer of Rhesus, not to the king himself, v. 780. Homer means that Rhesus was breathing hard from a nightmare. Schol. *ὅταν τις νυκτὸς κακῶ τινι περιπέσει, φημὲν ὅτι κακὸν ὄναρ εἶδεν ὁ δεῖνα.* "It seems" (says Mr. Trollope) "that a belief prevailed, that persons were by this means informed of imminent danger; and that their dreams were allied to the situations in which they were placed." He illustrates this by several examples.

498. ὁ τλήμων. Cf. sup. 231.

VOL. I.

499. *ἤειρεν* is rightly referred by Doederlein to *εἶρω*, not to *ἀείρω*. So also Schol. *συνέζευξεν*. 'He strung them (coupled them) together with thongs.' Lord Derby is again inaccurate, "he gather'd up the reins." The root *εἶρ, ser*, took the digamma (see on iv. 117), which would lengthen *εἶρω* to *εἶρω*, as *εἴκοσι* to *εἰκόσι*, *εἵσατο* to *εἰσατο* &c. See on xxi. 295. In xv. 680 perhaps the old reading was *συνεφέρεται*.

502. *ροίζησεν*, 'he whistled.'—*πιφαύσκων*, by way of giving a signal; see on 202 and 478.

503. *δ*, Diomedes.—*ὅτι κύντατον* (*κύντερον* Trollope), 'what deed most audacious of all he might still do.' There is a notion of recklessness and impudence combined, and a slight irony, as Doederlein remarks, as if any deed could exceed in impudence the killing of the owner and the carrying off of his chariot. Mr. Newman well, though somewhat quaintly, renders the verse, "He on some new daredevilry, staying behind, did ponder." The comparative *κύντερον* occurs viii. 483. It is said to be from *κύων*, but this is probably a mistake; it is irregularly formed from *κυν*, the root of *κύων*, *canis*, as if for *κυνότερον*.

505. *ἐξερνοῖ*, *ἐκφέροι*, 'should draw it

B B

ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἶος ὃ ταυθ' ὤρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἵσταμένη προσέφη Διομήδεα δῖον
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μή πού τις καὶ Τρῶας ἐγείρῃσιν θεὸς ἄλλος.”

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσετο. κόπτε δ' Ὀδυσσεύς
 τόξω· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

οὐδ' ἀλαοσκοπὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὥς ἰδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
 ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν, ὃ δ' ἐξ ὕπνου ἀνορούσας,
 ὥς ἰδε χῶρον ἐρήμον ὅθ' ἔστασαν ὠκέες ἵπποι, 520

ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῇσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμός
 θυνόντων ἄμυδισ· θηεῖντο δὲ μέρμερα ἔργα,
 ὅσσ' ἄνδρες ρέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἑκτόρος ἔκταν,

out by the pole, or carry it out by hoisting it on high.' The doubt about the chariot resolves itself thus into two questions. The passage is of importance, as showing conclusively the very small size of the Homeric war-car. Lord Derby renders *δίφρον* "the seat," and appears to think the plan was to remove that from the *ῥυμός*. But *ῥυμοῦ* is the genitive of the part seized, as Mr. Wright properly renders it, "whether to seize the car—and drag it by the pole."

506. *τῶν πλεόνων*, sc. *πλεόνων τούτων*, 'more than those already slain.'

513. *πεφοβημένος*, 'driven thither in hasty flight.' Schol. *εἰς φυγὴν τραπέλς, διωκόμενος*. Either 510 or 511 seems interpolated.

513. *ἵππων*. Doederlein rightly (cf. inf. 527, 8) understands this of the car yoked to the horses, and supposes that Diomedes waited to remove the car, and further, to yoke the horses. Compare viii. 129. Others take the meaning to be,

that he mounted the horses and rode off. Schol. *κέλησι μὲν οὐδ' ἐν τοῖς ἀγῶσιν εἰσάγει χρωμένους, νῦν δὲ διὰ τὴν χρείαν*. There are two passages which clearly prove that riding the single horse (*κέλης*, Lat. *celer*) was known in the Homeric times, Il. xv. 679, and Od. v. 371.

516. *ἔπουσαν*, here for *ἐπομένην*, as *ἔπον* xi. 482. The *μετὰ* means 'to,' i. e. to join him in the action. Schol. *ὥς εἶδεν ἐλθοῦσαν* (he should have said *ιοῦσαν*) Ἀθηναῖν πρὸς Διομήδην.

521. *φοναί*, 'carnage,' occurs also xv. 633. Euripides uses *σφαγαί* in the same sense, of the slaughter of Rhesus (Rhes. 790).

522. *ὀνόμηνεν*, called by name, viz. in affectionate regret for his death. Schol. *οὐ μόνον ὦμωξεν, ἀλλὰ καὶ φίλον καὶ ἐταῖρον ὠνόμασεν*.

524. *ἄμυδισ*, 'rushing together' (at the cry of Hippocoon).—*θηεῖντο*, 'gazed with astonishment at.' On the Ionicism see vii. 444.—*μέρμερα*, xi. 502. sup. 48.

ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε δίφιλος ὠκέας ἵππους,
 Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόευντα
 ἐν χεیرهσσ' Ὀδυσῇ τίθη, ἐπεβήσετο δ' ἵππων.
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην 530
 [νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].
 Νέστωρ δὲ πρῶτος κτύπον αἶε, φώνησέν τε
 “ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἐρέω ; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535
 εἰ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ᾧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
 ἀλλ' αἰνῶς δείδοικα μετὰ φρεσὶ μή τι πάθωσιν
 Ἀργείων ὄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”
 οὐ πω πᾶν εἶρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισιν.
 πρῶτος δ' ἐξερέεινε Γερῆνιος ἱππότα Νέστωρ.
 “εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅππως τούσδ' ἵππους λάβετον· καταδύντες ὄμιλον 545
 Τρώων ; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας ;

527. ἔρυξε, ‘drew up.’ Ulysses stops at the place he had marked (sup. 467) in order to take from the tree the spoils of the slain Dolon.

531. Bekker omits this verse, which is not found in the Venetian MS. It is difficult to see why the horses of Rhesus should wish to go to the Grecian camp; yet nothing more may be meant, than that they went that road as readily as any other. Moreover, this verse forms a good and natural conclusion to the adventure. It does not appear improbable that what follows to the end was added by another, though doubtless ancient, hand.

534. Zenodotus omitted this verse.

535. This verse is said to have been quoted by Nero when overtaken by his pursuers, and just before he committed suicide, Sueton. Ner. § 49.

536. ὁ κρατερός. Here we have the true article, as ὁ τλήμων sup. 231. 497, οἱ ἄριστοι inf. 539.

537. ἵππους. This must be referred to a mere wish or guess, i. e. hope that

some Trojan steeds have been captured. At present, he knew nothing of the exploit.—ᾧδε, ‘this way,’ ‘hither,’ as Oed. Col. 1547, τῇδ', ᾧδε, τῇδε βᾶτε.—ἄφαρ, ‘forthwith,’ Schol. ἐσπευσμένως.

539. ὀρυμαγδοῦ, ‘the throng and scurry of the Trojan host.’ See sup. 185.

540. ὅτ' ἄρ'. ὅτ' ἐπήλυθον would be more euphonious. In the next line, καὶ ῥ' οἱ μὲν means οἱ μὲν ἔπειτα.—χαρέντες, see vi. 481. vii. 54.

544. This is nearly the same verse as in Od. xii. 184, where the Sirens address Ulysses with δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν. See however ix. 673, and on xi. 430.

545. λάβετον, the dual of the aorist, like κάμετον in viii. 448.

546. Here σφωε compared with σφῶι inf. 552 well illustrates the difference in Homer between σφωε = αὐτοὺς and σφῶ or σφῶι = ‘you too.’ See i. 8. vii. 280. xii. 366. Lexilogus, p. 426 &c.—τις θεός. Schol. ἢ διὰ τὸ κάλλος, ἢ διὰ τὸ ἀμήχανον εἶναι δύο εἰς σκοπὴν ἀπελθόντας τοιαῦτα λαβεῖν ἀάφρα.

αἰνῶς ἀκτίνεσσι ἐοικότες ἡελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
μιμνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστής·
ἀλλ' οὐ πω τοίους ἵππους ἴδου οὐδὲ νόησα.

550

ἀλλὰ τιν' ἕμ' οἶω δόμεναι θεὸν ἀντιάσαντα·
ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς
κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη·"

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς

"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
ῥεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε
ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροι εἰσίν.

555

ἵπποι δ' οἶδε γεραιὲ νεήλυδες, οὓς ἐρεεῖνεις,
Θρηίκιοι· τὸν δέ σφι ἄνακτ' ἀγαθὸς Διομήδης
ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους.
τὸν τρισκαιδέκατον σκοπὸν εἴλομεν ἐγγύθι νηῶν,
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί·"

560

ὧς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
καρχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί.

565

οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἵκοντο,
ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσιν
φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες,
νῆϊ δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος
θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαιάτ' Ἀθήνη.
αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση

570

547. ἐοικότες, sc. εἰσί. The change of case, says the Schol., is intended to express surprise.

548. ἐπίμιξις is properly 'social intercourse for mutual advantage.' So ἐπιμῆξις in Thuc. v. 35. He here means, that he often meets the Trojans in fight. The Schol. records another reading ἀναμίσσομαι.

557. φέρτεροι, scil. οἱ θεοί.

561. τρισκαιδέκατον. Sup. 495, Rhesus, not Dolon, was called the thirteenth slain. Here he mentions Rhesus first and independently, then 12 + 1. The Schol. Ven. says that some erroneously

wrote τὸν τετρακαιδέκατον.

565. καρχαλόων, *cachinnans*, laughing or smiling with secret satisfaction. See iii. 43. vi. 514.

570. πρυμνῇ. See sup. on 35.

571. ὅφρα, 'till he should have got ready,' *donec parasset*. So Doederlein. (Schol. ἀντὶ τοῦ ἔως.) The spoils had been solemnly dedicated to the goddess sup. 460. "This is the only passage in Homer where there is mention of trophies properly so called; i. e. of one part of the booty consecrated to the gods." Arnold.

572. ἰδρῶ, for ἰδρόφα, as ἰχῶ for ἰχῶρα

ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλόν
 νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ,
 575 ἔς ρ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφίζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

v. 416, ἡῶ for ἀΨάα &c. So inf. 576, the spondaic termination is the result of the change from λοΨέσαντο. This washing (like that in i. 313) was a preparation for the dedicatory sacrifice. It was therefore rather ceremonial than a matter of personal comfort, which is meant rather in 576. Similarly Callim. Lav. Pall. 9, ὑφ' ἄρματος ἀνχένας ἵππων λυσαμένα παγαῖς ἐκλυσεν ὠκεανῷ ἰδρῶ καὶ ῥαθάμιγγας.

573. λόφον, 'the back of the neck.' The Schol. compares the adverb καταλοφάδεια in Od. x. 169.

575. ἀνέψυχθεν, *refecti essent*.

577. λίπ', for λίπα. Literally, 'having rubbed on themselves smooth grease by the use of oil.' See on xviii. 350. So λίπα ἀλείψασθαι in Thuc. i. 6, where see Arnold's note. Hesiod, Opp. 522, εὖτε λοεσσαμένη τέρενα χρῶα καὶ λίπ' ἐλαίῳ χρисαμένη. Some take λίπ' for λιπῖ, and so Lord Derby, "and all their limbs Anointed freely with the lissom oil."

578. δείπνῳ, the sacrificial banquet, i.e. that which usually followed the slaughter of the victim. Schol. Ven. ἐπὶ πάντων τοῦτο νοητέον, οὐκ ἐπὶ μόνου Διομήδους καὶ Ὀδυσσέως.

ΙΛΙΑΔΟΣ

Δ.

Ἡὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
 ὄρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
 Ζεὺς δ' Ἐριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
 στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,

5

The Eleventh Book was inscribed Ἀγαμέμνωνος ἀριστεία (as the Fifth was Διομήδους ἀριστεία), viz. the valorous deeds of the Chief in slaying the Trojans, 107—274. The rest of this long book is taken up with varied incidents, the principal of which is the caring for the wounded Machaon in the tent of Nestor, and the somewhat prolix narrative of his youthful exploits by the latter, 618—801.

Col. Mure contends that Book xi. is in a manner a sequel to Book x., which by many has been considered an interpolation. "In the first nine Books there is no allusion to any special military connexion or comradeship between Ulysses and Diomed. The subject of the tenth Book hinges essentially on the formation of that comradeship. In the ensuing battle accordingly of the eleventh Book these two heroes are found still conjointly and in partnership, stemming the adverse tide of war." (Vol. i. Preface, p. xii.) He notices also "the poetical value or even necessity of the tenth Book, with its brilliant and cheering exploits, to account for the change of feeling in the army between the ninth and eleventh books, from despondency at the close of the one, to cheerful hope and confidence at the commencement of the other."

1. Τιθωνοῖο. He is only mentioned by Homer here, in Od. v. 1, where these two lines occur, and in xx. 237 inf. as a son of Laomedon. Prof. Max Müller (Lectures on Language, i. p. 11) says, "Eos was a name of the dawn before she became a goddess, the wife of *Tithonos*, or the dying day." The legend was, that Aurora took up to heaven as her spouse the handsome brother of Priam, or according to another account, Cephalus; see Eur. Hippol. 455. The root of Ἡὼς is *âF*, the same as in *ἀήρ*, *ἀήτης*, and connected with *FaF* (φάος).

3. Ἐριδα, Discord.—*προΐαλλε*, *προέηκε*.—*τέρας*, Schol. οἱ μὲν τὸν πόλεμον (i. e. περιφραστικῶς), οἱ δὲ ἀστράπην, οἱ δὲ δόρυ, οἱ δὲ Ἴριν. The bloody rainbow (xvii. 548) seems to be meant; yet this is not a sign that could be held in the hand even of a goddess. Perhaps some *σύμβολον* or *σημεῖον*, as a red flag, may be alluded to; unless this verse is a later addition, and has reference to the statuettes which certain divinities were represented as carrying, e.g. Pallas that of *Νίκη*. In x. 8 war is portended by thunder: whence it has been inferred that *Ἐρις* may here have carried a thunderbolt.

5. *στή δ' ἐπ' κ.τ.λ.* See viii. 222 seqq.—*μεγακήτεϊ*, 'capacious,' inf. 600.—*γεγώνεμεν*, 'for a voice to be heard in both

- ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἵσας
 εἵρυσαν, ἡγορέη πίσυνοι καὶ κάρτεϊ χειρῶν.
 10 ἔνθα στᾶσ' ἦυσε θεὰ μέγα τε δεινόν τε
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
 καρδίῃ, ἄλληκτον πολεμιζέμεν ἡδὲ μάχεσθαι.
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαίαν.]
 15 Ἀτρεΐδης δ' ἐβόησε ἰδὲ ζώννυσθαι ἄνωγεν
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νύροπα χαλκόν.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι νύδυνεν,
 20 τὸν ποτέ οἱ Κινύρης δῶκε ξεινήιον εἶναι.
 πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοί
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τούνεκά οἱ τὸν ἔδωκε, χαριζόμενος βασιλῆι.

directions.' Cf. inf. 275. Others place a comma at ἔσκε, 'she stood—so that her voice could be heard' &c. Ajax was posted τάξιν ἐσχάτην ἔχων, Soph. Aj. 4, and Achilles protected the front ships, viz. those nearest the enemy. Hence ἐσχατα in v. 8 is 'at the two extremities,' adverbially, like ὄρθια, v. 11.

9. εἵρυσαν, had drawn up on the strand. We might have expected εἵρυντ' or εἵρύατ', 'protected.'

10. ἦυσε, 'shouted.' This word αὔω (used by Aeschylus, Theb. 186) seems only a form of ἄω, ἄφω, 'to breathe.' Compare αὐτεῖν, αὐτή, a battle-cry, with αὐτμή, a breath, and ἡπύω.

11. ὄρθια, with a shrill rousing strain. The plural epithet adverbially added after μέγα τε κ.τ.λ. is remarkable. This and the next line may have been interpolated, the latter from ii. 452, from which also 453, 4 were taken, but rejected in this place by the Alexandrian critics. The use of ἐκάστω without F is rare, if indeed it is ever genuine in Homer. See on v. 792.

15. ἐβόησε, raised a cry, viz. in response to the rousing summons of Dis-

cord.—ἐνεδύσετο (aor. 2 med.), himself put on the dazzling brass. Schol. ὁ γὰρ ἐπιτάσσει ποιῶν, προθύμους ἔχει τοὺς ὑπηκόους. This clause occurred ii. 578.

17—19. Above, iii. 330—2.

20. Κινύρης. He was king of Cyprus (Pind. Pyth. ii. 15. Nem. viii. 18. Tac. Hist. ii. 3), who had heard the fame of the Trojan expedition, and sent presents to the general-in-chief.—ξεινήιον, a pledge or memento of hospitality. Schol. ζάπλουτος δὲ ὢν παριόντας Ἑλλήνας ἐξένισε.—Κύπρονδε, sc. ἀφικόμενον. The Schol. compares x. 268, Σκάνδειαν δ' (Σκάνδειάνδ') ἄρα δῶκε. So also βουλήν καλεῖν = ἐς βουλήν, x. 195. Lit. 'a report extending Cyprus-ward,' or from place to place till it reached Cyprus.—The genuineness however of 21—3 seems disputable. The οὔνεκα here ought to mean ὁθούνεκα, 'that,'—a sense which it never bears in the Iliad. If, with Doederlein, we refer it to δῶκε, 'gave it because' &c., the sense is poor, and it involves an awkward parenthesis of πεύθετο—κλέος.

22. ἀναπλεύσεσθαι. The ἀνὰ has the same force as in ἀνάγεσθαι.

τοῦ δ' ἦ τοι δέκα οἶμοι ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῦ καὶ εἴκοσι κασσιτέριοι· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τοεῖς ἐκάτερθ', ἵρισισι εἰκότες ἄς τε Κρονίων
 ἐν νέφεϊ στήριξε τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτῆρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέριοι
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἐστεφάνωτο

24. οἶμοι, 'stripes.' Schol. αἱ ἄνωθεν διήκουσαι τοῦ θώρακος ῥάβδοι ἕως τῶν κάτω μερῶν. ῥαβδωτὸς γὰρ ἦν ὁ θώραξ. The word seems to take the initial *F*. Here we have a tolerably clear account of an early piece of Phoenician workmanship, in which the mention of tin is remarkable. The *κύανος* was some metal, variously rendered 'blue steel,' 'dusky steel,' 'bronze,' and 'lead.' Cf. xviii. 564. No certain conclusion as to the relative value of the metals can be drawn from the numbers 10, 12, 20, though from 35 inf. we might infer the greater costliness of *κύανος*. See Thirlwall, i. p. 224—6.

26. ὀρωρέχατο (ὀρέγω, cf. xii. 340), Schol. ἐξετέταντο.—προτὶ δειρὴν, towards the neck of the wearer, and over the collar-bone. Schol. ἐξ ἦσαν οἱ δράκοντες, ἐξ ἐκατέρου μέρους τοῦ θώρακος τρεῖς ἀναφερόμενοι, καὶ τὰς τέσσαρας κεφαλὰς συμπλέκοντες, ἀνατείνοντες δὲ τὰς δύο.—ἵρισισι, 'like rainbows,' either from their varied colour, produced perhaps by a kind of enamel, or, as the Schol. thinks, from their arched form. Usually, ἵρις takes the *F*, as from ἔρεῖν. It means 'the Messenger,' like Ἴρις in Od. xviii. 6, who was so called οὐνεκ' ἀπαγγέλλεσκε κίων. Benfey (quoted in *New Cratylus*, p. 696 note) is clearly wrong in saying that ἵρις "means primarily the curved rainbow." The want of the *F* here, as well as the strange form ἵρισισι, suggests doubts.

28. τέρας. The rainbow is a portent of war in xvii. 5-18.—μερόπων κ.τ.λ., 'of men,' belonging to or accepted by mankind as a portent.

29. ἀμφὶ δ' ἄρ' κ.τ.λ. See iii. 334.—παμφαίνειν, παμφανᾶν. See on v. 6.—κουλεὸν (for κολλεὸν = κολεόν), a sheath, scabbard.—ἀορτῆρεσσιν, 'suspenders.' Schol. τοῖς ἀπαιωροῦσι τὸ ξίφος ἱμᾶσιν, i. e. braces or sword-straps, baldrick. For the *o* in the root of ἀεῖρειν, see on iii. 272.

32. ἀμφιβρότην. See ii. 387.—θοῦριν (θορεῖν), *habilem*, easily wielded. Schol. εὐκίνητον καὶ κούφην τῷ φοροῦντι. Connected with θοῦρος, the root being *θοF* = *θεF*.

35. ἔην, 'there was one,' sc. ὀμφαλος. Bentley proposed εἷς, a form that occurs in Hes. Theog. 145.

36. The ἐπὶ combines with ἐστεφάνωτο, as the Schol. Ven. remarks. 'On it (the shield) a fierce-visaged Gorgon was placed as a crowning (or central) figure, while round it' (we should expect ἀμφὶ, on each side of it) 'were represented Fear and Terror.' The final syllable of βλοσυρῶπις made long in *thesi* is remarkable. Perhaps we should read τῆς δ' ἦτοι—ἐπестεφάνωτο. It is difficult to understand the Homeric notion of στεφανοῦσθαι, which, applied to a single figure, cannot mean 'to be put round as a rim.' Cf. v. 739, ἣν περὶ μὲν πάντη φόβος ἐστεφάνωται, and xv. 153, ἀμφὶ δέ μιν θυὸν νέφος ἐστεφάνωτο. Compare xviii. 485, Hes. Theog. 382, where the heaven is said στεφανοῦσθαι ἄστρα, with Eur. Ion 1147, οὐρανὸς ἀθροΐζων ἄστρ' ἐν αἰθέρος κύκλῳ. According to the analogy of art, the Gorgon should be a central rather than

δεινὸν δερκομένην, περὶ δὲ δειμός τε φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'. ἐπὶ δὲ γδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.
 ἡμιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλε ἕκαστος
 ἵππους εἶ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες

a marginal design. Mr. Newman, "upon it Gorgon horrid-eyed was carved along the border." It may have this sense in Hes. Scut. 204, ἐν δ' ἀγορῇ, περὶ δ' ὄλβος ἱπείριτος ἐστεφάνωτο. For the form Γοργῶ, gen. Γοργοῦς, cf. viii. 349.

38. τῆς, sc. ἀσπίδος. Cf. 36.—ἐλέλικτο, 'ran tortuously,' "twined his lithe folds," Lord Derby. See Lexil. p. 287.

40. ἀμφιστρεφέες, turning on each side towards the central head. Generally it is rendered 'intertwined,' with the Schol. and Hesych. ἀλλήλαις περιπελεγμένοι. "Ex tribus anguis capitibus unum supra corpus eminebat, duo in transversum flexa erant, dextrorsum sinistrorsumque," Doederlein. "Turn'd on ev'ry side," Lord Derby. Another reading was ἀμφιστεφέες.

41. κρατὶ δ' κ.τ.λ. See iii. 336—8. v. 743.—κυνέην, properly a cap of skin, here probably the helmet lined with leather. See the note on x. 258. "The φάλος of a royal helmet extended both forward and backward, and had four holes or hollows for so many plumes." Buttmann, Lexil. p. 528. Hence τετράφαλος in xii. 384. If φάλος meant the projecting ridge on the top of the helmet, by analogy ἀμφίφαλος should be a doubly-ridged helmet, or one having a raised patch or peak on each side.

43. δοῦρε δύω. So Paris in iii. 18 carries δοῦρε δύω κεκορυθμένα χαλκῷ. These were javelins, while the long ἔγχος, which bears the epithets δολιχόν, δολιχόσκιον, 'casting a long shadow,' and ἐνδεκάπηχον, viii. 494, was the lance,

carried singly by the δπλίτης, and perhaps not used at all for throwing. See vii. 255, compared with ib. 244. The two words however, δόρυ and ἔγχος, do not seem strictly used in all passages.

44—6. Probably these lines were a later addition, and inserted in reference to the title of this Book. The sentiment is very exaggerated, especially the thunder sent by the two Argive goddesses to do honour to the Argive king. The form ἐγδούπησαν seems to have no analogy in the Homeric poems. Either it is from γδουπέω (see *New Cratylus*, § 209), or it is a dialectic pronunciation for ἐδδούπησαν. Compare ἐρίγδουπος, an epithet of Zeus the thunderer. Perhaps γδουπ was another form of κτυπ. It is pretty clear that Hesychius read ἐδδούπησαν, which he explains by ἐψόφησαν, though he also has γδούπησαν· ἐψόφησεν. Perhaps, like ἔδδισεν or ἔδδισεν in i. 33, ἐδδούπησαν is here the correct reading. Pallas boasts of her power over the storehouses of thunder, Aesch. Eum. 771. Hera, as the Argive goddess, holds in especial honour the Argive king.

47. ἐφ, pronounced like the Latin *suo*. The Greeks are now about to cross the moat of their camp to give battle to the Trojans in the open plain. The chariots are meanwhile drawn up on the inner edge of the trench.

49. αὐτοὶ δὲ, 'while themselves (or perhaps, 'they alone') as foot-soldiers armed with shields and protected by breastplates, stepped manfully on.' Schol. φανερῶς πρυλέες οἱ πεζοὶ ἀντι-

ρώνοντ'· ἄσβεστος δὲ βοή γένετ' ἡῶθι πρό.
 φθάν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμόν
 ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑπόθεν ἦκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλεν
 πολλὰς ἰφθίμους κεφαλὰς Ἄιδι προϊάφειν.

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἑκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἡϊθέον τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.
 Ἑκτωρ δ' ἐν πρώτοισι φέρ' ἄσπίδα πάντοσ' εἴσῃν.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδυνέφεα σκιοέεντα,
 ὥς Ἑκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

διέσταλκε γὰρ τοὺς ἵππους. Dr. Donaldson (*New Crat.* § 154) derives this word from *πρὸ* and *ἴλα*, and regards it as identical with *proelium*. The quantity of the *υ* seems against this. See on v. 743. In the singular *πρύλις* was a kind of war-dance; Hesych. *πυρρίχην*, though he adds ἢ *ὀπλίτην*. Callim. Hymn. ad Dian. 240, and ad Jov. 52, *περὶ πρύλιν ὠρχήσαντο*. In Homer *πυρρίες* seem always to be 'heavily armed foot-soldiers.'—*ῥώνοντο*, see i. 529. xviii. 411. xxiii. 367. Hesych. *ῥωμων*, *ἑρωμένως ἐκινουῦντο*, *ὀρμὴν ἐλάμβανον*.—*ἡῶθι πρό*, cf. iii. 3.

51. *φθάν δὲ μέγα, πολλῷ πρότεροι ἦσαν*, they got to the trench, and took their places there, though on foot, far before their charioteers. For *ἔφθασαν*, like *στὰν* inf. 216, there was another reading *μεθ' ἱππήων*.

52. *ὀλίγον, μετ' οὐ πολὺν χρόνον*. This may seem inconsistent with *μέγα* above, whence some ancient commentators regarded *ὀλίγον* as = *ὀλίγῳ τόπῳ διαστῶτες*. There is nothing incorrect in saying that A far outstripped B, but B came up soon after.—*κυδοιμόν κακόν*, "dire confusion," Lord Derby; "evil tumult," Mr. Newman. The meaning is, that an ominous crowding or confusion ensued, which indicated a repulse. The Schol. says this

is designed in the economy of the poem to bring out the aid of Patroclus.—*ἑέρσας* κ.τ.λ., 'red rain,' a phenomenon now undoubted and well understood.—*πολλὰς* κ.τ.λ. See i. 3.

56. *θρῶσμῳ*. See x. 160. Schol. *τόπῳ ὑψηλῷ ἐν τῷ πεδίῳ, ἀφ' οὗ ἦν καθορᾶν*. Hesych. *θρῶσμός· ὑψηλὸς τόπος βουνοειδής, ἀφ' οὗ καταβαίνοντα θορεῖν ἐστί*. The root is undoubtedly *θρο* = *θρο*, and the word probably expressed a rising or springing up of the soil. With *Τρῶες* supply from the context *ἐθωρήσσοντο*.

61. *πάντοσ' εἴσῃν*. This expression proves the Greek shield to have been circular, as it is also represented in ancient art.

62. *ἀναφαίνεται*, 'suddenly appears.' Cf. inf. 174.—*οὐλῖος*, 'baleful.' A synonym of *οἶλος*, an epithet of Ares the destroyer. Either the dog-star is meant, the supposed causer of diseases (see xxii. 26 seqq.), or a comet, ominous of evil. 'Cometae sanguinei lugubre rubent,' Virgil. Hesiod uses *οὐλῖος Ἄρης*, Scut. 192 and 441, but the word does not again occur in Homer. See Lexil. p. 461. The obscuration and returning radiance of the star are well compared to Hector's absence or presence in the van.

οἱ δ', ὥς τ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆουν, οὐδ' ἕτεροι μνώντ' ὀλοοῖο φόβοιο.
 ἴσας δ' ὑσμίνη κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὧς
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὗ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθεΐατο, ἦχι ἐκάστω
 δώματα κάλ' ἐτέτυκτο κατὰ πτύχας Οὐλύμποιο.
 [πάντες δ' ἡτιόωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ. ὁ δὲ νόσφι λιασθείς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδεϊ γαίῳν,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.]
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,

67. ἐναντίοι, "from either end advancing," Mr. Wright. Schol. τὸ παλαιὸν γὰρ οὕτως ἐθέριζον, ἀπὸ τῶν περάτων ἀρχόμενοι καὶ εἰς τὰ μέσα τελευτῶντες. If this be true, the object was probably to match the two parties against each other in speed. Lord Derby accordingly renders it "the rival bands of reapers mow the swathe." The comparison consists in reapers advancing towards each other with sickles, and enemies facing each other with swords and darts, as the Schol. points out. In later times the reapers followed each other in short intervals, and pursuing parallel lines or swathes. So Theocr. x. 2, οὔτε τὸν ὄγμον ἄγειν ὀρθὸν δυνᾷ, ὥς τὸ πρὶν ἄγες, οὐθ' ἅμα λαιοτομεῖς τῷ πλατίῳ, ἀλλ' ὑπολείπη.—ὄγμον ἐλαύνειν, like τεῖχος, ταφρὸν &c., to carry a swathe in a straight line through a field.—ἀνδρὸς μάκαρος, a rich man, a well-to-do farmer. So Hes. Opp. 519, ἀνρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις.—τὰ δὲ δράγματα κ.τ.λ., "and fast the trusses fall," Lord Derby. Mr. Gladstone ("Translations," p. 91), "As in some rich man's domain The reapers drawn in rows, Right down the furrows shear the grain, And still

their labour grows, And thick the armfuls fall as rain; So Trojan and Achaian might Each on the other leapt; None turned from fight to cursed flight, But even battle kept."

71. μνώνοντο (μνόμεναι), 'bethought themselves of baneful flight.'—δῆουν, cf. xii. 425.

72. ὑσμίνη—ἔχεν. Αἱ. ὑσμίνη—ἔχον. The battle itself is said to keep the heads of the combatants equal, i. e. not more erected or depressed on one side than on the other. Doederlein refers it to the equal number of the combatants. But the whole passage from 72 to 83 seems a later insertion. The last six lines indeed were rejected by the Alexandrine critics. It must be allowed that παρατυγχάνειν is a feeble and prosaic word; it is not elsewhere found in Homer, nor, perhaps, is πάρεσαν. The sentiment partakes strongly of the Epicurean philosophy. The Ἔρις is Discord mentioned sup. 3, who, the poet says, was the only divine being present at the fight.

81. 5. This distich occurs viii. 66, 7. It is doubtful whether the μάλα belongs to τόφρα, in the sense of τόφρα δῆ, or to ἤπτετο in the sense of σφόδρα. Perhaps

τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἵμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀιλήα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξεί δουρί 95
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σκέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέον, ἐγκέφαλος δέ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὐθι ἄναξ ἀνδρῶν Ἀγαμέμνων,
 στήθεσι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ Ἴσόν τε καὶ Ἀντιφον ἐξεναρίζων,
 υἱε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω

it is here little more than a metrical addition, like *ἄρα* in 73.

86. *ἦμος*, viz. at mid-day, "when the swink't hedger at his supper sat," as Milton has it in the *Comus*, after this verse. The *περ* belongs to *ἦμος*, as in *ἦταν περ* &c.—*δειπνον*, his mid-day meal.

88. *ἄδος*. This word only occurs here, and the *α* is short, contrary to the use of *ἀδῆσειεν*, *ἀδῆκότες* (x. 98). Buttmann (*Lexil.* p. 29) says "there is nothing to hinder us from reading with Heyne *τάμνων δένδρεα μάρ'*, *ἄδος τε κ.τ.λ.*" (and so Arnold.) But this does not quite satisfy the ear. The word here is plainly *Φάδος*, and it seems safer to refer it to the root *Φαδ*, as in *ἀνδάνω*, *ἀδεῖν*, and to regard it as an ancient equivalent to *ἦδος*, 'satisfaction,' and thence 'satiety.' Cf. inf. 318, *ἡμέων ἔσται ἦδος*. In *ἄδην* (al. *ἄδδην* or *ἄδην*, v. 203) there is the same uncertainty as to the quantity of the *α*. Spitzner (*Not. Crit.* v. 203) decides in favour of *ἄδδην*, while Bekker in ed. 2 gives *ἄδην*, which is acknowledged by Hesychius equally with *ἄδδην*.

93. *Ὀιλήα*, anciently *ἐΦιλεFFα*. See on xii. 365. ii. 527. Dr. Donaldson (*New Crat.* § 254) derives *Ὀιλέως* from *ἴς* and *λαός*, *quasi* "vis populi."

94. Perhaps *καταΦάλλμενος*. "Leapt down with hostile aim," Mr. Wright.—*ἔσστη*, 'had stood,' viz. when Bianor was slain.

95. *μετώπιον*, Schol. *τὸ μεταξὺ τῶν ὤπων, ἐπάνω τῆς ῥινός*.

96. *στεφάνη*, the rim of the helmet, x. 30, or perhaps, 'the rimmed helmet.'

98. *πεπάλακτο*, Schol. *διεβρέχετο*, 'became bloodshot,' or 'was speckled with blood-gouts.' Apollonius, the Schol. says, read *ἐγκέφαλόνδε*, 'even to the brain,' and rejected this verse. Cf. v. 100, *παλάσσετο δ' αἵματι θώρηξ*. Also inf. 169. xii. 185.

100. *παμφαίνοντας*, with all their breasts exposed, since he had stripped off their tunics. Perhaps an interpolated verse. There was a variant *ἐπεὶ κλυτὰ τεύχε' ἀπηύρα*, and *περιδύειν*, for *περιαιεῖν*, looks like a later word. Some of the critics construed *παμφαίνοντας χιτῶνας*, 'their white tunics.' Arnold says, "Homer rallies them as having lived in effeminaey." Nicanor (ap. Schol.) thought their youth was alluded to; and so Doederlein explains. Thus the sense will be, "showing white breasts after their tunics had been stripped off."

εἰν ἐνὶ δίφρῳ ἑόντας. ὁ μὲν νόθος ἡνιόχευεν,
 *Αντιφός αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 *Ιδῆς ἐν κνημοῖσι δίδῃ μόςχοισι λύγοισιν, 105
 ποιμαίνοντ' ἔπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρείδης εὐρὺν κρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στῆθος βάλε δουρί,
 *Αντιφόν αὖτε παρ' οὓς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδῆς ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφιο ταχείης νήπια τέκνα
 ῥηιδίως συνέαξε λαβὼν κρατεροῖσιν ὀδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφιν
 χραιοσμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 ὥς ἄρα τοῖς οὐ τις δύνατο χραιοσμήσαι ὄλεθρον 120

104. παρέβασκε, was acting as παραβάτης, or fighting man by the side of the driver.—αὖ, precisely the Lat. *autem*.—ὦ, Zenodotus ὦν.—δίδῃ (as from δίδημι=δέω), Schol. ἐδέσμευσε ταῖς νέαις καὶ ἀπαλαῖς λύγοις (*osiers*) καὶ βλαστήμασι.—μόςχος is here = ὄσχος, as Ar. Ach. 996, νέα μοσχίδια συγκίδων. The old reading was μόςχοισι λύγοισι, which Spitzner and most of the editors retain. This is compared with σὺς κάπρος, ὕρνιθες αἰγυπιοὶ (vii. 59) &c. Bekker (ed. 1) and Doederlein edit μόςχοιο.

106. ἐπ' ὅεσσι, see vi. 25.—ἀποίνων, sc. ἀντὶ, a genitive of price or equivalence. So Eur. Med. 534, μείζω γε μέντοι τῆς ἐμῆς σωτηρίας εἰληφας ἢ δέδωκας. Orest. 502, τὸ σῶφρόν τ' ἔλαβεν ἂν τῆς συμφορᾶς.

111. γιγνώσκων. Recognizing them, as having before seen them when Achilles had brought them as captives into the Achaean camp.—σφε seems here the dual; Buttmann (Lexil. p. 428) thinks it is also so in 115, by comparison with this passage, and he remarks that it is certainly plural only in xix. 265. Schol. Ἀριστοτέλης δύο φησὶ τίκεται τὴν ἑλα-

φον.

114. συνέαξε (*Φάγνυμι*), crushes, devours.—ἀπαλὸν, in the strict sense of 'tender,' opposed to σκληρόν, 'tough,' in Ar. Pac. 349. 351, Plat. Symp. p. 195 E.

116. εἴ περ τε, εἰ καὶ, 'even if.' See iv. 55. x. 115. 225. Lord Derby's version of this passage is very good:—

"As when a lion in their lair hath seiz'd
 The helpless offspring of a mountain doe,

And breaks their bones with ease, and
 with strong teeth

Crushes their tender life; nor can
 their dam,

Though close at hand she be, avail
 them aught;

For she herself by deadly terror seiz'd
 Through the thick coppice and the

forest flies,
 Panting, and bath'd in sweat, the

monster's rush."
 119. ὑφ' ὀρμῆς, i. e. φοβουμένη, scared by the sudden attack on her young. To be construed with ἦξε.

120. χραιοσμήσαι. See on i. 566.

Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 υἱέας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἴασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125
 τοῦ περ δὴ δύο παῖδε λάβεν κρείων Ἀγαμέμνων
 εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην. ὁ δ' ἐναντίον ὦρτο λέων ὥς
 Ἀτρείδης· τῷ δ' αὖτ' ἐκ δίφρου γουναζέσθην. 130
 “ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολὺκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἰ νῶϊ ζωοὺς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

ὥς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
 μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν.
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
 ὃς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῇ, 140

123. μάλιστα. Schol. ὥς καὶ ἄλλων αὐτῷ συμπραττόντων. For δαΐφρονος, which Mr. Newman renders ‘skilful-hearted,’ Zenodotus read κακόφρονος, as also inf. 138. Schol. τῇ βουλῇ τοὺς πολέμιους μόνον διεγείροντας. See inf. 450.

125. οὐκ εἴασκε, protested against, endeavoured to prevent. See ii. 832. iv. 55.—τοῦ περ δὴ, ‘of this very man then it was that Agamemnon captured the two sons.’—ὁμοῦ δ' ἔχον, they were both driving, i. e. not, as usual, the one acting as παραβάτης. On ἔχειν ἵππους see viii. 139. But the Schol. Ven., who refers the following γὰρ to ὁμοῦ ἔχον, not to λάβε, explains it thus: ὁμοῦ ἐπεχειροῦν κρατεῖν τοὺς ἵππους διὰ τὸ ἐκφεύγειν τὰς ἡνίας. Doederlein thinks the γὰρ explains κυκηθήτην, ‘they were no longer under control, for the reins had fallen from the driver’s hands.’ He renders ἔχον *regere solebant*, not *tunc retinebant*.

128. φύγον (nl. φύγεν), had slipped

out of their hands.—τῷ δὲ, the two horses. So Doederlein; others refer it to the drivers; but cf. xx. 489, κυκήθησαν δέ οἱ ἵπποι. Mr. Newman, “a sudden tremor palsied them, they dropped their glossy bridles.”

130. γουναζέσθην, ‘precibus solis,’ Doederlein; ἐλίσσέσθην. Schol. ἰκέτευον. This verse consists almost entirely or spondees. See on i. 11. The Schol. compares Od. xxi. 15, τῷ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοιν.

131—5. These lines occur also vi. 46—50.

137. ἀμείλικτον (μειλίσσειν), Schol. ἀπηνῆ, σκληρὰν, ἀπαράκλητον. See on this passage Col. Mure, i. p. 281.

138. For δὴ absorbed before ἀ, cf. inf. 386.

139. ἄνωγεν, advised the Trojans to put to death Menelaus. On ἀγγελίην ἐλθεῖν, like ὁδὸν ἐλθεῖν, see on iii. 206. Buttman, Lexil. p. 13. Here, as elsewhere, there were some critics who believed in a nominative ὁ ἀγγέλῃς.

αὖθι κατακτεῖναι μηδ' ἐξέμεν ἅψι ἐς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην."

ἦ, καὶ Πείσανδρον μὲν ἅψ' ἵππων ὥσε χαμαῖζε,
δουρὶ βαλὼν πρὸς στήθος· ὃ δ' ὑπτιος οὐδὲ ἐρέισθη·
Ἴππόλοχος δ' ἀπόρουσε. τὸν αὖ χαμαὶ ἐξενάριξεν, 145
χεῖρας ἀπὸ ξίφεϊ πλήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
τοὺς μὲν ἕασ', ὃ δ', ὅθι πλείσται κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐνκνήμιδες Ἀχαιοί.
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
ἱππῆες δ' ἱππῆας—ὑπὸ σφίσι δ' ὦρτο κονίη
ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων—
χαλκῷ δηιόωντες. ἀτὰρ κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλη· 155
πάντῃ τ' εἰλυφῶν ἄνεμος φέρει, οἱ δέ τε θάμνοι

141. μηδ' ἐξέμεν, καὶ μὴ ἀφείναι (aor. 2 of ἐξίμμι), not to let him out to return back to the Achaeans.—τοῦ πατρὸς, 'that father of yours.' There were variants, οὐ and σφοῦ πατρός.

142. λῶβην. Schol. ἦν ἐλωβήσατο εἰς Ἑλληνας, sup. 139.

143. ὥσε, he pushed him backwards from the chariot (cf. xii. 82) by the force of the blow (inf. 320).

145. ἀπόρουσε, leaped from the car. Schol. ἐωρακὼς τὴν ἀπώλειαν τοῦ ἀδελφοῦ.—τὸν αὖ, him, Hippolochus, while he was on the ground. ἐξενάριξεν here means that Agamemnon both slew and despoiled him. The more obvious sense of the words would be 'him,' viz. Peisander, 'as he lay dead on the ground, he despoiled,' the other, Hippolochus, having rushed away in flight; but this would require τὸν μὲν ἕασ' in 148. There is some difficulty about the word ὄλμον, which is not elsewhere found in Homer, though it occurs in Hes. Opp. 423. The Schol. rightly explains it 'a mortar.' It is not certain whether the head or the headless trunk is here meant. Schol. ὄλμον δίκην εἶασεν αὐτὸν ῥίψας κυλίσσθαι. Thus the body is compared to a round or oblong stone, which would roll, at least down a slight declivity, if pushed with the foot. The root of the word is ὀλ, εἰλ (vol-vo, ὀλοί-

τροχος, ὄλος, &c.). Mr. Newman and Mr. Wright both render it 'like a pillar.' Lord Derby rather evades the sense (especially of ἔσσευε, 'he started it to roll'), "And in the dust, a headless block, he roll'd." The shape of the stone meant would seem to be that of our 'garden roller.'

150—2. These three lines seem the insertion of a rhapsodist. The Schol. felt the difficulty of χαλκῷ applied to ἱππῆες, and explained it of the horses' feet or the tire of the wheels. It is clear that v. 153 should follow 149.

155. αἶδηλον, destructive. Cf. ii. 455. Lexil. p. 47.—ἀξύλῳ, 'timberless,' i. e. where there is only scrub and brushwood, not large trees. Others (as Lord Derby and Mr. Wright), with the Schol., render it 'densely timbered,' or (as Hesych.) *incædua*, not yet cut for firewood. But θάμνοι in 156 suits the idea of a thicket or the underwood of a forest.—εἰλυφῶν, 'rolling it in volumes.' Perhaps the τ' has superseded the digamma. Cf. Hes. Theog. 692, *ιερὴν φλόγα εἰλυφῶντες* (where many copies give φλόγα θ' εἰλ.), inf. xx. 492, *πάντῃ τε κλονέων ἄνεμος φλόγα Φειλυφάζει*. Thus the sense will be, 'And as, when fire has lighted on a wood, the wind rolls it and the thickets burn' &c.

πρὸρριζοὶ πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμῃ·
 ὥς ἄρ' ὑπ' Ἀτρείδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κείν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας. οἱ δ' ἐπὶ γαίῃ
 κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἔκτορα δ' ἐκ βελέων ὑπαγε Ζεὺς ἐκ τε κούνης
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
 Ἀτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
 οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
 μέσσον καὶ πεδίον, παρ' ἐρινεὸν ἐσσεύοντο
 ἰέμενοι πόλιος· ὃ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο, 170
 ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
 οἱ δ' ἔτι καὶ μέσσον πεδίον φοβέοντο, βόες ὥς
 ἄς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ

157. πρὸρριζοὶ, even to the roots.—ἐπειγόμενοι, pressed by, unable to resist, the rapid course of the fire.

158. πίπτε κάρηνα, 'heads were laid low.' Cf. sup. 72. inf. 309. 500. By Τρώων Doederlein understands the ὄχλος, compared with the bushes consumed.

160. κροτάλιζον, 'rattled along,' Schol. ἔλκοντες ἡχὴν ἐποίουν. "And here and there, athwart the pass of war, Was many an empty car at random whirl'd By strong-neck'd steeds, of guiding hands bereft," Lord Derby.—κεῖνᾶ, κενᾶ. Cf. xv. 453, κείν' ὄχρα κροτέοντες—γεφύρας, see iv. 371. viii. 378.

161—4. Probably added by a rhapsodist.—ποθέοντες, cf. ii. 703.—ἀμύμονας, 'skilful;' cf. viii. 273.—γύπεσσιν κ.τ.λ., "more welcome sight To carrion birds than to their widow'd wives," Lord Derby. Compare inf. 395.

163. ὑπαγε, 'withdrew from,' is not a common Homeric use of the word. The interpolator meant to account for the absence of Hector, who alone could have resisted the impetuosity of the Greeks. But this is first mentioned inf. 186 seqq., where Zeus sends Iris expressly to tell Hector to retire.

165. σφεδανὸν, 'startling-loud,' Schol. σφοδρὸν ἢ καταπληκτικόν. See xxi. 542.

The root is σφεδ, σφνδ (σφνδᾶν and σφύζειν), σφαδ (σφαδάζειν), or σφοδ, implying a quick starting motion, like the pulse.

166. οἱ δὲ κ.τ.λ., the Greeks, thus encouraged, pressed on to the tumulus of the old Dardan king Ius in the centre of the plain (see on x. 415).—παρ' ἐρινεδν, 'nay, even to the fig-tree,' which was nearer to the city, vi. 433. xxii. 145.

168. ἰέμενοι πόλιος, "straining to gain the town," Lord Derby.

173. νυκτὸς ἀμολγῶ. See on xxii. 28. The meaning of the word is even yet but conjectural. The ancients explained it either as 'the milking-time' (with which we may compare βουλυτὸν, xvi. 779), or the time when men did not go out, as if from α and μολεῖν. Buttmann, in his long dissertation on the word in the *Lexilogus*, thinks it is a figure borrowed from a distended udder, and meaning ἐν ἀκμῇ, 'at the height (or, as we say, in the depth) of night.'—τῇ ἡ (Fῆ), i. e. μιᾷ τινι αὐτῶν. See iv. 437. vi. 422. Schol. ὡς φοβεῖ μὲν πάσας τὰς βοῦς, κτείνει δὲ τὴν πλησίον, οὕτως δ' Ἀγαμέμνων ἐδίωκε μὲν πάντας, ἐκτείνει δὲ ὃν κατελάμβανεν ὑπεροῦντα.—ἀναφαίνεται, see sup. 62, 'to one of them he suddenly appears as a deadly pest.'

πάσας· τῇ δέ τ' ἵῃ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσιν 175
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει.
ὥς τοὺς Ἀτρεΐδης ἔφεπεν κρείων Ἀγαμέμνων,
αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.

[πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρεΐδew ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν.] 180

ἀλλ' ὅτε δὴ τάχ' ἔμελλον ὑπὸ πτόλιν αἰπὺ τε τείχος
ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἰδης ἐν κορυφῇσι καθέζετο πιδιήσσης
οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν·
Ἴριν δ' ὠτρυνεν χρυσόπτερον ἀγγελέουσαν. 185

“βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες.
ὄφρ' ἂν μὲν κεν ὄρᾳ Ἀγαμέμνονα ποιμένα λαῶν
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
μάρνασθαι δηίοισι κατὰ κρατερὴν ὕσμίνην. 190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ
εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίζω,
κτείνειν εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηται
δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

ὥς ἔφατ', οὐδ' ἀπίθησε ποδὴνεμος ὠκέα Ἴρις, 195
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
εὖρ' υἱὸν Πριάμοιο daίφρονος, Ἑκτορα δῖον,

176. λαφύσσει, 'laps up,' 'gorges.' μετὰ ποίου ἤχου ἀναρροφεῖ, Schol. These two lines are repeated in xvii. 63, 4.

178. This verse occurs in viii. 342.

183. Hesych. πιδιήσσης· καθύδρου, πιδακώδους.

184. οὐρανόθεν. The meaning perhaps is, that he had careered through mid-air from Olympus or some other place of his abode on earth. The Schol. Ven. distinguishes between ἀστεροπῇ, the thunderbolt (viz. as forged by the Cyclopes), and ἀστραπῇ, the flash caused by brandishing it; and he compares xiii. 242, ἀστεροπῇ ἐναλίγκιος, ἦν τε Κρονίων χειρὶ λαβὼν ἐτίναξεν.

186. βάσκ' ἴθι. See on ii. 8.—τὸν, τοῦτον. The position of the demonstrative here is remarkable. Cf. ii. 16.

191. τυπεῖς, οὐτασθεῖς, in close fight; βλήμενος (aor. 2 med.), hit with a javelin or arrow from a distance.

192. ἄλεται, ἄλῃται, shall have sprung upon his chariot (aor. 2 med. of ἀλλεσθαι). The Schol. Ven. wrongly refers it to ἀλῆναι, xxi. 607).—οἱ, to Hector. Zeus, as usual in the Iliad, holds the balance equally between the combatants; he will not allow the two adverse chieftains to meet in fight. It would be derogatory to Agamemnon to be defeated by Hector at this crisis, and the slaying of Hector is reserved for Achilles. Hector acts on these injunctions at v. 284 seqq.

194. δῆν. Viz. till night makes the pursuit no longer possible.

197. εὖρε. Compare iv. 89, εὖρε Δυ-

έστεωτ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν.

ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις

“Ἐκτορ υἱὲ Πριάμοιο, Δὺ μῆτιν ἀτάλαντε, 200

Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα ποιμένα λαῶν

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι

μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην. 205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει,

κτείνειν εἰς ὃ κε νῆας ἐνσσέλμους ἀφίκηαι

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

ἦ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210

Ἐκτορ δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμᾶζε,

πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη,

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

ἡρτύνθη δὲ μάχη, στὰν δ' ἀντίοι. ἐν δ' Ἀγαμέμνων

πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,

ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν

ἦ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

κάνος υἱὸν κ.τ.λ., and v. 169. Also inf. 473.

200. υἱέ. Pronounced ἐφέ (for φεφέ). See on v. 612.—ἀτάλαντε, see on ii. 169.

201. τεῖν σοι, in later Doric τιν.

212. πάλλων κ.τ.λ. In compliance with the command of Zeus, to abstain from fighting himself, but to exhort his men, Hector leaves his car, and urges on his troops on foot. His brandishing the lance, says the Schol., is meant as a feint, that the Trojans may think he is fighting, though he is not.

213. ὀτρύνων. In obedience to the order of Zeus, sup. 189. 205.

214. ἐλελίχθησαν, ‘rallied.’ See vi. 106. The next verse occurs in xii. 415. For ἐτέρωθεν there was a variant καὶ αὐτοί.

216. ἡρτύνθη, ἐκοσμήθη, was drawn

out ready for action. Cf. xv. 303, ὕσμινην ἡρτυνον. xii. 43, σφέας αὐτοὺς ἀρτύναντες.

218. ἔσπετε, εἵπετε. On this formula see ii. 484.

220. κλειτῶν, ‘famed.’ That κλειτὸς is but another form of κλυτὸς (i. e. κλεφτὸς) may be inferred by the compounds τηλεκλυτὸς and τηλεκλειτὸς, ἀγακλυτὸς and ἀγακλειτὸς. It is by no means certain that, as Buttmann contends, κλυῶ and κλείω are different verbs. There was an old form κλῦω (κλέφω), represented, for distinction’s sake, by κλείω, ‘to make a person heard of,’ ‘to celebrate,’ and there was also κλῦέω, which, though lost in the Greek, is preserved in the perhaps older language the Latin, in the Lucretian *cluere*. Compare *clūro* with *kūrēō*, *clūro* with *kūrēō*, *cūro* with *cūrēō*, &c. On the same

Ἴφιδάμας Ἀντηνορίδης ἡὺς τε μέγας τε,
 ὃς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μήλων.
 Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἔοντα
 μητροπάτωρ, ὃς ἔτικτε Θεανὼ καλλιπάρηγον·
 αὐτὰρ ἐπεὶ ῥ' ἥβης ἐρικυδέος ἵκετο μέτρον, 225
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
 ξὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἷ οἱ ἔποντο.
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἰσας,
 αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει. 230
 ὃς ῥα τότε Ἀτρεΐδew Ἀγαμέμνωνος ἀντίον ἦλθεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
 Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείῃ χειρὶ πιθήσας· 235
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
 ἀργύρῳ ἀντομένη, μόλιβος ὥς, ἐτράπετ' αἰχμή.
 καὶ τό γε χειρὶ λαβὼν εὐρὺν κρείων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
 σπάσσατο· τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυῖα. 240
 ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον

principle we have σείω and σεύω from the root σεF, ξέω and ξύω from ξεF. See inf. on 555.

222. μήλων. Zenodotus θηρῶν.

223. Κισσῆς. Schol. ὡς Ἑρμῆς. The name therefore was Κισσέας.

224. Θεανῶ. See vi. 298.

226. κατέρυκε, he would fain have kept him there, and gave him his daughter in marriage as a motive for remaining. He however, with the ardour of youth, no sooner marries than he goes in quest of the Achæan expedition he had heard of, lit. 'in pursuit of their fame,' 'following the rumour about them.' "Set forth to join the glory of the Greeks," Lord Derby. Cf. πολέμοιο μετὰ κλέος, xiii. 364. So also Doederlein, "ad gloriosam Achivorum expeditionem."

229. ἐν Περκώτῃ. This was a town on the Hellespont, belonging to Lampſacus; cf. ii. 835. He left his ships there because the Greeks had the command of the sea.

231. ὃς, for οὗτος, viz. Iphidamas, sup. 221.

234. ζώνην, the same perhaps as the ζωστήρ or belt. See ii. 479. iv. 133.

235. ἐπέρεισε, sc. τὸ ἔγχος, thrust it home, or against him; threw his whole weight into the blow; "sua ipse manu protrusit," Doed. Cf. v. 856. vii. 269.—ἔτορε, 'pierced,' an aorist found only in this place (elsewhere τετορεῖν), from the root τορ, 'through.'

237. μόλιβος, 'lead.' This metal is not mentioned elsewhere but in xxiv. 80, μολυβδαίνῃ ἱκέλη. But the force of the thrust and the resistance of Agamemnon's ζώνη are thus described, though inaccurately; for bronze is certainly harder than silver.

238. τό γε, viz. ἔγχος (implied from 233). The point being bent, Agamemnon takes the spear by that end and drags it forcibly out of the hands of Iphidamas.—ὥς τε λῖς, "with lion-fury," Mr. Newman. The Schol. says that lions try to

οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκεν
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ οἷς, τά οἱ ἄσπετα ποιμαίνοντο.

245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξεν,
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

τὸν δ' ὥς οὖν ἐνόησε Κόων ἀριδείκετος ἀνδρῶν,
πρεσβυγενὴς Ἀντηνοριδίης, κρατερόν ῥά ἐ πένθος
ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος.

250

στῇ δ' εὐράξ σὺν δουρί, λαθὼν Ἀγαμέμνονα δῖον,
νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
ἀντικρὺς δὲ διέσχε φαεινοῦ δουρὸς ἀκωκῆ.

ρίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄλλ' οὐδ' ὥς ἀπέληγε μάχης ἧδὲ πτολέμοιο,

255

ἄλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
ἦ τοι ὃ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον

get the spears out of the hunters' hands, and so get wounded. This passage is thought to have been held in view by Virg. Aen. xii. 6, as *χάλκεον ὕπνον* in *ferreus urget somnus*, ib. x. 745.—*λῖς* is formed from the same root as *λέων*, viz. *λεF* or *λαF*, by adding the sign of the nominative *σ*, *λεF—σ*.

242. *ἀστοῖσιν*. Schol. *τοῖς Τρωσίν, ἐπεὶ Ἀντήνορος ἦν παῖς*.

243. *κουριδίης*, 'his lady wife,' i. 114. It is obvious that the epithet is out of its place; and it is probable that 243—5 were added by a rhapsodist, or inserted from some other poem.—*χάριν κ.τ.λ.*, Schol. *παρ' ἧς οὐδὲν αὐτῷ χαρίεν οὐδὲ ἡδὺ ἐγένετο*. The use of *ιδεῖν* here is remarkable. Clarke explains it *e qua nondum prolem suscepit*. Doederlein, *gratias, vel gratum animam*, viz. for the gifts.—*ἔδωκεν*, viz. as *ἔδνα*, or dower, which was often paid in cattle; whence *παρθένου ἀλφεσίβοιαι* in xviii. 593.—*πρῶθ'*, *πάρᾳ χρημα*, he paid down, as we say, a hundred oxen, and undertook afterwards to pay a thousand more, viz. as his herds multiplied, Schol. *ἐκ τῆς ἐπιγονῆς τῶν ποιμνίων*. Perhaps this was his present to the bride: above (226) the father was said to have *given* the daughters.

248. *ἀριδείκετος ἀνδρῶν*, "th' observed of all men" (Lord Derby), as Hes. Theog. 543, *πάντων ἀριδείκετ' ἀνάκτων*. (Coön

was the eldest brother of the slain Iphidamas, sup. 221.)

251. *εὐράξ*, Schol. and Hesych. *ἐκ πλαγίου*. This word occurs also xv. 541 in a similar verse. In Ar. Av. 1258, *εὐράξ πατάξ* is a slang phrase meaning, 'look out for a side slap.' In long bodies, like a ship, 'broad-wise' means also 'side-ways,'—our phrase 'broad-side.' On the formation of adverbs of this class see *New Cratylus*, § 254. They are shortened from a termination in *άκῖς*, as *πολλάκῖς*, *τετράκῖς*. As this again loses the final *ς* in *πολλάκι*, so we have *ὑποδράξ* shortened to *ὑπόδρα* (Schol. on i. 148), from the root *δρακ* = *δερε*. To a different formation belong *λάξ*, *ὀδάξ*, *ἐπιμῖξ* (inf. 525).

252. *ἐνερθεν*, not 'underneath,' but 'below the elbow.' Schol.

256. *ἀνεμοτρεφὲς*, 'wind-fed,' "weather-toughened," Lord Derby. This epithet is used of a wave, xv. 625. The Schol. compares xvii. 53—5, adding *τὰ γὰρ ἐν εὐνέμῳ χωρὶφ φυόμενα εὐτονα γίνεταί, παλλόμενα καὶ κραδαινόμενα*. 'Quem mulcent auræ, firmat sol, educat imber,' Catullus. Doederlein cites Seneca, Prov. 4, "non est arbor solida atque fortis nisi in quam frequens ventus incursat; ipsa enim vexatione constringitur et radices certius figit; fragiles sunt quæ in aprica valle crescent."

257. *ὃ*, viz. Coön.—*ὄπατρον*, *δμόπα-*

ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος νῖες ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.

αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρα οἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἶμα,
 ὀξεῖαι δ' ὀδύнай δύνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἀν ὠδίνουσας ἔχῃ βέλος ὀξὺ γυναιῖκα,
 δριμύ, τό τε προῖεῖσι μογοστόκοι εἰλείθιυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
 ὥς ὀξεῖ' ὀδύнай δύνον μένος Ἀτρεΐδαο.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν· ἥχθετο γὰρ κῆρ.
 ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνῶς. 275

τρον. See xii. 371. In compounds of this kind the aspirate is dropped, as in ὕτριχας, οἰέτας in ii. 765, and so in ἄλοχος from ἄμα and λέχος, ἀδελφὸς = ἄμα δελφὸς, ὁμόσπλαγχος. But ἀθρόος seems more correct than ἀθρόος, and follows the analogy of ἄπας.

259. ὑπ' ἀσπίδος. Being engaged in dragging away the body of Iphidamas, Cōon could not protect himself by his shield, and so received a spear-thrust beneath it.—ξυστῶ, properly 'the spear-shaft,' *hastile*, called χαλκῆρεϊ because tipped with brass.

261. ἐπ' Ἰφιδάμαντι. Schol. ὥς ἐπι-ξήνῳ χρησάμενος τῷ τοῦ Ἰφιδάμαντος σώματι. But ἐπὶ means, 'so as to fall on the body of Iphidamas.'

263. For ἀναπλήσαι οἶτον or πότμον, see iv. 170. viii. 34.

264, 5. See inf. 540, 1.

266. ἀνήνοθεν, 'rose to the surface,' 'while the hot blood was welling from his arm,' Lord Derby. See on this obscure form, ii. 219. x. 134. The pain of a wound is less while the blood flows, and before inflammation begins. From a root ἐνεθ or ἀνεθ an aorist ἐνοθεῖν appears to have been formed (for a present tense ἐνέθω is imaginary).

267. ἐτέρσεται. Schol. ἐξηραίνεται τῆς ἐκ τοῦ αἵματος νοτίδος. Probably the imperfect (not the aorist, like βήσεται, δύσεται), as we have τέρσεται in Od. vii. 124.—δὲ in the next line marks the apodosis.

269. βέλος, 'a pang,' darting pain. Schol. πᾶν τὸ πόνον ἐμποιοῦν βέλος λέγεται.—μογοστόκοι, αἱ ἐπὶ τῶν μύγας τικτουσῶν τεταγμέναι, *id.*—εἰλείθιυιαι, 'the Comers,' cf. xvi. 187. xix. 119. They were mythical daughters of Zeus and Hera, who were also gods of marriage.—ἐχουσai, 'who have in their control,' Schol. ἐπιμελείας ἀξιούσαι.

272. ὀξεῖ' ὀδύνη Bentley. Spitzner thinks the elision is without example, and doubts if it is correct. In fact, the verse seems a very needless repetition of 268, and perhaps it was interpolated, together with the δὲ in that verse. A comma, of course, should thus be placed at Ἀτρεΐδαο.—δύνον, 'penetrated deep,' showing the sharpness of the pain. (Schol.)

274. κῆρ, he felt anxiety in his heart about the result of the wound. Cf. inf. 400. 813. The next line occurs viii. 227.—διαπρ. (διαπερύσιον, like ἡλύσιος and τηύσιος), 'piercingly,' *τορῶς*.

“ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητιέτα Ζεὺς
εἴασεν Τρώεσσι πανημέριον πολεμίζειν.”

ὡς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280
νῆας ἐπὶ γλαφυράς· τὼ δ' οὐκ ἄκουτε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἔκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας 285
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
οἴχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκεν
Ζεὺς Κρονίδης. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.” 290

ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων.
ὡς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
σεύη ἐπ' ἀγροτέρῳ συὶ καπρίῳ ἢ ἐλέοντι,
ὡς ἐπ' Ἀχαιοῖσιν σεῦεν Τρῶας μεγαθύμους
Ἔκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἄρηι. 295
αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεισ' ὑσμίνῃ ὑπεραίῳ ἴσος ἀέλλῃ,
ἣ τε καταλλομένη ἰοειδέα πόντον ὀρίνει.

ἐνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξεν
Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300

282. ἄφρεον, ‘foamed,’ a verb not elsewhere found in Homer. See inf. 324. One might doubt whether this and the next verse are genuine.

288. μέγ' εὖχος. Hector knew this from the message of Iris, sup. 207.

290. ὑπέρτερον. Schol. ἢ τοῦ τῶν Ἑλλήνων ἢ οὐ πρότερον ἐκτίσασθε.

293. σεύη, θωῶξ, urges to the chase, i. 173. vi. 133. Bekker (ed. 2) gives σείη.—συὶ καπρίῳ, see on xvii. 21, and compare inf. 414.—ἀγροτέρῳ, ἀγρίῳ,—a form like ὀρέσσερος.

296. μέγα φρονέων, full of confidence in his own prowess. Cf. viii. 553. “Bent on high deeds,” Lord Derby.—Agamemnon having left the fight wounded,

Hector himself takes part in it, as ordered by Zeus, sup. 206 seqq.

297. ὑπεραῖς ἀέλλα is a gust of wind that blows aloft and descends, καθάλλεται, on to the purpling sea. By a like figure a wind is said πεσεῖν. Compare ἴσος ἀέλλῃ in xii. 40. The α in ὑπεραῖς becomes long by the digamma (ἄFFω). So ἀκρᾶς Ζέφυρος, ἀνέμω ἀκραίῳ Od. xiv. 253. Lord Derby:—“Fell on the masses as a whirlwind falls, Lashing with furious sweep the dark-blue sea.”

298. Perhaps ἡ καταφalloμένη. In Od. xxiv. 320 ἐπιφάλλμενος occurs without controversy.

300. ὅτε, ἐπεὶ, after Zeus had given him glory. Cf. sup. 192.

Ἄσαϊον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον
Αἴσυμνον τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν, ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ 305
ἀργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.
ἔϊθα κε λοιγὸς ἦν καὶ ἀμήχανα ἔργα γένοντο, 310
καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς
“Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος
ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.” 315
τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης

305. *πληθύν*. Not simply for πολλοὺς, but for *τινὰς τῶν πολλῶν*, “the nameless crowd,” “the common herd,” as the translators render it,—the ὄχλος opposed to the ἡγεμόνες, sup. 304.—*νέφεα Νότοιο*, the clouds caused by the south-west wind, τὰ ὑπὸ τοῦ νότου συναχθέντα νέφη, Schol. See on ii. 397.—*ἀργεστᾶο*, clear, λαμπροῦ. A regular epithet of this wind (*albus nolut*, Hor.), which however is here described as bringing, not dispersing, the clouds. Hence some render it ‘rapid.’ The proper sense seems ‘white,’ ‘glistening;’ so Aeschylus has ἀργηστῆς ἀφρὸς, Theb. 60; ἀργηστήν ὕφιν, ‘an arrow,’ in Eum. 172, might bear either meaning. The phrase ἀργεστᾶο Νότοιο occurs also inf. xxi. 334; Hesiod, Theog. 379 and 870, uses Ἀργέστῃς alone for the south wind.—*λαίλαπι*, a storm of wind and rain. Aeschylus perhaps had this in view in *λαίλαπι χειμωνιούφω*, Suppl. 25.—*βαθείῃ*, ‘deep and dense.’—*τύπτων* is suited to *στυφελίξῃ*, and both words to the blows and discomfiture of the foe caused by Hector. We must suppose that the south or south-west wind has brought up clouds, and then has suddenly shifted to the west, and a hurricane has cleared the sky.

307. *τρόφι*, ‘big,’ ‘swollen,’ *πηγόν*. See on iii. 196, and compare *κύματα*

τροφόμενα, xv. 621. Herod. iv. 9, ἐπεὰν γένωνται τρόφιες οἱ παῖδες. “*πολλὸν κῦμα* de multitudine fluctuum, non de magnitudine dictum,” Doederlein. Col. Mure (Crit. Hist. vol. ii. p. 68 note) has some good remarks on this epithet. “The big waves heave and roll, and high aloft The gale, careering, flings the ocean spray,” Lord Derby.

308. *ἰωῆς* (F), the violence, properly, the roaring sound. See iv. 276. xvi. 127. Hes. Theog. 632, ποδῶν αἰπεία ἰωή.—*πολυπλάγκτοιο*, shifting or (Mr. Wright) “far-scattering.” “The wayward gale’s assault,” Mr. Newman. Schol. τοῦ πανταχοῦ τὰ κύματα περιάγοντος. Hesych. πολυπλανήτου, πανταχοῦ περιφερομένου. Aesch. Suppl. 571, πολὺπλαγκτον ἄθλιαν οἰστροδόνητον Ἰώ.

309. *κάρηα*. Cf. sup. 158, πίπτε κάρηνα Τρώων. Though it is common in Homeric similes to repeat the comparison, it may be doubted if this verse is not an interpolation, as also either 310 or 311.

311. For *πεσεῖν ἐν νηυσὶ* see xii. 107. ix. 235. inf. 824.

313. *τί παθόντε κ.τ.λ.* ‘What has befallen us that we have forgotten our dashing valour?’ Schol. τί τὸ φοβοῦν ἡμᾶς ἐστίν;—πέπον, cf. ii. 235.—*ἔσσεται*, scil. ἡμῖν, the reproach will surely be ours. For δὴ cf. xv. 488.

“ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρωσὶν δὴ βόλεται δοῦναι κράτος ἢ περ ἡμῖν.”

ἦ, καὶ Θυμβραῖον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε, 320
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ’ εἶασαν, ἐπεὶ πολέμον ἀπέπαυσαν·
τὼ δ’ αὖ ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
ἐν κυσὶ θηρητῆρσι μέγα φρονέοντε πέσητον· 325
ὥς ὄλεκον Τρῶας πάλιν ὀρμένω. αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.

ἔνθ’ ἐλέτην δίφρον τε καὶ ἀνέρε δῆμον ἀρίστω,
νῆε δὴ Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδη μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν 330
στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης,
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε’ ἀπηύρα,
Ἴππόδαμον δ’ Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335
ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων

317. μενέω. The future, like γαμέω in ix. 388, τελέουσι ib. 156.

318. ἔσται *Fῆδος*, as in i. 576. ‘We shall have short enjoyment of the fray, since Zeus prefers to give the victory to the Trojans rather than to us.’—βόλεται, βούλεται. Buttmann observes that in Homer this verb signifies preference, as in i. 117, βούλομ’ ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι. Cf. xxiii. 594. The οὐ (as in οὐρανός, ὄρανός) was capable of being pronounced short (like our *u* in *pulley* or *bully*), and the writing the word with ὄ is perhaps only an arbitrary compliance with metrical appearance. Theocritus uses ἐβολλόμαν. One cannot doubt that βόλω and *volo* are identical. See *New Cratylus*, § 464. Here the old reading was ἐθέλει. But cf. Od. i. 234.

320. ὥσε, cf. sup. 143.

322. τοῖο *Φάνακτος*, ‘of the other, his master.’ ἀπέπαυσαν, sc. αὐτούς.

324. κυδοίμεον, “made riot,” Mr. Newman. The word occurs again only in xv. 136, in an active sense. Compare ἄφρεον sup. 282, ἤντεον vii. 423,

325. πέσητον, the dual of the aor. 2 subjunctive,—a mood often used by Homer in comparisons.

326. πάλιν ὀρμένω, rushing back to the fight, viz. from having been driven before Hector. Schol. ἐκ τῆς φυγῆς ἐπι-στραφέντες. Commonly edited as a compound, as also παλιμπλαγθέντας, i. 59; so παλινστομεῖν, παλινόρτος, παλίσυτος.

327. φεύγοντες Ἑκτορα, viz. by the diversion made in their favour.—ἀνέπνεον, ἀμπνοὰς ἔλαβον, ‘took breath.’

328. ἐλέτην. The dual comprehends the feat of Ulysses in 335; for Tydides (333) alone slew the sons of Merops.

329. Περκωσίου, from Περκώτης, as πλούσιος from πλοῦτος, &c. Cf. sup. 229. This and the next three lines occur ii. 831—4.

334. κεκαδὼν, ‘having deprived him.’ The reduplicated future also occurs, κεκαδήσω, from root καδ, like τετορεῖν and τετορήσω from τωρ. In iv. 497, κεκάδοντο is referred to χάζω. The notions of ‘retiring’ and ‘depriving’ are cognate, as in χωρίζειν, νοσφίζειν.

336. ἐτάνυσσε, a metaphor from two

ἐξ Ἰδης καθορῶν τοὶ δ' ἀλλήλους ἐνάριζον.
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρί
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐδὲ γὰρ ἵπποι
 ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340
 τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 Ἔκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα
 “ νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄμβριμος Ἔκτωρ.
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

ἦ ρά, καὶ ἀμπεπαλὼν προῖη δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην κακὴν κόρυθα. πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 οὐδ' ἔκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μῖκτο δ' ὁμίλῳ,

parties pulling at a rope. See xiii. 359. *New Cratylus*, § 174. So Mr. Wright, “extended equally the cord of war.” But Doederlein thinks nothing more is meant than the equal extension of the battle on the plain. He compares xii. 436. xvi. 662.—τοὶ δέ, both parties began now to slaughter each other's ranks. Doederlein thinks the emphasis is on ἀλλήλους, “*antea alternantes, tum demum mutua caede.*”

339. κατ' ἰσχίον, ‘on the hip.’

340. προφυγεῖν, ‘for him to escape (fly to a distance) on.’—ἀάσατο, ‘he had been fatally deluded in his mind,’ viz. in facing Diomedes without taking due precautions for rescue if defeated. See ix. 116. xix. 137. Here, perhaps, the pronunciation was ἄφασατο. Cf. *Od.* x. 68.

345. ρίγησε. There was a variant ἐνόησε.

347. νῶϊν δὴ, ‘Tis against us, it seems (as the slayers of so many Trojans), that this wave of evil rolls, this valiant Hector.’ Mr. Newman, “On *us* now rolleth this annoy, this overbearing Hector.” The Schol. regards the metaphor in κυλίνδεται as derived rather from a stone.

350. κεφαλῇφιν, the dative (in the locative sense) in place of the genitive. See viii. 41. Max Müller, *Lectures*, i. p. 219. *New Cratylus*, p. 442 (ed. 3), inf. xii. 225. So χαλκόφι in the next verse, the true sense of which is, ‘but the brass was turned away at (or on) the brass.’ Schol. ὑπὸ τῆς περικεφαλαίας χαλκοῦ ἀπεκρούσθη τὸ δόρυ. Some of the old commentators appear to have construed οὐδ' ἀφάμαρτε κεφαλῇφιν = καὶ ἐπέτυχε κεφαλῆς. Rather, perhaps, ‘aiming intentionally at his head.’

352. αὐλῶπις τρυφάλεια, “the visor'd helm,” Lord Derby; i.e. with holes, αὐλοὶ, to look through. See v. 182. iii. 371. xiii. 578. An illustration of this is given in Rich's “Companion to the Dictionary” (under *Galea*, p. 312), and this is perhaps more correct than the ordinary explanation, ‘furnished with sockets for plumes.’ Schol. αὐλοὺς ἔχουσα εἰς οὓς οἱ λόφοι κατακλείονται.

354. ἀπέλεθρον (πέλεθρον, πλέθρον), ἀμέτρητον, μέγα ἤλατο (l. ἀφήλατο), Schol. ὁ οὐκ ἔστι μέτρω οὐδὲ πελέθρων μετρήσαι. See v. 245, where ἵν' ἀπέλεθρον is explained by Hesychius τὴν δύναμιν τὴν ἄμετρον, and vii. 269.

στῇ δὲ γυνὴ ἔριπών, καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωήν
 τήλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ ἐς δίφρον ὀρούσας 360
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν.
 δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον. ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθος ἐστίν.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχέω.”
 ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ

356. γαίης, ‘on the ground,’ apparently the so-called genitive of place. Cf. xiii. 191. This verse (which with 355 occurs also v. 309, 10) was omitted by Aristophanes and Zenodotus.

357. μετὰ δούρατος ἐρωήν, ‘his weapon to recover,” Mr. Newman. “Following up his spear,” Lord Derby and Mr. Wright. For *δοῦρὸς ἐρωή*, ‘a spear-cast,’ see xxi. 251. xxiii. 529; also on i. 303. ii. 179. Tydides had thrown his javelin, and stunned, but not wounded Hector. While he was running to regain his spear at some paces distant, Hector suddenly recovered himself. Hence the sense is, ‘went to pick up,’ or ‘fetch his distant javelin.’ Literally, ἐρωή is here the precise spot at which it lay at some distance.—γαίης, the genitive after ὅθι, i. e. οὗ γῆς κατέσκηψε, ‘where it had lighted.’ So iv. 138, διαπρὸ δὲ εἴσατο καὶ τῆς. Possibly γαίης may depend on the κατὰ, as μεσσοπαγὲς κατ’ ὄχθης xxi. 172. See on iii. 217. xiii. 504.

359. ἄμπνυτο, recovered himself, ἀμπνύνη v. 697. Cf. sup. 327.

364. ᾧ μέλλεις κ.τ.λ., to whom you doubtless pray whenever you go into the thud of javelins.

365. ἐξανύω, I will *finish*, i. e. despatch

you. See xx. 452, where 362—7 are repeated. Od. xxiv. 71, αὐτὰρ ἐπεὶ δὴ σε φλδξ ἤνυσεν Ἡφαίστοιο. For this form of the future Doederlein compares ἐρύουσι inf. 454. In iv. 29 we have ἐπαινέομεν for ἐπαινέσομεν. See sup. 317, and on ἀνύω iv. 55; and consult *New Cratylus*, § 371.—ἐπιτάρροθος, see v. 828. He knows, says the Schol., that Athena is his patroness.

368. Παιονίδην, sup. 339.—The passage following, as far as 400, is perhaps an inserted episode. It will be observed that it contains several novel words, as ἀνδρόκμητος, παρθενοπίπης, ταρσὸς, ἀμφίδρυφος, κέραι for κέρατι, and πλέες for πλέονες in 395. Nothing has been said about the deeds of Paris for some considerable time; and it is likely that this was designed to bring so important a person again before the audience.

371. κεκλιμένος, resting on, and perhaps (cf. 379) concealed by, a pillar set upon a barrow and chiselled by man’s hands. (So Doederlein.) Some wrongly explained ἀνδροκμήτῳ, ‘holding a dead body.’ Aeschylus has ἀνδροκμήης several times, but in a different sense, ‘man-tiring.’ The tumulus itself is called ἀνδρόκμητος, as having been reared by man’s labour.

*Ιλου Δαρδανίδαο, παλαιού δημογέροντος.

ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων
καὶ κόρυθα βριαρήν· ὁ δὲ τόξου πῆχυν ἀνελκεν 375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερές ἰός
ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺ γελάσας
ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ἠΐδα.

“βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν. ὥς ὄφελόν τοι
νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι. 381

οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
“τοξότα λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα, 385
εἰ μὲν δὴ ἀντίβιον ξὺν τεύχεσι πειρηθείης,
οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτῶς.

372. δημογέροντος. See iii. 149.

373. Perhaps θώρηκά τ', to avoid the hiatus. Cf. xxiii. 263.—παναίολον, 'all-flexible,' according to Buttmann, Lexil. p. 65. Cf. iv. 186.—αἶνυτο, 'was stripping' ('had stripped,' Lord Derby).

375. τόξου πῆχυν, the centre or handle of the bow. Cf. xiii. 583. Od. xxi. 419, τὸν ῥ' ἐπὶ πῆχει ἑλὼν εἰλκεν νευρὴν γλυφίδας τε. This latter verse determines the meaning. The Schol. says πῆχυς, τόξον ἐκ δύο συμβεβλημένων κεράτων, ὧν ἕκαστον πῆχυς ἐκαλεῖτο.—μιν, an irregular accusative; *fugit eum de manibus elapsa*, Arnold.

377. ταρσὸν, the broad part of the foot, where the tendons diverge, as in the wings of a bird. Primarily, any thing constructed of flat shape on rows of wicker-work; hence a hurdle, rush-mat, parallel row of oars, &c.—διαμπερές, penetrating the foot it stuck into the ground, and pinned the limb to the spot. K. O. Müller (Hist. Gr. Lit. ch. v. § 6) thinks this account of the wounding Diomedes in the foot is taken from the legend of Achilles being slain by a wound in his heel, which alone was vulnerable.

378. ὁ δέ, Paris, who sprang from his hiding-place behind the στήλη, sup. 371.

380. ὥς ὄφελον, *debebam potius* &c.—

νείατον, see vi. 295.

383. μηκάδες, 'bleating.' A word formed from the sound; cf. ἀζήχες μεμακύναι, iv. 435. Theoc. v. 100, σίττ' ἀπὸ τὰς κοτίνω, τὰι μηκάδες.

385. All the epithets here are terms of reproach; "archer, reviler, valiant with thy bow," Mr. Wright. Archery, it is well known, was held in contempt by the ὀπλίται. See Soph. Aj. 1120. Eur. Herc. F. 188.—λωβητήρ may mean 'seducer,' λυμαντήρ, ἡπεροπέυτης, iii. 399.—κέραι, κέρατι, i. e. τόξω. Spitzner reads κέρα. An old, but wrong, interpretation connected it with κείρειν, and referred it to the hair.—παρθενοπίπα, 'girl-critic,' 'judge of maidens,' or perhaps simply, 'looker after maids.' From ὀπιπτεῖν. Cf. πυροπίπης, 'corn-inspector,' Ar. Equit. 407. Doederlein takes τοξότα and κέραι ἀγλαέ as epithets to the principal nouns, "Tu qui, cum nihil nisi sagittarius sis, melioribus maledicis, et, arcu dum militem simulas, nihil nisi molliculus puellarum venator es."

386. πειρηθείης, sc. ἐμοῦ ὥς ὀπλίτης. Ajac. 1123, κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένω.

388. ἐπιγράψας, 'because you have grazed.' See on v. 137.—αὐτῶς, 'just for that,' 'vainly.'

οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάις ἄφρων
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὅξυν βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησιν·
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδες δ' ὀρφανοί· ὃ δέ θ' αἵματι γαῖαν ἐρεῦθων
 πύθεται, οἶωνοι δὲ περὶ πλέες ἢ γυναιῖκες." 395

ὣς φάτο. τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἔστη πρόσθ'· ὃ δ' ὅπισθε καθεζόμενος βέλος ὠκύ
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400
 οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
 "ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, εἴ κε φέβωμαι
 πληθὺν тарβήσας, τὸ δὲ ρίγιον, εἴ κε ἀλώω 405

390. κωφὸν, dull, blunt. "A worthless coward's weapon hath no point," Lord Derby. — οὐτιδανός, from οὔτις, with the termination as in ἡπεδανός, ῥιγεδανός, τυφεδανός (Ar. Vesp. 1364).

391. ὑπ' ἐμεῖο, sc. ὀρμώμενον, sped by me.—ἐπαύρη, 'if it shall have touched ever so little.' See inf. 573. xiii. 649. xxiii. 340. Lord Derby, "'Tis different far with me! though light it fall, My spear is sharp, and whom it strikes, it slays."

392. ἀκήριον, 'lifeless.' Cf. xxi. 466. For αἶψα Aristarchus read ἄνδρα.

393. ἀμφίδρυφοι. Cf. ἀμφιδρυφῆς ἄλοχος ii. 700.

394. ἐρεῦθων. So γαῖαν ἐρεῦσαι in xviii. 329.

395. πλέες. See on ii. 129. The old adjective πλῆς for πλεῖς occurs in the compound *locuples* = *loco plenus*, 'rich in land,' as well as in the word *plebs*. There can be little doubt that the interpolator (see on 368 sup.) imagined this could be used for *πλέωνες*. It is the same mistake as *χερῆα* used for *χερεῖονα* in iv. 400, also a spurious passage. The sentiment too is very feeble,—'there are more vultures round him than women;' it appears to have been made up from 162 sup., γύ-

πεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν. There is said to be an allusion to the amorous character of Paris.

396. τοῦ δὲ κ.τ.λ. Ulysses came up to protect his friend Diomedes, while the latter sat down behind him and drew out the arrow from his foot. Lord Derby rightly renders it, "he, behind, sat down protected."

400. ἤχθετο. See sup. 274. Some read ὠκέας ἵππους. Schol. Ven.

401. οἰώθη, was left alone, vi. 1.

403, 4 occur Od. v. 464, 5, and the former verse frequently in the Odyssey. In this formula there is no digamma in *ὅς*, elsewhere *σός*.

405. πληθύν, the multitude, the common soldiers, ὄχλον, sup. 305. The Schol. Ven. construed φέβωμαι πληθύν, for εἰς πληθύν. Ulysses evidently means that he ought not to retire through fear of any ordinary fighting men, now that Hector has gone (sup. 360). Lord Derby is wrong here, "Great were the mischief, should I fly, and so increase the people's terror."—ἀλώω, for ἄλω, as ἡβάωσα for ἡβάουσα &c. Schol. ζωγρηθῶ καὶ αἰχμαλωτισθῶ, οὐδεὶς γὰρ Ἑλλήνων τοῦτο πέπονθεν.—ρίγιον, κάκιον, i. 325.

μῶνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
 ὃς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεώ
 ἐστάμεναι κρατερῶς, ἣ τ' ἔβλητ' ἣ τ' ἔβαλ' ἄλλον." 410
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοί
 σεύωνται· ὃ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο 415
 θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,
 ἀμφὶ δέ τ' αἰσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·
 ὥς ῥα τότ' ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
 Τρῶες· ὃ δὲ πρῶτον μὲν ἀμύμονα Δηιοπίτην 420
 οὔτασεν ὄμον ὑπερθεν ἐπάλμενος ὀξεί δουρί,
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζαντα,

408. ἀποίχονται. The translators render this 'are wont to fly.' But οἶχεσθαι may have its usual perfect sense; the poet seems to allude to φόβος ἔλλαβε πάντας in 402. 'I know that the cowards have left the battle, and whoever acts the brave man in the fight, him it behoves to stand sturdily, whether he is wounded or has wounded another.' He means, 'those who are gone are cowards, and would not have helped me if they had stayed; so, under either circumstance, I must trust to myself and make a firm stand.'—ἦ—ἦ τε for εἴτε—εἴτε. See on x. 309. "Perstringit Diomedem, qui accepto vulneri cesserit ipsūque desolaverit," Doederlein.

411. εἶος κ.τ.λ. See i. 193. This and part of the next occur xvii. 106, 7.

413. ἔλσαν, 'hemmed him in,' i. 409. See Lexil. p. 254.—μετὰ σφίσι, "enclosing in the midst Their own destruction," Mr. Wright. An obvious correction would be μέγα for μετὰ, 'causing themselves great harm thereby,' viz. by making Ulysses to stand at bay. The Schol. Ven. wrongly refers σφίσι to Ulysses. We must understand μετὰ σφίσι 'among themselves,' ἐν μέσφω σφῶν.

415. σεύωνται, 'give chase to,' 'rouse from his haunts,' a boar. See iii. 26. inf. 548. The verb is clearly transitive, and ἀμφὶ means 'about him,' 'keeping close to him.' Virgil has expanded this simile in a very fine passage, Aen. x. 707—715.—γένυσσιν, 'jaws,'—a form like νέκυσσι in Od. xi. 569.

417. αἰσσονται. The α is long (either naturally or by the FF), as inf. 423. vi. 510. xxii. 195, and in other places. They move nimbly here and there, dodging (as we say) the savage beast.—κόμπος, the noise of the tusk grinding on its under tooth,—our word *champ*. See xii. 149.

418. ἄφαρ, promptly, Schol. ῥαδίως. Doederlein thinks this word important to the simile, and explains it *statim*, 'the instant they are aware of his approach.'—μένουσιν, ὑπομένουσιν, await the attack.

420. ἀμύμονα. See vi. 155.—Perhaps ὑπερθ' ἐπιφάλμενος was the old reading in the next line. Others ὑπερθε μεταλμενος.

423. αἰζαντα the editions; but the translators render the variant αἰσσοντα, mentioned by the Schol. Ven.

δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὃ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 425
 τοὺς μὲν ἔασ', ὃ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγνητον ἐυγενέος Σῶκοιο.
 τῷ δ' ἐπαλεξήσων Σῶκος κίε, ἰσόθεος φῶς,
 στῇ δὲ μάλ' ἐγγὺς ἰῶν, καί μιν πρὸς μῦθον ἔειπεν.
 “ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο, 430
 σήμερον ἢ δοιοῖσιν ἐπεύξαι Ἴππασίδησιν,
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.”
 ὣς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔειπεν.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος, 435
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο,
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν· οὐδέ τ' ἔασεν
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 γυνῷ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,
 ἅψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν. 440
 “ἂ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὀλεθρος.
 ἢ τοι μὴν ἐμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι

424. *πρότμησιν*, a word not elsewhere found in Homer, *ἥτρον*, the pit of the stomach. Some refer the origin of the term to the *ὀμφαλητομία* of the midwives. It does not seem to be a term of any great antiquity. Hesych. *πρότμησις*· ὃ περὶ τὸν ὀμφαλὸν κατὰ τὸν λαγόν· αὐτὸς τόπος.—*ὑπ' ἀσπίδος* Doederlein strangely explains of Ulysses' shield, “quo superne tectus hostem transfixit.”

425. *ἀγοστῶ*, with the flat of his hand. Cf. xiv. 452.

427. *ἐυγενέος*, well-born, and therefore comely. Schol. *τοῦ τῷ σώματι εὐφυοῦς*. For the formation of the word see on xxiii. 81. Bekker (ed. 2) gives *εὐφγενέος*. (Hesych. *εὐφγενέων*· *εὐπλου-τούντων*.)

430. *ἄτε*, ‘insatiate.’ See v. 388. vi. 203. xxii. 218.—*πολύαινε*, the subject of many a story; whose exploits are famed in song. The necessary inference from this epithet (if such be the sense), which occurs elsewhere, as ix. 673. x. 544, is that ballads about Ulysses, as probably also about Achilles, existed before the composition or compilation of the Iliad. Buttmann, Lexil. p. 60, thinks the word

refers to the wise saws or sayings, *αἰνοί*, attributed to Ulysses. And Mr. Newman follows him, “Ulysses rich of lore and wiles.”

431. *δοιοῖσιν*, viz. by slaying myself as well as my brother Charops.—*τοιῶδε*, sc. *ὡς νῶϊ ἔσμεν*.

433. *κεν ὀλέσσης*, as sup. 387, *οὐκ ἔν τοι χραίσμησι*, the epic use of the conjunctive for a possible contingency. Cf. i. 184.

434—6. These lines (nearly) occur iii. 356 seqq.

437. *ἔργαθεν*, stripped, separated.—Schol. *ἐχώρισεν, διέσπασεν*. So v. 147, *ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν*.—*οὐδὲ, ἀλλ' οὐ*. Schol. *οὐ μὴν εἴασεν Ἀθηναῖα κατὰ βάθος ἐλθεῖν, ὥστε τῶν ἐντοσθιδίῳ (ἐγκάτων, sup. 176) ἅψασθαι*.

439. *τέλος κατακαίριον*, death by being hit in a vital place, iv. 185. Spitzner and Doederlein prefer *βέλος κατὰ καίριον*, sc. *μέρος τοῦ σώματος*, the reading of Zenodotus.

441. *κιχάνεται* ‘is overtaking you’ (not ‘will overtake,’ Mr. Trollope).

442. *ἢ τοι ἐμὲ κ.τ.λ.* ‘Granted, you have stopped me from the war (for a

στοι δ' ἐγὼ ἐνθάδε φημί φόνον καὶ κῆρα μέλαιναν
ἥματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόωλω." 445

ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
τῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρῳ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο διὸς Ὀδυσσεύς
"ὦ Σῶχ' Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο, 450
φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλνξας.
ἂ δεῖλ', οὐ μὴν σοί γε πατήρ καὶ πότνια μήτηρ
ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἶωνοί
ὤμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δίοι Ἀχαιοί." 455

ὦς εἰπὼν Σώκοιο δαΐφρονος ὄμβριμον ἔγχος
ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
Τρῶες δὲ μεγάλθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
αὐτὰρ ὁ γ' ἐξοπίσω ἀνεχάζετο, αἶε δ' ἐταίρους.
τρὶς μὲν ἔπειτ' ἦυσεν, ὅσον κεφαλὴ χάδε φωτός,
τρὶς δ' αἶεν ἰάχοντος ἀρηίφιλος Μενέλαος.
αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἑόντα
"Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,

while); but I promise you that *you* shall find your death at my hands.' This is the common doctrine of τὸ δῖον τοῦ πάθους πλέον. These three lines (443—5) occurred v. 652—4.

447, 8. These verses also are read sup. viii. 258, 9.

450. δαΐφρονος, 'warrior,' Lexil. p. 210. Sup. 123.

453. καθαιρεῖν, to pull down, close the eyelids, occurs Od. xi. 426, χειρὶ κατ' ὀφθαλμούς ἐλέειν, and ibid. xxiv. 296.—οἶωνοι, birds of prey, i. 5. Mr. Newman, "but wrangling fowl shall pluck thee With raw-devouring beak, and spread their huddling wings around thee."—ἐρύουσι, *Φερύσουσι*, see sup. 365.

457. ἀσπίδος, see sup. 435. Ulysses draws the javelin, with which Socus had

wounded him so severely as to lay the rib bare (sup. 437), from his own body, and the blood gushed up upon him when it was withdrawn, and caused anxiety to his mind. See sup. 274, and v. 400.

460. καθ' ὅμιλον, 'exhorting each other through the ranks.' Schol. παρεκελεύσαντο τῷ πλήθει ἑαυτῶν.—αἶε, αὐτεῖ, sup. 10.

462. χάδε, 'contains,' i. e. could contain. From *χανδάνω*, the more usual aorist of which is *κέχαδον*.—ὅσον, 'as loud as.' The Schol. observes that iii. 222 proves that Ulysses was *μεγαλόφωνος*. Theocritus imitates this line, xiii. 58, τρὶς μὲν Τλαν αὔσεν, ὅσον βαθὺς ἤρυγε λαιμός.—κεφαλὴ φωτός, 'the human head,' indefinitely.

τῷ ἱκέλῃ ὥς εἴ ἐ βιώατο μῶνον ἔοντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δαίδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470
 ἐσθλὸς ἔων, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται."

ὥς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα δίφιλον, ἀμφὶ δ' ἄρ' αὐτόν
 Τρῶες ἔπονθ' ὥς εἴ τε δαφουνοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραδὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεςσιν
 φεύγων, ὅφρ' αἶμα λιαρδὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὠκύς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἥγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὃ δάπτει.
 ὥς ῥα τότε ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἥρως

467. τῷ—ὥς εἴ κ.τ.λ., 'like as if,' lit. like to that case as would occur if, &c. Schol. Ven. τοιαύτη οἷα ἂν γένοιτο καταπονυμένον ἀνδρός.—βιώατο, βλαίνω. Od. xxiii. 9, βιδώντῳ τε παῖδα. This and the next line were perhaps interpolated, the same thing being said in 470, 1.

470. μονωθεῖς. See 401.

473. Od. xxiii. 45, εὖρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν. Compare sup. 197. iv. 89. v. 355.

474. δαφουνοὶ θῶες, tawny jackals, "red wild dogs," Mr. Newman. This creature is not mentioned again except in xiii. 103, and in a passage which does not seem certainly genuine. Here the comparison between the lion dispersing the jackals, and Ajax driving away the Trojans, is well conceived.—ὄρεσφιν, here the true locative.—ἀμφι, sc. ἔπονται.

476. τὸν μὲν, sc. τὸν βαλόντα.—λιαρδν, perhaps χλιαρδν, or the λ may be pronounced double.—ὀρώρη, are fleet and nimble, cf. ix. 610.

478. δαμάσσεται, δαμάσθηται.

480. ἐπὶ τε λῖν κ.τ.λ., *lum si fors tulerit leonem*, &c.—διέτρεσαν, 'disperse in alarm.'—σίντην, λυμαντήν, xvi. 353. Lord Derby translates this fine passage

as follows:—

"As hungry jackals on the mountain side

Around a stag, that from an archer's hand

Hath taken hurt, while yet his blood was warm

And limbs yet serv'd, has baffled his pursuit;

But when the fatal shaft has drain'd his strength,

Thirsting for blood, beneath the forest shade,

The jackals seize their victim; then if chance

A hungry lion pass, the jackals shrink

In terror back, while he devours the prey;

So round Ulysses, sage in council, press'd

The Trojans."

482, 3. ἔπον ἀμφι, 'busied themselves about,' ἀμφίεπον. See inf. 776. vi. 321.

vii. 316. x. 516.—ὃ γ' ἥρως, probably ὁ ἦρως.—ἀίσσων, 'moving rapidly about,' sup. 417. The Scholiasts prefer to construe ᾧ ἔγχει with ἀμύνετο. Compare however x. 348, ἔγχει ἐπαίσσων, xviii. 506, τοῖσιν ἔπειτ' ἥϊσσον, x. 456, φασγάνῳ ἀίξας.

αἰσσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἡμαρ·
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἧύτε πύργον, 485
 στῇ δὲ παρέξ, Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος ἀρήιος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.
 Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὅποτε πλήθων ποταμὸς πεδίουνδε κάτεισιν
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
 πολλὰς δὲ δρῦς ἀζαλέας πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ᾧς ἔφεπεν κλονέων πεδίου τότε φαίδιμος Αἴας,
 δαίζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἴεκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας πὰρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοὴ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήιον Ἰδομενῆα.
 Ἴεκτωρ μὲν μετὰ τοῖσιν ὀμίλεε μέρμερα ῥέζων
 ἔγχει θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·

486. *στῇ δὲ παρέξ.* Schol. *παρέστη δέ. καὶ περισσὴ ἡ ἐξ.* May not the original word have been *παράξ*, like *στῇ δ' εὐράξ*, sup. 251? Hesych. *παρέξ· χωρὶς, ἐκτός.*

488. *θεράπων*, scil. ο τοῦ Μενελάου.

489. *εἶλε*, caught, overtook, i.e. slew, probably with a javelin, as the contrast with *οὔτα*, 'killed with the sword,' seems to show. Cf. 660, 1..

492. *κάτεισιν.* Zenodotus read *δίηται*. Construe, 'as when an overflowing river descends to the plain, a wintry torrent down from the mountains' &c.—*κατ' ὄρεσφιν*, κατ' ὄρεος or ὀρέων, lit. 'on the mountain down from it.'—*ὀπαζόμενος*, Schol. *ἐπείγόμενος*, lit. 'pushed on from behind by a shower.' *ὀπάξειν* is 'to attend,' 'go behind,' thence *urgere*, and so *διώκειν*. Cf. v. 334. viii. 341.

495. *ἐσφέρεται*, 'takes into its own current.' The middle voice is remarkable. Cf. *προφέρονται*, iii. 7. The verb seems opposed to *βάλλει*, 'casts out promiscuously into the sea.' The *δρῦς ἀζαλέαι*, as the Schol. suggests, are trees felled up in the mountains by the banks

of the stream, and left there to dry, until a flood brings them down into the lower plains or into the sea. This is confirmed by iv. 487, *ἡ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας*.—*ἀφυσγετὸν*, 'drift-wood,' from *ἀφύσσειν*. A word *ἄπαξ εἰρημένον* in Homer. Hesych. *σύρφετον, ἀκαθαρόσιαν, κόπριον*. So some explain it 'dirt and rubbish.' Doederlein, *φλοῖσβον, undantem fluctum*.

496. *πεδίου* depends on *ἔφεπε*, or perhaps on *ἔφεπε κλονέων* combined, as if he had said *τοὺς ἐν τῷ πεδίῳ*. Doederlein well compares Hes. Theog. 365, *γαῖαν καὶ βένθεα λίμνης πάντη ὁμῶς ἐφέπουσι*. "So swept illustrious Ajax o'er the plain, O'erthrowing men and horses," Lord Derby.—*δαίζων*, probably for *δαΐ-Flίζων*. Commonly the *α* is short, but it seems long in Aesch. Cho. 388.

500. *ἀνδρῶν*, Schol. *τῶν Ἀχαιῶν* (comparing 503).—*κάρηνα*, sup. 158.

502. *ὀμίλεε*, Schol. *ἐμάχετο*. Cf. 523. —*μέρμερα*, 'dire, ruthless deeds.' From the double root *μερ*, as in *μερμηρίζω*, lit. 'causing anxiety.' Hesych. *χαλεπὰ*,

- οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα ποιμένα λαῶν,
 ἱὼ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
 τῷ ῥα περιδείσαν μένεα πνεύοντες Ἀχαιοί,
 μὴ πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον 510
 “ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 [ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.]” 515
 ὧς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 αὐτίκα ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος.
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἄκοντε πετέσθην
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520
 Κεβριόνης δὲ Τρώας ὀρινομένους ἐνόησεν
 “Ἐκτορι παρβεβαῶς, καί μιν πρὸς μῦθον ἔειπεν.
 “Ἐκτορ, νῶι μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν,

δεινὰ, φροντίδος ἄξια. Cf. viii. 453. The word occurs only in the Iliad, and chiefly in Book x.—*ἱπποσύνη*, *ἡνιοχία*, xvi. 776.

504. *κελεύθου*, the road they were pursuing in the attack on the foe.

506. *παῦσεν* should be construed with the participle, ‘stopped him from his deeds of valour.’ The translators wrongly render the participle, ‘as he fought in front.’ Cf. vii. 90.

508. *τῷ*, depending on *περὶ*, ‘for him,’ Machaon.—*μὴ κ.τ.λ.*, ‘lest the Trojans should make him a prisoner if the fight inclined in their favour.’ Schol. *μεταβληθέντος τοῦ πολέμου καὶ ἐπικρατεστέρων γενομένων τῶν Τρώων*,—*ἐπὶ θάτερον μέρος τῆς ροπῆς γενομένης*. *Acie inclinata*, Doederlein, who thinks *πόλεμος* sometimes means *οἱ πολεμοῦντες*, as xvii. 243.

513. *ἔχε*, ‘drive,’ iii. 263, v. 240. The next line is cited by Plato, *Symp.* p. 214 B, and Lucian, *Deor. Concio*, § 6. The meaning is, ‘save his life if it be possible, for a surgeon outweighs in value many others.’

518. *ἀμύμονος*. On this usual epithet of skilful artists see viii. 273.—*υἱός*. All physicians were called by this general name, which therefore need not be taken literally. Aesculapius is not a god, but an eponym hero, in Homer. Machaon was simply one of the clan or family of Asclepiadae. Like Asclepius himself in Pind. *Pyth.* iii. 6, 7, he is a warrior as well as a leech. So Ἄπης, son of Phoroneus, is called *ιατρόμαντις παῖς Ἀπόλλωνος*, in Aesch. *Suppl.* See on ii. 731. iv. 194.

520. *φίλον*. Schol. *τοῖς ἵπποις διὰ τὰς φάτνας*.—*τῇ, ταύτῃ ὁδῷ* (*sic*, Arnold).

521. *Κεβριόνης*. See viii. 318.—*παρβεβαῶς*, acting as *paraβάτης*, which shows that Hector himself was driving. But some render it here as = *ἡνιόχος*.

523. *ὀμιλέομεν, μαχόμεθα*, sup. 502. Schol. *κυρίως λέγει ὀμιλέομεν, ὁμοῦ τὰς ἱλας συμβάλλομεν*. See *New Cratylus*, § 163, where *mille* and *milites* are both regarded as shortened forms of *ὀμιλία*.—*ἐσχατιῇ*, ‘on the outskirts,’ *μάχης ἐπ’ ἀριστερὰ πάσης* sup. 498.—*δυσχεές*,

ἐσχατιῇ πολέμου δυσηχέος· οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος. εὖ δέ μιν ἔγνων
 εὐρὺν γὰρ ἀμφ' ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
 κείσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
 ἀλλήλους ὀλέκουσι, βοὴ δ' ἄσβεστος ὄρωρεν." 530

ὣς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
 ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 στείβοντες νέκυάς τε καὶ ἀσπίδας. αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 535
 ἃς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
 αἷ τ' ἀπ' ἐπισσώτρων. ὃ δὲ ἵετο δῦναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμόν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.

"harshly roaring," Mr. Newman, as from ἡχή. This justifies Bekker's reading πολέμου (for πολέμοιο) δυσηχέος. But see on ii. 686.

525. ὀρίνονται ἐπιμίξ. "They and their steeds promiscuous in dire confusion struggle," Mr. Newman.

527. ἀμφ' ὤμοισιν. Alluding to the τελαμών, whence the name of his father, perhaps. Schol. ἐνθεν καὶ Εὐρυσάκης ὁ τοῦ Αἴαντος υἱός (Soph. Ajac. 575).

528. ἰθύνομεν, ἰθύνωμεν.

529. προβαλόντες, 'putting forward.' Schol. μέσσην ἀμφοτέρων ἔχοντες. Similarly iii. 7, ἥριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται.

532. λιγυρῇ. Soph. Aj. 242, παῖει λιγυρῇ μάστιγι διπλῇ. The meaning seems to be, that he merely cracked his whip, and the horses ran nimbly on at the mere sound, and without feeling it. Doederlein thinks Virgil hence took 'neque audit currus habenas,' Georg. i. 514. If so, perhaps we may render 'obedient to the stroke.'

534. στείβοντες. See x. 493, and xx. 499 seqq., where these lines occur. Virg. Aen. xii. 339, 'spargit rapida ungula rores Sanguineos, mixtaque cruor calcatur harena.'—ἄντυγες, the rings or handles behind the chariot; not 'running all round.' See on v. 262.

537. Doederlein would read αἱ δ' ἀπ' ἐπισσ., 'aliae a' &c. The meaning however is this:—the axle beneath was splashed with blood from the horses' hoofs, and the ἄντυγες behind from the drops flung off from the tire. The feminine ἃς agrees with ἄντυγες only by a sort of attraction. Still, it is not unlikely that 537—42 are an expansion of the original passage. The use of ἀνδρόμεον, simply for ἀνδρῶν, is remarkable. It is usually an epithet to κρέας, αἷμα, or χρώς.

538. Perhaps ῥῆξαι τ' ἐπιFάλμενος, or ῥῆξαι μεταFάλμενος. From the note of Schol. Ven., there would seem to have been another reading, either omitting the τε or substituting δέ.

539. μίνυνθα χάζετο, 'he drew back but little from the lance,' i. e. he did not care to get out of spear's reach. Schol. ἐπ' ὀλίγον τῆς βολῆς τοῦ δόρατος ὑπεχώρει, ἀντὶ τοῦ οὐδὲ ἐπ' ὀλίγον, ἀλλ' αἰε συνεπλέκετο. Hesych. ἐπ' ὀλίγον δὲ ἀπείχετο μάχης. The use of μίνυνθα for paullulum, not paullisper, adds to the suspicion of spuriousness in this distich. Lord Derby renders it, "his spear awhile withheld," and so Doederlein, "parumper hasta uti desinebat, non diutius tamen quam dum in diversam campii partem et ad alios hostes festinat."

αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν
 ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
 [Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνουνι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσεν.
 στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι 550
 πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον αἰσσοῦσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἡῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555

540. ὁ, viz. Hector. ὁ δὲ in 537 is Cebriones.—ἐπεπωλείτο, usually said of a general inspecting his troops, as iii. 196. iv. 231, is here for ἐπεφοίτα, in a hostile sense. Probably this and the next are interpolated from 264, 5 sup. Aristotle (Rhet. ii. 9) adds a verse admitted by Wolf, but rejected by the more recent editors, Ζεὺς γὰρ οἱ νεμεσᾶθ', ὅτ' ἀμείνουνι φωτὶ μάχοιτο. It is also given by Plutarch, Vit. Hom. § 27, and elsewhere. See Spitzner's note.

544. φόβον, a sudden panic. If ἐν, not ἐς, be the true reading, Αἴανθ' is for Αἴαντι. Cf. inf. 589.

545. ὅπιθεν βάλεν, viz. by the τελαμών. This was the act of an ὀπλίτης who meditated flight.—ταφῶν, bewildered. Cf. xxiv. 360.

546. ἐφ' ὀμίλου, 'in the crowd,' or perhaps, 'towards the (Trojan) crowd.' The Schol. compares ἐπ' ὠκεανοῖο ῥοάων in iii. 5; which means 'towards the streams of Ocean.' Lord Derby, "and, trembling, gaz'd Upon the crowd." The meaning seems to be, that he did not retire from the crowd, but stood, as it were, fixed to and in the thick of it. Not very different is ἐπὶ δῶρων ἔρχο in ix. 602. Aristophanes read δι' ὀμίλου.

547. ἐντροπαλιζόμενος, 'oft turning round,' as hesitating between flight and standing at bay. See vi. 496. xvii. 109.

—ὀλίγον κ.τ.λ., lit. 'changing but little knee for knee,' a singular expression for 'walking slowly away,' 'foot slowly following foot,' Lord Derby.

549. ἐσσεύαντο Spitzner and Bekker, a reading which the Schol. Ven. appears to recognize while he condemns it, by saying the word should be written with ο. This verse occurs in xv. 272, and the middle aorist σεύατο in xvii. 463. xx. 148. The epic intransitive aorist is ἐσύμην, σύμενος, and perhaps ἐσσύμενος (inf. 554) is this participle with the epic reduplication. See sup. 415. In iii. 25, we have εἴπερ ἂν αὐτὸν σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί, i. e. ἀποσοβῶσι, 'drive him off.' In Ar. Vesp. 209, σοῦ, σοῦ, πάλιν σοῦ, is our monosyllable *shoo!* *shoo!* used in frightening an animal away.

550. πῖαρ, 'a fat one,' i. e. a prime fat ox (see Lexil. p. 475). Schol. τὴν κρατίστην καὶ λιπαρωτέραν (l. λιπαρωτάτην) τῶν βοῶν. It is not very clear whether the word is here a substantive, as Buttmann thinks, or, as usual, an adjective. Compare the double use of *uber*.

552. ἰθύει, 'keeps making a dash at it,' as we say.

554. δεταί, 'lighted brands,' which the lion especially fears. Schol. παρὰ τὸ δέω, τὸ δεσμεύω. Lit. 'tied-up (sticks),' κληματίδες or σχῆζαι.

555. τετιηότι, 'vexed,' 'disappointed.'

ὥς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
 ἦιε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 [ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
 νωθῆς, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἔαγη,
 κείρει τ' εἰσελθὼν βαθὺ λήιον· οἱ δέ τε παῖδες 560
 τύπτουσιν ροπάλοισι, βίη δέ τε νηπίη αὐτῶν
 σπουδῇ τ' ἐξήλασσαν ἐπεὶ τ' ἐκορέσσατο φορβῆς·

This is one of those epic perfects which, like *ἔστης*, *τεθνήκας*, *πεφυῶς*, seem to have been in use before the introduction of the *κ*, and therefore it may be assumed to stand for *τετήκα*. The very next line shows that a perfect passive *τετιημένος* also existed; and what is remarkable, both have precisely the same meaning. So also *τετήσθον* in viii. 447. ix. 238. There is a large class of verbs which have a double form, in *ω* and *εω*, of which the first usually is transitive, and has the penult syllable *long*, the latter is derivative, intransitive, and has that long syllable made *short*, on the principle of compensation for the increased length of the word. Examples are *μαρτύρω*, *μαρτυρέω*, *κῦρω*, *κῦρέω*, *μελαίνω*, *μελανέω*, *κῦω*, *κῦέω*, *δόκω* (obs.), *δόξω*, *δοκέω* (*δοκῶ*), *κλύω* (or *κλείω*), and Lat. *clūeo*; so *pendo* and *pendeo*, *jacio* and *jaceo*, *cio* and *cieo*. Sometimes both forms are active, as *ἔλκω*, *ἔλκέω* (xvii. 558), *αἴρω*, *αἰρέω*, *αἴνω* (Hesych.), *αἰνώ*, *τέλλω*, *τελέω*, *χραίσμω*, *χραισμέω*, *πείρω*, *πειράω*, *φύρω*, *φύράω*, *χαίρω*, *κεχάρηκα*. Such (properly Ionic) futures as *παιήσω*, *βαλλήσω*, *χαϊρήσω*, *κλαίήσω*, *τυπτήσω*, lead us to suspect that other present tenses in *έω* existed in some dialects parallel with those in *ω*, e. g. we have *διδασκήσω* as well as *διδάξω*. We therefore are fully entitled to assume, along with *τίω*, *τίσω*, 'to put a value on a thing' (cf. ix. 238. xxiii. 703. 705), a form *τιέω*, either in the neuter sense, 'to be held in value,' or (which would better account for both *τετιῶς* and *τετιημένος*) in the similar sense of 'making an object of concern,' 'holding in regard, honour, price,' &c. (Compare the double sense of *τιμῇ* and *τιμῶν*.) Probably *τίω* is related to *τίνω* precisely as *φθίω* to *φθίνω*. Where the *ι* in *τίω* is used short, as in ix. 378, it is a question if it is made short by position, though naturally long, or *τιῶ* is the more correct reading. 'To hold in regard' and 'to be concerned for' are manifestly

synonymous. Hence *τετιῶς* came to mean 'vexed,' 'anxious about' a thing. The explanation of the word is confessedly obscure; and the above hints are offered as more likely to lead to the true meaning than the account given in the Lexicons, "akin to *τίνειν*, *τιμωρεῖσθαι*, to be punished, and so made sad."

557. *περὶ γὰρ κ.τ.λ.* See v. 566. He retired slowly and reluctantly, knowing that the Grecian ships were endangered by his withdrawing from the fight.

558. *παρ' ἄρουραν ἰὼν*, 'going past a corn-field.'—*ἐβιήσατο*, 'breaks away from,' 'acts in defiance of the boys conducting him.' Schol. *βίη ἐνίκησεν*. Compare Arist. Eth. Nic. iii. 8. 11, *ἐπεὶ οὕτω γε κἂν οἱ ὄνοι ἀνδρείοι εἶεν πεινῶντες τυπτόμενοι γὰρ οὐκ ἀφίστανται τῆς νομῆς*.

559. *νωθῆς* (*νῆ* and *ὀθρομαι*, Doederlein), 'indifferent to blows,' 'patient;' not 'stupid.'—Buttmann (Lexil. p. 97) construes *ἀμφὶς ἔαγη* 'are broken in two,' and he says it cannot mean 'all round it,' because this refers to blows not given by the boys, but formerly received by the ass. This view is perhaps confirmed by *ᾧ δὴ*—*περὶ*, 'on whom, as every body knows,' &c., and also because *τύπτουσιν* inf. 561, describes the blows on this special occasion. So also Lord Derby takes it: "Upon whose sides had many a club been broke." The aorist *ἔαγη* may however have the same special sense, and indeed, be expressly adapted to *ἐβιήσατο*. Anyhow, *ἀμφὶς* is rather 'on him.' Mr. Wright, "stubborn, in spite of boys, who with their sticks Belabour him, and break them on his back" ("his sides" would better render *ἀμφίς*). Here he combines in one sentence the beatings general and particular. Bekker (who omits the whole passage in ed. 2) reads *ἔαγη*.

562. *σπουδῇ, σχολῇ*, 'at last,' 'after much beating.' So *σπουδῇ δ' ἔξετο λαὸς*, ii. 99. Cf. v. 893. Here Lord Derby is incorrect, "Yet drive him out, when fully fed, with ease."

ὥς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565

Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὖτις ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἱπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγύς 570
 ἱστάμενος. τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροὰ λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἵσταντο, ληλαϊόμενα χροὸς ἄσαι.]

τὸν δ' ὥς οὖν ἐνόησ' Ἐυαίμονος ἀγλαὸς υἱός 575
 Εὐρύπυλος πυκινόισι βιαζόμενον βελέεσσιν,
 στή ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν.

Εὐρύπυλος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 581

τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἰστώ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.

ἂψ δ' ἐτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585

ἦυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνώς,
 “ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

564. πολυηγέρες, ἐκ πολλῶν ἀγερθέντες, Bekker (ed. 1) with Aristarchus for τηλεκλειτοί.—ξυστοῖσι, ‘pikes,’ lit. ‘smoothed (poles).’ Cf. sup. 260.

569. προέεργε, he prevented the whole mass of Trojans in front of him (i.e. when he turned to face them) from making their way to the ships. Schol. ὡς ἔρκος Ἀχαιῶν εἴργει τοὺς πολεμίους. Doederlein would read πρὸ ἔεργε, i.e. εἴργε προοδεύειν, ‘prevented them from advancing.’

572. ὄρμενα πρόσσω, ‘speeding onward,’ i.e. which would have gone further, but were stopped by the shield.—πάρος κ.τ.λ., exegetical of μεσσηγύ, ‘half-way.’—ἐπαυρεῖν, ἄψασθαι, cf. 391. xxiii. 340.

574. ληλαϊόμενα. Compare iv. 126, where the arrow is similarly said μενεαίνεσθαι, to have a will and desire of its own.—ἄσαι (from ἄω, salio), Schol. ἄσασθαι, to take its fill of. Compare v. 289 with xv. 317. xxi. 70.

579. πραπίδων, the diaphragm, ὑπὸ meaning ‘close at.’

582. ἀπαινύμενον, ‘in the act of taking away.’ He watches, says the Schol., the moment when a fighting man is off his guard.

583. ἔλκετ'. Al. εἴλκεν.—δόναξ, Schol. ὁ τοῦ βέλους κάλαμος.—ἐβάρυνε, viz. because it could not be taken out without excision (inf. 814).

585. ἐχάζετο. Paris, not the wounded Eurypylus, who is the subject to ἦυσεν.

στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμᾶρ
 Αἴανθ', ὃς βελέεσσι βιάζεται οὐδὲ ἐ φημί
 φεύξεσθ' ἐκ πολέμου δυσηχέος. ἀλλὰ μάλ' ἄντην 590
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.'

ὣς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτόν
 πλησίοι ἔστησαν, σάκε' ὅμοισιν κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων. 595

ὣς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι
 ἰδρώουσ', ἦγον δὲ Μαχάονα ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτεϊ νηί, 600
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπεν,

588. ἐλελιχθέντες, 'rallying.' See Lexil. p. 288.

590. δυσηχέος. See sup. 524.—φεύξεσθαι, perhaps for σωθήσεσθαι, 'get safely out of.' But the Schol. gives, besides this, another interpretation, 'I know he will not fly, but fight to the death.'

ἴδ. ἄντην, 'facing the enemy.'

593. This line occurs also xiii. 488. For the spondaic ending see i. 11. Schol. Ven. τοὺς ὤμους ταῖς ἀσπίσι προσερείσαντες. See sup. 545. The meaning probably is, that they neglected their own safety, by shifting behind them their shields, while they formed a fence round Ajax by their extended lances.

594. ἀντίος, 'to meet them.' Al. τῶν δὲ σχεδὸν κ.τ.λ. In either case the action anticipates παρ' αὐτὸν πλησίοι ἔστησαν.

596. δέμας, 'like,' after the form or appearance of fire. Used like δίκη in of later writers, as inf. xiii. 673. xviii. 1.

597. Νέστορα—Μαχάονα. See sup. 506. 510.

599. ἰδὼν ἐνόησε, 'saw and remarked.' He did not yet know who it was. Cf. inf. 614.

599—617 might be thought an interpolated passage, designed on a principle the ancients were fond of noticing, viz. of keeping Achilles before the notice of the reader, and of anticipating (604) the fate of Patroclus. It is somewhat peculiar, and contains the unusual forms and

phrases ἰῶκα, ἐκμολεῖν, ἴστασθαι περὶ γούνατα, τῷ ἐμῷ θυμῷ, φθέγγασθαι παρὰ νηός. The corresponding passage however, inf. 644 seqq., seems in itself of the true Homeric stamp, though even this is inseparably connected with the long speech 666 seqq., on which Mr. Newman remarks, "To omit 98 lines would here be a great and obvious improvement. These lines may have been patched in by the poet himself, to gratify some Pylian hearer. No one will seriously defend such inopportune garrulity by alluding to Nestor's wine-cup."—ἐνόησε, 'conceived the idea,' viz. that it might be Machaon; accordingly, he sends Patroclus to inquire. So Doederlein.

600. μεγακῆτεϊ, 'capacious.' See viii. 222, and on vi. 288. ii. 581, where the Schol. says τινὲς δὲ γράφουσιν (i. e. for κητώεσσαν) καιετώεσσαν, which he wrongly explains as derived from the name of a plant. The καίετα, or volcanic rifts (Cajeta), are the true origin of that epithet. See Thuc. i. 134, and Arnold's note. So the sea is πόντον μεγακῆτεα in Od. iii. 158, i. e. with vast bed or basin. See inf. xxi. 22, where the word must be from κῆτος, a large fish, and therefore is probably of a later age.—πρυμνῇ, see vii. 383.

601. ἰῶκα, as from ἰῶξ, is ἅπαξ εἰρημένον for ἰωκή, i. e. δίωξις. In v. 521 the digamma is apparent, οὔτε Φιωκάς, also ib. 740.

φθεγξάμενος παρὰ νηός· ὃ δὲ κλισίηθεν ἀκούσας
 ἔκμολε ἴσος Ἄρηι, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή·
 [τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός 605
 “τίπτε με κικλήσκεις Ἀχιλεῦ; τί δέ σε χρεῶ ἐμείο;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς]
 “διε Μενoitιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν οἶω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῶν γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὀπισθε Μαχάονι πάντα ἔοικεν
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.” 615
 ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 οἱ δ' ὅτε δὴ κλισίην Νηληιάδew ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβοτείραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
 ἐξ ὀχέων. τοὶ δ' ἰδρῷ ἀπειψύχοντο χιτώνων,
 στάντε ποτὶ πνοιὴν παρὰ θῖν' ἀλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.
 τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἐκαμήδη,

603. παρὰ νηός, from beside his ship. Schol. ἀντὶ τοῦ παρὰ νηί, ἀπὸ τῆς νηός.—κλισίηθεν is best taken with ἀκούσας, ‘hearing from,’ i.e. in, ‘his tent.’ Arnold joins κλισίηθεν ἔκμολεν.

604. κακοῦ ἀρχή, because the appeal to Achilles to give aid ended in his sending Patroclus to the fight, cf. inf. 796, where he was slain by Hector.

606. χρεῶ, sc. ἰκάνει σε, as elsewhere, e.g. ix. 75. Cf. inf. 610. The old reading seems to have been the crude form χρεF(s), or τί δέ σε χρὴ ἐμείο, like αὐτὸν γάρ σε δεῖ Προμηθέως, &c. (Prom. 86.) The noun however is feminine; the digamma appears in the form χρεῖῳ for χρεFFῳ.

609. οἶω. Schol. ἔδειξεν ὃ ἐκ πολλοῦ ἤθελεν. νῦν νομίζω, φησί, πάντας τοὺς Ἀχαιοὺς ἰκετεύσειν με. ἤδη δὲ προμαλαχθεὶς ἦν ἐκ τῶν Φοίνικος λόγων. The present passage, Mr. Grote observes (i.

p. 556 note), is quite incompatible with the embassy which had already been sent to Achilles, in book ix.

614. ὄμματα κ.τ.λ. Mr. Newman, “But his front view I saw not, For that the onward-hasting mares shot speedily across me.” Lit. ‘for the mares rushed past me in their eagerness to get on.’

618. οἱ δὲ, Machaon and Nestor, sup. 510 seqq.

620. Εὐρυμέδων, one of Nestor’s squires, viii. 114. On the ῥ in λύε see xxiv. 1.

621. ἀπειψύχοντο, lit. ‘aired for a while the sweat off their frocks.’ See xxi. 561, ἰδρῷ ἀποψυχθεῖς, and xxii. 2.—τοὶ δὲ, Nestor and Machaon. That a wounded man should wait for a purpose apparently so trivial as to dry his clothes, may seem unlikely. The Schol. thinks these details are designed to allow time for the inquiry of Patroclus, 611.

624. κυκείῳ, κυκείῳ, a potion, posset,

τὴν ἄρετ' ἐκ Τενέδοιο γέρων ὅτε πέρσεν Ἀχιλλεύς, 625
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοί
 ἔξελον οὔνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.
 ἣ σφωιν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς
 χάλκειον κάνεον, ἐπὶ δὲ κρόμμον ποτῶ ὄψον 630
 ἥδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
 παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίος
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶ ἕκαστον

rather to quench thirst and to recruit strength than for any medical purpose. Cf. 642. In Od. x. 234 Circe prepares such a potion with cheese, flour, honey, and Praumnian wine. In Ar. Pac. 712 it is flavoured with penny-royal, and called *κυκεὼν βληχωνίας*. On the name 'Εκαμήδη, meaning 'careful and gentle nurse,' see *New Cratylus*, § 276. So inf. 740.

625. ἄρετο, εἴλετο (ix. 188), had received as a prize-captive, which the soldiers on their part are said *ἐξελεῖν*, to take out of the general property as a *γέρας* *ἐξαίρετον*.—οὔνεκα κ.τ.λ., because he, Nestor, surpassed all in council; and perhaps because he had successfully planned that very expedition. There may be an allusion to *βουλῇ* in the name 'Εκαμήδη, 'far-counselling,' as well as in that of her father Arsinōus, i.e. ἄρτια νοοῦντος. The character of the captive was thought to suit that of the master.

628. ἐπιπροιάλλειν is 'to push forward towards' the guests. Compare iv. 94, ἐπιπροέμεν ταχὺν ἰόν.—κυανόπεζαν, 'with a border of cyanus,' or, as some explain, 'cyanus-footed' (see sup. 24). On it was a bronze *canister* or flat-shaped dish, and on the dish a (sliced) onion, as a relish to the drink. Some, less correctly, render ἐπὶ δὲ 'and besides,' others join ἐπὶ δὲ ποτῶ, 'and to take with the draught, an onion as a relish,' as παλιν ἐφ' ἅλ' &c. Ar. Ach. 835. Pac. 123. Equit. 707.—ὄψον, any thing eaten along with σῖτος, bread. Cf. ix. 489. Plat. Resp. ii. 372 C, ἐπελαθόμην ὅτι καὶ ὄψον ἐξοοσιν, ἅλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρὸν, καὶ βολβούς καὶ λάχανα, οἷα δὲ ἐν ἀγροῖς ἐψήματα, ἐψήσονται.

631. χλωρόν, Schol. πρόσφατον, νέον. Rather, perhaps, from the pale yellow colour (as in *χλωρόν θέος*). Compare the

epithets *μελίχρους* and *μελίχλωρος*.—*ἀκτὴν*, an old term for (perhaps) crushed or bruised corn. If from *ἄγνυμι*, however, we might expect the *F*, which it has not in xiii. 322, *Δημητέρος ἀκτὴν*, or in Hes. Opp., where the same phrase occurs several times. But *ἀκτὴ*, 'a shore,' has no *F*, and is also derived from *ἄγνυμι*. Though Hesiod uses *ἄρτος* (Opp. 442), the word does not occur in the *Iliad*.

633. χρυσείοις κ.τ.λ. This phrase occurs i. 246. "Tumores quidam caelaturae clavorum infixorum capita imitantur," Doederlein.—οὔατα, 'ears,' i. e. handles. Compare the Roman *diota*.—ἀμφὶ ἕκαστον (ἀμφὶ *ἑκά.*), 'on each side of every handle.' See inf. 748. Schol. ὁκτῶ ἦσαν αἱ πελειάδες, δύο καθ' ἕκαστον ἰοῦσαι.—νεμέθοντο, 'were feeding,' ἐνέμοντο, i. e. were represented as dipping their beaks into the liquor. (This is probably the origin of a design well known from models after the antique.) Schol. ζώσαις καὶ πινοῦσαις ἐφέκεσαν αἱ πελειαί.—δύω πυθμένες, 'a double bottom,' i. e. as a δέπας ἀμφικύπελλον. Lord Derby, "at either end, a cup." Mr. Newman, "double its stem." Mr. Wright, "and on two feet it rested." Martial, viii. 6. 9, renders it "Hi duo longaevo censentur Nestore fundi; Pollice de Pylio trita columba nitet." The Schol. says some read ὑποπυθμένες as an epithet of the doves, 'and two there were beneath the bottom,' i. e. as feet; but *two* would hardly suffice for this purpose. Lastly, some appear to have thought what we call 'a false bottom' is described.—It is to be observed, that though called a δέπας, it was probably a *κρατήρ*, or mixing-bowl, from its great size and weight.

χρύσεται νεμέθοντο, δῦω δ' ὑπὸ πυθμένες ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἔόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῆσιν
 οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνή τυρόν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν, 640
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
 τὼ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,
 μῦθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάασθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο, εἰπέ τε μῦθον.
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὃν τινα τοῦτον ἄγεις βεβλημένον. ἀλλὰ καὶ αὐτός 650
 γιγνώσκω, ὁρόω δὲ Μαχάονα ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμι' Ἀχιλῆι.
 εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἶος ἐκείνος,

637. ὁ γέρων, the Attic article, as i. 33, ἔδεισεν δ' ὁ γέρων, and elsewhere frequently, though here it is more conclusively according to the later use. The meaning is, that Nestor, old as he was, could easily lift a weight which other and younger persons found very heavy for them.

638. ἐν τῷ ῥά, 'in this then the woman made a posset,' &c.—Πραμνείῳ, see on 624 sup., Ar. Equit. 107.—κνή, ἔκνη (κνάω or κνήμι), 'scraped,' 'rasped,' 'shredded.' Schol. ἔκοπτε. Plat. Resp. iii. p. 405 fin. (quoting from memory perhaps the Asclepiadae at Troy gave Eurypylus when wounded (sup. 583) ἐπ' οἶνον Πράμνειον ἄλφιστα πολλὰ ἐπιπασθέντα καὶ τυρόν ἐπιξυσθέντα, & δὴ δοκεῖ φλεγματώδη εἶναι. In the Ion, p. 538 C, he quotes 639, 40, with the variant παρὰ δὲ for ἐπὶ δὲ κρ. π. ὄψ. The κνήστις, 'cheese-cutter,' or 'grater,' remained long in use. See Ar. Vesp. 963. Another spondaic verse, as sup. 593.

642. πολυκαγκέα, 'parching.' Compare ξύλα κάγκανα, 'dry wood,' xxi. 361.

644. Πάτροκλος. See sup. 617.

647. ἐτέρωθεν, on the other side, viz. of the tent. Without even approaching the seat, he declined it, on the score of haste. Cf. i. 247, Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. See also the note on ix. 219.

648. οὐχ ἔδος, 'no time for sitting.' A short formula for οὐ καιρὸς ἐστὶ κ.τ.λ. Cf. xxiii. 205, οὐχ ἔδος. εἶμι γὰρ αὐτὶς κ.τ.λ.

649. νεμεσητὸς (elsewhere in Homer νεμεσσητὸς) is here explained μεμψίμοιρος, 'apt to complain;' and to this passage we should probably refer the gloss of Hesychius, νεμεσσητὸν (read -ος), ἐπίφθονον, μεμψίμοιρον, καὶ ὃ ἂν τις ἐντραπείῃ. Read, οὐ ἂν τις κ.τ.λ., and refer the remark to the other explanation of the word here, 'dread,' 'awful.' Probably the true sense is 'vindictive,' and the neuter formula, νεμεσσητὸν δέ κεν εἴη, means a subject for νέμεσις or 'vindictiveness,' 'blameable.' Cf. δεινὸς ἀνὴρ, 654. This best suits the context in Theocr. i. 101, Κύπρι νεμεσσατὰ, Κύπρι θνατοῖσιν ἀπεχθής.

δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 655

“τίπτε τ' ἄρ' ᾧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,

ὅσσοι δὴ βέλεσιν βεβλήγεται; οὐδέ τι οἶδεν

πένθεος ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι

ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660

οὕτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἥδ' Ἀγαμέμνων

[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώ.]

τοῦτον δ' ἄλλον ἐγὼ νέον ἥγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεύς

ἔσθλος ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665

ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης,

Ἀργείων ἀέκητι, πυρὸς δηίοιο θέρωνται,

αὐτοὶ τε κτεινώμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς

654. *τάχα κεν*, ‘why, he would think nothing of blaming even one who was blameless.’ *τάχα* implies the precipitancy of his character. Doederlein, perhaps rightly, places a comma after *ἐκείνος*, and regards *δεινὸς ἀνὴρ* as in apposition to it. In this sense the Scotch say, ‘*he’s an awfu’ man*.’

656. τ' ἄρα. See i. 8. The remark of Nestor is sagely made, being intended for the ears of Achilles. In his inquiry after the wounded, he pretends to discern some awakening sympathy for the Greeks. But he professes surprise at the sympathy shown to one or two wounded, while the whole army are in grief and distress at their losses (*πένθεος*), and assumes that Achilles cannot know the real facts of the case. The genitive probably depends on *τι οἶδε*, ‘he knows nothing about the mourning,’ &c.

659. *βέβλ.* κ.τ.λ. ‘disabled by the javelin (or arrow), or by the sword’ (or lance in close fight).—*οὐτάμενος* is an epic aorist in a passive sense, like *βλήμενος*, *χύμενος*, *κτάμενος*. For the wound of Ulysses see 434, and compare xiv. 29.

661. Schol. οὐκ εἶπεν ἐπίθετον (i. e. a laudatory one) Ἀγαμέμνονος, ὡς ἀπεχθανομένου Ἀχιλλεῖ.—*τοῦτον*, pointing to Machaon.

665. *ἔσθλος ἐὼν*, καίπερ δυνατὸς ἀμύναι.

667. ἀέκητι, βία. Schol. μὴ δυναμένων ἀμύναι.—*θέρωνται*, ‘are warmed with fire.’ So vi. 331, μὴ ἔστυ πυρὸς δηίοιο θέρηται. Od. xvii. 23, ἐπεὶ κε πυρὸς θέρέω. Whether ὑπὸ πυρὸς or, as Doederlein prefers, *θέρει πυρὸς* be meant, it is hard to determine. Compare *λούεσθαι ποταμοῦ*, *κονίοντες πεδίοιο* &c. In its origin, it was probably a playful or euphemistic expression for *πυρὶ καίεσθαι*.

668. *ἐπισχερώ*, in regular succession and order, *ἐφεξῆς ἅπαντες*, Schol. Ven., who adds that this is a hint that the danger may reach even the ships of Achilles. What follows after the next verse appears to be of later date (see sup. on 599). It appears at all events (see inf. 700) to be subsequent to the institution of the Olympian games; compare Od. viii. 120—30, and the Schol. on Il. ii. 371. The sense would well have ended with 667. The mere length of the speech might perhaps be excused by the age and general habit of the speaker, and by the absence of any immediate urgency for action. But the narrative has many peculiarities, and has all the appearance of an episode introduced from a different poem. The story itself is rather confused, and it is not quite clear how it bears on the present question. Nestor probably means, that if he were as valiant and youthful as he once was, he would protect the Greeks without the

ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμptoῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη, 670
 ὥς ὁπότ' Ἑλίοιοι καὶ ἡμῶν νείκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἰτυμονῆα
 ἐσθλὸν Ὑπείροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαννόμενος. ὃ δ' ἀμύνων ἦσι βόεσσιν 675
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
 καδ δ' ἔπρεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 ληίδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηλήιον εἶσω
 ἐννύχιοι προτὶ ἄστνυ, γεγῆθαι δὲ φρένα Νηλεύς
 οὔνεκά μοι τύχε πολλὰ νέω πολεμόνδε κίοντι
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοῖ φαινομένηφιν 685

aid of Achilles. Arnold says, "This story, addressed to Patroclus, is perfectly in keeping. It is an indirect way of saying to him, 'All the Greeks are in danger of yielding beneath the blows of the Trojans; allow thyself to be persuaded, and fight in spite of Achilles. Zeus will give thee the victory.' Such is the object of Nestor's long speech."

669. γναμptoῖσι, flexible, agile, ὑγροῖς. *In curvatis senio membris*, Doederlein, who places a comma at ἔσκεν. Cf. sup. 416.

670. ἡβώοιμι. Formed as from a present ἡβάω, resulting from the contraction of ἡβάω and doubling the ω.—βίη, cf. iv. 314.

674. ῥύσια, 'booty,' from ῥύεσθαι, 'to drag away for oneself.' Here there is a notion of cattle seized in retribution, or in pledge for others stolen. For Augeas, king of the Epeians or Eleans, had detained certain mares which Neleus, the father of Nestor, had sent to the games, inf. 702. The order is, ὅτ' ἐγὼ κτάνον—ῥύσι' ἔλ. The two conflicting parties, who make raids on each other, are, the Pylians under Neleus and Nestor, and the Eleans under Augeas. Elis was anciently a very wide district, comprising a large part of the south and

south-west of the Peloponnese.

677. ἥλιθα πολλήν, 'very numerous,' lit. 'wastefully or recklessly abundant.' So Od. v. 483, φύλλων γὰρ ἔην χύσις ἥλιθα πολλή. An old adverb like μίνυνθα, allied to ἡλίθιος, probably from the connexion between folly and waste, or the keeping of careless accounts.

678, 9. This distich (nearly) occurs also in Od. xiv. 100, 1. The ι in συβόσια is said to be made long by the arsis; but perhaps συβόσεια was the old reading. If συβοτεῖον meant 'a place for feeding pigs,' the phrase would literally mean 'so many swine-pens of swine.' Cf. βοῶν βουκόλια, Theocr. xxv. 95. The epithet πλατέα, as well as the derivation from πολεῖν, tends to the same explanation of αἰπόλια. Both words are very descriptive of the habits of the animals; the *feeders* and the *rangers*.

682. ἡλασάμεσθα, we drove for ourselves from Augeas and the Epeians, who were famed for the vast numbers of their herds. Theocr. xxv. 7 seqq.

684. τύχε, had fallen to my share as a prize, on my going young into war.

685. ἐλίγαινον, Schol. ὀξέως ἐβόων, proclaimed in loud clear tones. Ar. Ach. 968, ἦν δ' ἀπολιγαίνη, τοὺς ἀγορανόμους καλῶ. All the Pylians, to whom any

τοὺς ἵμεν οἷσιν χρεῖος ὀφέλλετ' ἐν Ἥλιδι δίῃ.
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρενον· πολέσιν γὰρ Ἑπειοὶ χρεῖος ὀφελλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίῃ Ἑρακληΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.
 δώδεκα γὰρ Νηληΐος ἀμύμονος υἱέες ἦμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἑπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶν μέγ' οἰῶν
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφέλλετ' ἐν Ἥλιδι δίῃ,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα. περὶ τρίποδος γὰρ ἔμελλον 700

thing was due at Elis, i.e. from the Eleans, through their raids upon the cattle, were to come and get paid from the captured prize.

687. οἱ δὲ κ.τ.λ. 'Accordingly, the leading men of the Pylians met together and proceeded to apportion the shares; for to many the Eleans owed a debt.' Schol. τὰ περιελασθέντα ἐκ τῆς Πύλου ὑπὸ τῶν Ἑπειῶν θρέμματα χρεός καλεῖ.—πολέσιν, 'to a large portion of the Pylians, for we few at Pylos had been brought to great distress, first by Hercules, who had slain our nobles, afterwards by the overbearing Epeians, who had taken advantage of our weakness.' He means that out of a small population left, the majority had been plundered by that hostile people, the Epeians or Eleans.—ὥς, for ἐπεὶ. The Schol. explains it both by ὅτι and by ἡνίκα. Mr. Newman renders the passage thus:—"for many a one was by the Epeians plundered, When, scant in numbers, we engaged, and worsted were in Pylos."

688. δαίτρενον, ἐμέριζον, διένεμον. Cf. δαιτὴρ πίνωσιν, iv. 262.

690. Ἑρακληΐη κ.τ.λ. Schol. Ἑρακλῆς παρεγένετο εἰς Πύλον χρήζων καθαρσίῳ (viz. after the murder of Iphitus), οἱ δὲ Πύλιοι ἀποκλείσαντες τὰς πύλας οὐκ εἰσ-εδέξαντο αὐτόν. εἰς ὃ ὄργισθεὶς ὁ ἥρως ἐπὶ ὁρῇ Πύλον. συνεμάχουν δὲ τῷ μὲν Νηλεΐ τρεῖς θεοί, Ποσειδῶν, Ἥρας, Ἀἰδω-

νός, τῷ δὲ Ἑρακλεΐ δύο, Ἀθηνᾶ καὶ Ζεύς. This legend is alluded to in v. 392 seqq.

691. τῶν πρ., i. e. ἐπὶ, 'in those former years.' Doederlein supposes an ellipse of τινί.

694. ταῦθ', διὰ ταῦτα, sc. διὰ τὸ κακω-θῆναι ἡμᾶς. "Ea re superbientes, scil., clade olim ab Hercule nobis illata." Doederlein.

695. ὑβρίζοντες, on purpose to show their contempt of us; adding insult to injury, as it were. There seems an allusion to this word in ἐπέων inf. 703.

696. ἐκ δ' ὁ γέρων. Out of the prize now taken (682) Neleus selected as his own fair share, on account of his losses, so many oxen and sheep.—κρινάμενος, 'having adjudged to himself.'—τριηκόσια, 'three hundred head;' "quasi neutrum κτημάτων praecesserit," Doederlein.

698. καὶ γὰρ τῷ, καὶ τούτῳ γάρ.

700. μετ' ἄεθλα, 'which had arrived to contend for prizes.' See ix. 124. This passage seems to have been written after the first Olympiad. The Schol. however says, οὐκ οἶδε τὰ Ὀλύμπια ὁ ποιητής, ἀλλὰ περὶ τίνος χρηματικῷ ἀγωνός φασιν ἀπελθεῖν τοὺς ἵππους. We may notice also the digamma omitted in ἐργων, 703. See on iv. 470. ix. 374.—θεύσεσθαι, 'to run in the race for a tripod.'—τοὺς δὲ κ.τ.λ., 'but them the king of men Augias had there detained, though their driver he let go, grieving for his steeds.' The men-

θεύσεσθαι τοὺς δ' αὖθι ἀναξ ἀνδρῶν Ἀυγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίη ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἡδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης.] 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πασσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πόλις, αἰπεία κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτῃ Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες·
 ἀλλ' ὅτε πᾶν πεδῖον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν
 ἀλλὰ μάλ' ἐσσυμένους πολεμιζέμεν. οὐδέ με Νηλεὺς

tion of one driver, the Schol. observes, suggests the use (believed to be post-Homeric) of four horses abreast; though ἐλατῆρ may, as he says, mean 'the driver of each pair.'

702. κάσχεθε, κατέσχεθε, as κάββαλε for κατέβαλε &c.

703. ἐπέων. Schol. δείκνυσιν ὅτι οὐ μόνον τοὺς ἵππους ἀφείλετο, ἀλλὰ καὶ αὐτὸν ἐβλασφήμει ἐν τῇ ἀφαίρεσει. See sup. on 695.—ἐξέλετο, cf. εἴλετο sup. 697.

ἱβ. ἐς δῆμον, 'to be distributed among the people.'

706. διείπομεν, 'disposed of.' Lit. 'these (claims) then we (i. e. Nestor and the other chiefs, 687) severally dealt out by our decision.' A better reading perhaps would be ἐδίδομεν.—ἱρὰ, viz. as ἀπαρχαὶ of the prizes, and in gratitude for their recovery.

707. οἱ δέ, sc. Ἐπειοί. 'But they on the third day all of them came together, both themselves in great numbers and their solid-hooved horses.' The form πολεῖς from πολὺς is rather rare. Aeschylus has πολεῖ σὺν στρατῷ, Suppl. 725. Nestor here describes a second raid made by the Epeians for the recovery of the flocks that had been seized by the Pylians. But the enemy now plan their attack on a distant part of the kingdom

of Pylos, in the expectation that the conquerors were engaged elsewhere with their booty.

709. Μολίονε. Their names were Κτέατος and Εὐρυτος, the sons of Actor (or rather, Poseidon, inf. 751) and nephews of Augeas, on whose behalf they conducted the war against Hercules. See Pindar, Ol. xi. 28 seqq. inf. 750.

711. Θρυόεσσα, whether an epithet, 'rushy,' or the name of the city, is the same as the Θρύον Ἀλφειοῦ πόρον, ii. 592. It is called κολώνη because, like most ancient cities, it was an acropolis. Cf. inf. 757.—νεάτῃ Πύλου, ix. 153, at the furthest end of Pylos.

714. μετεκίαθον, 'when they, the hostile Epeians, had gone over the whole plain in quest of the fœc.' Schol. ἐπῆλθον. The μετὰ appears to imply the pursuit, the accusative being that of transition over, as in πηδᾶν πεδία &c. Liddell and Scott can hardly be right in explaining μετακίαιθιν 'to pass through.'—ἄμμι δέ, 'then to us,'—the usual δέ in apodosis. Bekker (ed. 2) reads ἄλλο τε πᾶν π.

715. θωρήσσεσθαι, i. e. κελεύουσα ἡμᾶς θ.—οὐδ' ἀέκοντα κ.τ.λ., "On no unwilling ears her message fell, but eager all for fight," Lord Derby.

717. οὐδέ με, ἀλλ' οὐκ εἶα με κ.τ.λ.,

εἷα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
οὐ γάρ πώ τί μ' ἔφη ἰδμεν πολεμῆια ἔργα.
ἀλλὰ καὶ ὧς ἱππεῦσι μετέπρεπον ἡμετέροισιν, 720
καὶ πεζός περ ἐών, ἐπεὶ ὧς ἄγε νεῖκος Ἀθήνη.
ἔστι δέ τις ποταμὸς Μινυῆιος εἰς ἅλα βάλλον
ἐγγύθεν Ἀρήνης, ὅθι μείναμεν ἡὼ διᾶν
ἱππῆες Πυλίων, τὰ δ' ἐπέρρεε ἔθνεα πεζῶν.
ἔνθεν πασσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
ἐνδιοὶ ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο.
ἔνθα Διὶ ρέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,
δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν 730
καὶ κατεκοιμήθημεν ἐν ἔντεσι οἷσι ἕκαστος
ἄμφι ροὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
ἄμφέσταν δὴ ἄστυ διαπραθέειν μεμαῶτες.
ἀλλὰ σφιν προπάροιθε φάνη μέγα ἔργον Ἀρης·
εὖτε γὰρ ἡέλιος φαέθων ὑπερέσχεθε γαίης, 735

‘but me Neleus (my father) dissuaded from arming myself for the fight, and hid my horses.’ Doederlein reads, οὐ δ' ἐμέ Ν.

719. ἰδμεν, here for εἰδέναι, anciently *Ἰδεμέναι*. So in Od. viii. 146, *ἔοικε δέ σ' ἰδμεν ἀέθλους*.

720. μετέπρεπον, even though serving as a foot-soldier I gained distinction among our cavalry troops.—ἄγε (ἡγε) νεῖκος, so directed the fray, so conducted the dispute to its issue. Schol. οὕτως ἔφερε τὸν πόλεμον ἡ Ἀθηναῖα, ὅπως ἐπιφανὴς γενήσομαι. Doederlein explains ἡγε (εἰς) νεῖκος, like κεκλήατο βουλήν in x. 195, and renders *as tanto ardore*.

722. Μινυῆιος. According to Pausan. v. 6. 2, it was afterwards called the Anigrus.—Ἀρήνης, ‘the dry country,’ perhaps the same as the Lat. *arena* (*harena*), Pylos being characteristically *ἡμαθόεις*.

724. τὰ δ' ἐπέρρεον. (So Vulg., but ἐπέρρεε *ἔθνεα* is doubtless more correct.) The Pylian charioteers had arrived first at the appointed place, but the various tribes of Pylian infantry kept flocking in for some time after.

725. πασσυδίῃ, with united forces of

horse and foot. Sup. 709. ii. 12.

726. ἐνδιοὶ, *μεσημβρινοὶ*, Hesych. Schol. κατὰ μέσον ἡμέρας. Theocr. xvi. 95, *τέττιξ ποιμένας ἐνδίοις πεφυλαγμένους*. Cf. Od. iv. 450.

727—9. Probably interpolated. The contracted dative *ὑπερμενεῖ* is very peculiar; the next line is altogether unlike the Homeric style.—*ἀγελαίην*, a cow taken from the herd. There seems an intentional play on the attribute of Athena as Ἀγελείη and Δηῖτις, the goddess of booty, x. 460.

730. ἐν τελέεσσιν, in ranks. Schol. δείκνυσσι δὲ ὅτι οὐδὲ κοιμώμενοι ἢ ἐσθλόντες διέλυνον τὰς τάξεις.

733. Vulg. ἀμφίσταντο δὴ ἄστυ. Perhaps τὸ (or ἄρα) *Ἔαστυ*. The context suggests as the true reading *πρῶτοι ἀμφίσταντο* δ. μ., ‘they surrounded us at day-break.’ Lord Derby renders *ἀμφίσταντο* “close beside us lay Th’ Epeians.”—*διαπραθέειν*, al. *διαρραΐσαι*.

734. προπάροιθε, *πάρος*, ere that event could happen. Schol. *πρὶν ἢ πορθῆσαι τὸ ἄστυ*, ἐφάνη αὐτοῖς μέγας ὁ ἐσόμενος *κίνδυνος*.

735. ὑπερέσχεθε, ‘rose above’ (“overspread the earth,” Lord Derby, some-

συμφερόμεσθα μάχη, Δί τ' εὐχόμενοι καὶ Ἀθήνη.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νείκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Ἀνγείαο,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἣ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεῖα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἠγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶ ἕκαστον
 φῶτες ὁδὰξ ἔλον οὖδας, ἐμῷ ὑπὸ δουρὶ δαμέντες.
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφῶε πατὴρ εὐρὺ κρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,

what laxly), as in Od. xiii. 93, εὐτ' ἀστήρ ὑπερέσχε φαάντατος, compared by Doederlein.

737. νείκος, Schol. οὐ μόνον ἡ διὰ λόγων ἐπίπληξις, ἀλλὰ καὶ ἡ διὰ χειρῶν μάχη.

738. κόμισσα, took charge of, i. e. possessed myself of. This was what Nestor wished; cf. 718. Having now a chariot, he fights among the ἱππῆες, 744.

748. πεντήκοντα. Nestor's story of his own prowess seems rather marvellous, especially when he adds that he slew with his own spear two men to every chariot, one on each side. The whole description of the conflict is certainly very fine, and displays the genuine chivalry of a fighting age. For the vulg. ἀμφὶ see Lexil. p. 96. Here however, as in 634, the old reading was doubtless ἀμφὶ Φέκαστον.—φῶτες, 'fighters,' as xvi. 378. See on iii. 53. iv. 194.

750. Ἀκτορίωνε, sons (or descendants) of Actor. See ii. 621. Poseidon is here spoken of as their real father. In xiii. 185 Cteatus is called a son of Actor, Ἀκτορίων, and ib. 207 Amphimachus son of Cteatus is the grandson, υἱῶνός, of

Poseidon. These are the Molion brothers mentioned sup. 709. In ii. 620, the sons of Cteatus and Eurytus are called the leaders of the Epeians.

754. τόφρα κ.τ.λ. 'For so far indeed did we follow them through the wide plain, slaying the men and gathering up their pictured shields as we went, till we had brought our steeds to a stand on Buprasium rich in corn, the Olenian rock, and the place known by the name of the High Town of Aleisium.'—σπιδέος, a word only found here, is explained 'wide-stretched.' Hesych. σπιδέος (sic)· μεγάλου· στρογγύλου· μακροῦ.—σπιδέος (sic)· μέγα· πλατὺ· εὐρύ.—σπιδόεν· πλατὺ. Schol. Ven. πολλοῦ καὶ μακροῦ· καὶ γὰρ Αἰσχύλος πολλάκις (fortasse) τὴν λέξιν οὕτως ἔχουσιν τίθησιν, ὅταν λέγῃ, Σπιδιον μῆκος ὁδοῦ (Frag. 427, ed. Herm.). καὶ ὁ Ἀντίμαχος, Οὐδὲ σπιδόθεν προνοῆσαι. The etymology is quite unknown. Doederlein thinks it a form of διαπεδῆς, ζαπεδῆς. The plain here mentioned is the same as in 714 sup.—On Buprasium, Aleisium, &c., see ii. 615—7.

κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλεισίου ἐνθα κολώνη
 κέκληται· ὅθεν αὐτὶς ἀπέτραπε λαὸν Ἀθήνη.
 ἐνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἅψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὧς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεύς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.
 ᾧ πέπον, ἦ μὴν σοί γε Μενόϊτιος ᾧδ' ἐπέτελλεν 765
 ἧματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
 νῶϊ δέ τ' ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλεν.
 Πηληῆος δ' ἰκόμεσθα δόμους ἐν ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα καλλιγύναικα. 770
 ἐνθα δ' ἔπειθ' ἥρωα Μενόϊτιον εὖρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μηρί' ἔκαιε βοὸς Διὶ τερπικεραύνῳ

757. κολώνη. See 711. ii. 617.—λαὸν, the victorious Pylian host.

759. ἄνδρα. "There the last man I slew, and left," Lord Derby.—Ἀχαιοί, i. e. the Pylians.

761. This verse is more artificial than Homer's usual style. In the next, *ἔον* is a rare form of the imperfect for *ἔην* or *ἔα*. Compare *ἔοι* and *ἔοις* in ix. 142. 284. inf. 838. It seems a variation of the formula *εἴ ποτ' ἔην γε*, on which see iii. 180. xxiii. 643. xxiv. 426. "Such once was I 'mid men, while yet I was," Lord Derby.

762. αὐτὰρ κ.τ.λ. Achilles, on the other hand, acting very differently from me, will benefit himself alone by his valour. For ἀπονίσσασθαι with a genitive compare xxiv. 556, σὺ δὲ τῶνδ' ἀπόναιο. —τῆς, perhaps *ἑῆς*, i. e. *ῆς* (*ἑῆς* Bentley). The narrative is now continued from 664, where αὐτὰρ Ἀχιλλεύς also occurred; and all between, as before remarked, is perhaps a later insertion.

764. μετακλαύσεσθαι. Schol. ὕστερον ἀπολλυμένων ὅχλων μεταμελήσεσθαι.

765. ᾧ πέπον. He addresses Patro-

clus; see 647. 655.—ᾧδ' ἐπέτελλεν, viz. τέκνον ἐμὸν κ.τ.λ., inf. 786. All the intervening lines, which now form a long parenthesis, were rejected by the Alexandrian critics, as "prosaic in composition, and not agreeing with the advice of Peleus to Achilles in the *Διῶται*," i. e. in ix. 254. There, he had cautioned him not to give vent to his temper; here (inf. 784), it is αἰὲν ἀριστεύειν &c.

769. ἰκόμεσθα, 'it chanced that we had come,' &c.

770. καλλιγύναικα. See ii. 683.

772. According to this account, the fondness of Achilles for Patroclus was formed at home, and was not an incident of the war; whereas Pindar, *Ol.* ix. 70—7, represents it as the result of Achilles' admiration for the valour of Patroclus in a conflict with Telephus. That the oft-quoted "friendship" of these heroes was of a close kind peculiar to the Greeks, but which need not be more plainly specified, was the common opinion of the ancients. See inf. on 786.

773. ἔκαιε, was engaged in burning. Menoetius was from Opus, and the

αὐλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν. 775
 σφῶι μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶι δ' ἔπειτα
 στηῆμεν ἐνὶ προθύροισιν ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάασθαι ἄνωγεν,
 ξεινία τ' εὖ παρέθηκεν, ἃ τε ξεινοῖς θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμιν ἅμ' ἔπεσθαι
 σφῶ δὲ μάλ' ἡθέλετον, τῶ δ' ἅμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλλῆι
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενοίτιος Ἀκτορος υἱός 785
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ὑποθέσθαι

people of Opus worshipped Zeus the Thunderer (Pind. Ol. ix. 69. ib. 42); hence, perhaps in honour of his guest, Peleus was offering the sacrifice to Zeus *τερπικέρανος*.—*μηρία*, see on i. 460.

774. *χόρτῳ*, the enclosure (Lat. *hortus*, our *court*) of the *αὐλή* (see v. 137), in front of the palace, and containing in the centre of it a family altar.—*ἄλεισον*, a goblet. The supposed etymology from *ἀ* and *λείος*, i.e. not smooth but embossed, is of little worth, though the *σ* might be the residue of the digamma sound (*λέφος*, *levis*).

775. *αἰθομένοις*. Both the Greeks and the Romans poured wine on the fire, as a form of worship to that sacred element. So in xxiii. 250, *πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἶνον*. Aesch. Ag. 580, *θυηφάγον κοιμῶντες εὐάδη φλόγα*. Doederlein seems wrong in saying this was "*contra morem libantium*," and in rendering ἐπὶ "*juxta vel praeter sacra ardentia etiam libavit*."

776. *σφῶι*, 'you two,' i.e. Patroclus and either Peleus or Menoetius.—*ἀμφιέπειν*, to be busy about, cf. sup. 483. vi. 321. vii. 316.—*νῶι*, Nestor and Ulysses.

778. *ἐς δ' ἄγε*, led us into the *αὐλή*, the *πρόθυρον* being the *vestibulum* outside. Compare ix. 199. 200.—*θέμις*, 'the custom,' viz. *παρατίθεσθαι*. Cf. ix. 276.

780. *τάρπημεν*. See ix. 705.

781. *κελεύων*, the purport of which

was, to urge you (and Achilles) to go with us to the war. For the mission of Nestor and Ulysses was *λαὸν ἀγείρειν*, sup. 770. The Schol. Ven. on 767 notices the unrhythmical composition of this verse. The so-called Aeolic ὕμμε was used by Aeschylus, perhaps from this passage, Eum. 590, *βουλῇ πιφαύσκω δ' ὕμιν ἐπισπένθαι πατρός*, and Pindar, Ol. viii. 15 (where it seems, as here, the dual), and Isthm. v. 19.

782. *σφῶ*, Achilles and Patroclus.—*ἡθελέτην* Zenodotus, who appears to have held the same opinion as Elmsley, that the second and third persons of the dual in the past tenses active ended alike in *-ην*.—*τῶ δ'*, Peleus and Menoetius.

784. This line occurs in vi. 208.

786. *γενεῇ ὑπέρτερος*, superior in family. Schol. *τῷ τοῦ γένους ἀξιώματι κρείσσων*.—*πρεσβύτερος*, older in years. Plat. Symp. p. 180 A, *Αἰσχύλος δὲ φλυαρεῖ φάσκων Ἀχιλλεῖα Πατρόκλου ἑρᾶν, ὃς ἦν καλλίων οὐ μόνον Πατρόκλου ἀλλὰ καὶ τῶν ἡρώων πάντων, καὶ ἔτι ἀγένειος, ἔπειτα νεώτερος πολλὸν, ὥς φησιν Ὀμηρος*. According to Plato, Achilles was the *παιδικὰ* of Patroclus. Lucian, *Ἐρωτες*, § 54, *οὐδὲ γὰρ ὁ Πάτροκλος ὑπ' Ἀχιλλέως ἡγαπάτο μέχρι τοῦ καταντικρὺ καθέζεσθαι, Δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰδῶν (ix. 191), ἀλλ' ἦν καὶ τῆς ἐκείνων φιλίας μεστίτις ἡδονή*.—*βίῃ*, 'military prowess.' So Pindar often uses *βιάτας*.

788. *ἀλλ' εὖ κ.τ.λ.*, 'But warily speak

καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 τὰ εἴποις Ἀχιλλῇ δαΐφρονι, εἴ κε πίθηται. 791
 τίς οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου.
 εἰ δέ τινα φρεσὶ ᾗσι θεοπροπίνην ἀλεείνει
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, εἴ κέν τι φόως Δαναοῖσι γένηαι.
 καὶ τοι τεύχεα καλὰ δότω πολεμόνδε φέρεσθαι,
 εἴ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 [ῥεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῇ
 ὤσαισθε προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων.]"
 ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νύρινεν,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα· 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο

to him a prudent word, and (warily) suggest it and be his adviser; and he will comply at least for good.' Doederlein construes σημαίνειν εἰς ἀγαθόν, as in ix. 102, εἰπεῖν εἰς ἀγαθόν.

790. λήθεται, a mild way of saying ἀπιστεῖς, 'you disobey.' You, Patroclus, are neglectful of this charge, to use your influence for good with Achilles.

792. ὀρίναις, 'move,' κινήσεις.—παρειπών, 'talking him over,' as in αἵσιμα παρειπών, vii. 121. vi. 62.—σὺν δαίμονι, 'by the favour of heaven.' The whole of the foregoing speech of Nestor, as Mr. Grote contends (i. p. 557), implies an entire forgetfulness on the part of the speaker, of the ample atonement which had been tendered to Achilles in book ix.; "while Achilles himself (xvi. 56) repeats the original ground of quarrel, the wrong offered to him in taking away Briseis, continuing the language of the first book." It may however be replied to this, that Nestor even yet hoped that Patroclus might induce Achilles to withdraw his refusal.

794. εἰ δὲ κ.τ.λ. 'But if there is any prediction that he recoils from in his mind,—if any such his goddess-mother has told him from Zeus,—then at least

let him send *you* to the war, and with you (as their leader) let the rest of the host of Myrmidons follow, in case you may prove some light of safety to the Danaï.' For this warning of Thetis see ix. 410.

799. τῷ ἴσκοντες, 'likening you to him,' mistaking the one for the other. The root is *Fiσ*, 'like,' as in ἴσος, ἴσατο, &c. Elsewhere *FeFίσκω*, here *Fίσκω*, i. e. *Fίσσ-σκω*. See Lexil. p. 276. This and the next four lines (the last two rejected by Bekker with the Alexandrine critics) occur also xvi. 41—5.

801. ὀλίγη κ.τ.λ., 'for there is small breathing-time from war;' or (if the sense be not general, but special) 'they have had but short breathing-time.' There is a third way of taking it, 'even a short ἀνάπνευσις still is an ἀνάπνευσις,'—but this is rather far-fetched. So however Doederlein, who compares xxiv. 524, οὐ γὰρ τις πρῆξις πέλεται κρυεροῖο γόδοιο.

804. τῷ, to Patroclus, who goes off in haste to speak with Achilles, but for the present is stopped by a new adventure, which however tends to add more energy to his intention of aiding the Greeks, and so ensures its accomplishment.

806. κατὰ, 'off,' over against. See

ἵξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦν, τῇ δὲ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
 διογενὴς Ἐναιμονίδης, κατὰ μηρὸν οἰστῶ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρώς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἶμα μέλαν κελάρυζε, νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὄκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα. 815
 “ ἂ δειλοὶ Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
 ὧς ἄρ' ἐμέλλετε, τῇλε φίλων καὶ πατρίδος αἵης,
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῶ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφεὺς Εὐρύπυλ' ἥρως,
 ἥ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἥ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

τὸν δ' αὖτ' Εὐρύπυλος πεπνυμένος ἀντίον ἦ᾽δα
 “ οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται·
 οἳ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων, τῶν δὲ σθένος ὄρνυται αἰεΐ.

sup. 6.—ἀγορὴ κ.τ.λ., “the Council and the Justice-seat,” Lord Derby. Schol. ὅπου αὐτοῖς τὰ τε ὦνα ἐπιπράσκετο καὶ τὰ δικαστήρια ἐγένετο.—ὑποτίθεται κατὰ μέσον τοῦ ναυστάθμου θεατροειδῇ τόπον εἰς ὅχλου συναγωγὴν.—θέμις, the thing for the place, as the Attics said ἐν τῷ τυρῷ, the ‘cheese-market,’ ψῆφον παρ' αὐτὴν, Eur. Iph. T. 969, ‘hard by the place of voting,’ &c.—τῇ δὲ καὶ, ‘where too, of course,’ &c. The court was close to the altar because oaths were taken by it; as well as generally, for solemnity and religious sanction.

809. Εὐρύπυλος. See sup. 583.—βεβλημένος, ‘all wounded (arrow-stricken) that he was.’

811. σκάζων, ‘limping.’

813. νόος γε μὲν. ‘His mind however was unaffected,’ i. e. he was able to inform Patroclus of the state of affairs. The mental effects of a severe wound are alluded to sup. 400, ἤχθετο γὰρ κῆρ, and elsewhere κῆδε δὲ θυμόν.

817. ὧς ἄρα κ.τ.λ. ‘Thus, then,

it seems, you were destined, far away from your friends and native land, to glut with (or by) your white fat the eager dogs at Troy.’ Doederlein reads ὧς ἄρ', *quam misere!*—ἄσσειν, from ἄω, see v. 289.—ἀργέτι, ἀργῇτι (iii. 419), as xxi. 127, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν. See iii. 196. There was a variant here, ταχέας κύνας ἡδ' οἰωνούς.

820. ἥ ῥ' ἔτι κ.τ.λ., ‘whether they will yet keep in check the giant Hector, or must now perish,’ &c.

823. ἄλκαρ, any defence against the Trojans.

824. ἐν νηυσὶ, ‘they will fall back on their ships:’ see sup. 311. ii. 175. ix. 235. The translators wrongly render it, “but all must perish by their ships.” Doederlein agrees with the Schol. Ven. in making Τρώες the subject, as if an attack on the ships, not a hasty retreat to them, were meant.—πεσέονται. An Epic future, like γαμέω, μενέω, &c. See sup. 317.

827. ὄρνυται, ‘keeps active and vigorous,’ ἐρρώσθη. Compare γούνατ' ὄρωρε.

ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινόν
νίζ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε 830

ἔσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κεῖνταύρων.

ἰητροὶ μὲν γὰρ Ποδαλείριος ἡδὲ Μαχάων,
τὸν μὲν ἐνὶ κλισίῃσιν οἴομαι ἔλκος ἔχοντα,
χρηρίζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος, 835

κεῖσθαι· ὃ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν Ἀρηα."

τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός
"πῶς κεν ἔοι τάδε ἔργα; τί ρέξομεν Εὐρύπυλ' ἥρως;
ἔρχομαι ὄφρ' Ἀχιλλῇ δαΐφροσι μῦθον ἐνίσπω
ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν. 840

ἀλλ' οὐδ' ὧς περ σείο μεθήσω τειρομένοιο."

ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
ὀξὺ βέλος περιπενκές, ἀπ' αὐτοῦ δ' αἶμα κελαινόν 845

νίζ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
ἔσχ' ὀδύνας. τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

830. ἥπια φάρμακα. See iv. 218, and xv. 394.

831. δεδιδάχθαι, Zenodotus δεδαάσθαι. —προτί, sc. πρὸς Ἀχιλλῆος.

832. Χείρων. See on iv. 219. Among the pupils of Chiron in the science of medicine were Jason, Pind. Pyth. iv. 119 (so called παρὰ τὸ ἰᾶσθαι), and Asclepius, Nem. iii. 54.

833. ἰητροί, an irregular nominative; 'for as for the leeches (who might have helped me), the one I suspect lies wounded' &c. See v. 135. vi. 510. He should have said ὃ μὲν, οἶμαι, κεῖται κ.τ.λ. This construction is resumed in δ δὲ (Podalirius) μένει.

835. καὶ αὐτόν. Cf. Ar. Eccles. 412, ὁρᾶτε μὲν με δεόμενον σωτηρίας τετραστατήρου καυτόν.

838. ἔοι, Zenodotus ἔην. See sup. on 761. 'How can these services be performed for you?'—ἔργα, viz. those in 829 seqq.

840. Νέστωρ—οὔρος. Cf. viii. 80,

841. μεθήσω, μεθήμων ἔσομαι σου. Compare ἀλλὰ ἐκὼν μεθίης, vi. 523. Usually μεθήσομαι takes the genitive, μεθήσω the accusative. Hence Doederlein would supply σε, regarding σείο τειρομένοιο as the genitive absolute. Zenodotus read σεί' ἀμελήσω. In xii. 409 we have μεθίετε θούριδος ἀλκῆς, xiii. 97, πολέμοιο μεθήσετε, but in the sense of giving up or retiring from.

843. ἰδὼν, sc. αὐτὸν συμπορευομένω.—ὑπέχευε, ὑπέστρωσε, but with the idea of number and random disposition. Cf. ix. 215.

845. περιπενκές, like ἐχεπενκὲς i. 51. iv. 129, seems here to mean 'very sharp' (root πνκ, pingo).

847. ὀδυνήφατον, 'pain-slaying,' 'soothing,' an epithet of drugs, v. 401. The Schol. says the plant was the *aristolochia*. The English plant *yarrow* (*Achillea millefolium*) derives its botanical name from its supposed use on this occasion,

ΙΛΙΑΔΟΣ

M.

ὥς δ' ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱός
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
 Ἀργεῖοι καὶ Τρῶες ὁμιλαδόν. οὐδ' ἄρ' ἔμελλεν
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθεῖν
 εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἥλασαν. οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
 ὅφρα σφιν νῆάς τε θοὰς καὶ ληίδα πολλήν
 ἐντὸς ἔχον ῥύοιτο, θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦεν.

5

1. The Twelfth Book was entitled *Τειχομαχία*, or the storming of the Grecian rampart. The whole is occupied with this one subject, Hector taking a prominent part in the action, and at length forcing his way in with the intention of firing the ships.

2. *ἰᾶτο, ἐθεράπευε*, was engaged in healing. The distinctive character of Patroclus as *πᾶσιν ἥπιος* is here brought out in his kind offices to the wounded hero.—*μάχοντο ὁμιλαδόν*, were fighting (meanwhile) in closely engaged ranks, *ἰλαδὸν ὁμοῦ* (ἄθροοι, κατὰ πλῆθος, Schol.). See on xi. 523.

3, 4. *τάφρος Δαναῶν*. The wall round the Grecian ships was not destined any longer to stop the irruption of the enemy, *σχήσειν Τρῶας*.—*ὑπερθεῖν*, 'beyond it,' viz. on the inner or camp side of the trench,—not *ὑπερθεῖν εὐρύ*. Schol. Ven. *ὑπερθε τῆς τάφρου· ταύτης γὰρ ὑπέρκειται*. The trench ran outside, vii. 4-10.

5. *νεῶν ὑπερ*, 'in defence of their ships.'—*ἀμφὶ*, 'about it,' vii. 449. Some, as the Schol. says, rendered it 'near,'

'close up to it.'

6. It is probable that this verse is interpolated from vii. 450. The construction would be simple without it, viz. *ἀμφὶ δὲ τάφρον (ἐποίησαντο), ὅφρα, &c.* As the line now stands, it is perhaps best to take *οὐδὲ—ἐκατόμβας* as parenthetical, with Spitzner, i. e. as introducing the reason why *θεῶν ἀέκητι τέτυκτο* seqq. The Schol. Ven. prefers *οὐδὲ θεοῖσι δόσαν ἐκατόμβας, ὅφρα ῥύοιτο κ.τ.λ.*

7. *ληίδα πολλήν*, the ample booty in provisions &c. which the Greeks had obtained by raids on the neighbouring settlements.

8. *ἀέκητι*. It had been made without the sanction, and under the displeasure of the gods, and therefore it was not destined to be permanent.—*τὸ, = δι' ὃ, ὕθεν δῆ*. It was by accident rather than design (according to Spitzner, who compares ix. 537) that the Greeks had omitted to sacrifice. Much suspicion attaches to the whole account of the wall and its wonderful disappearance (10—33), as probably the work of a rhapsodist.

ὄφρα μὲν Ἑκτωρ ζῶς ἦν καὶ μῆνι Ἀχιλλεύς 10
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,
τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάϊον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν οἱ δὲ λίποντο, 15
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τείχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν,
Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖος τε 20
Γρήνικός τε καὶ Αἴσηπος διός τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
κάππεσον ἐν κονίησι καὶ ἡμιθέων γένος ἀνδρῶν.

10 seqq. Interpolators seem to have been busy in ancient times in enlarging on the account of the supernatural disappearance of the wall. We could well spare 11, 14, 15; of which 14 at least appears to have been put in for the sake of an antithesis between Τρώων and Ἀχαιῶν. The general anticipation of the story,—the death of Hector by Achilles, and the capture of Troy in the tenth year,—is no valid objection to the whole account: the poet knew, perhaps, that, when he wrote, no vestige remained of any such wall, and he devised this tale to account for its absence. (See the note on vii. 413. Gladstone, "Studies," i. p. 41.) Schol. πλάσας τείχος ὁ ποιητῆς εἰς τιμὴν τοῦ Ἀχιλλέως, μετὰ τοῦτο ἀπολλύμενον αὐτὸ εἰσάγει, ἵνα μὴ ἐλέγχεται αὐτοῦ τὸ ψεῦδος, ὥς μὴ γενομένου, ὑπὸ τῶν μεταγενεστέρων. Thucydides, i. 11, seems to refer to this wall (see Müller, Hist. Gr. Lit. chap. v. § 6), though he dates the building of it at the first arrival of the Greeks: ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν ὄηλον δὲ, τὸ γὰρ ἔρμα τῷ στρατοπέδῳ οὐκ ἂν ἐτεχίσαντο· φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρῆσάμενοι. Various theories have been devised, without much success, for reconciling this great discrepancy.

11. ἔπλεν, for ἔπελεν, like πέφηνεν for ἐπέφηνεν, &c.

12. ἔμπεδον. Not 'entire' (for it was broken into, as described in the present book), but remaining visible in its ruins,

ἔστη ἐν πέδῳ. Schol. Ven. ἐν τῷ πεδίῳ κείμενον καὶ μὴ ἀλίπλουν.

14. λίποντο, 'had survived.' Aesch. Ag. 500, στρατὸν δέχεσθαι τὸν λελειμμένον δορός. The sense is, Ἀργείων δὲ πολλοὶ μὲν ἐδάμησαν οἱ δὲ ἐλίποντο.—πέρθετο, ἀντὶ ἀορίστου ἐπορθήθη, Schol.

18. ἀμαλδῦναι, Hesych. ἀφανίσαι. See on vii. 463.

19. ὀρέων. Schol. τῶν ἀκρωρείων τῆς Ἰδης, Λεκτοῦ καὶ Γαργάρου καὶ Φαλάκρας.

20. Compare Hesiod, Theog. 340—2, where not only the same rivers are mentioned, but nearly the same verse occurs, Γρήνικόν τε καὶ Αἴσηπον θεῖόν τε Σιμοῦντα. As the account is intended to be miraculous, it is vain to speculate on how these rivers could all be brought to bear on the camp, or indeed whether all of them really existed. The Schol. however assigns a geographical position to them severally. Possibly this account was founded on an ancient tradition of an earthquake in the Troad, which had caused changes in the coastline. Poseidon with his trident is characteristically the Εἰνσιόγαιος, or Earthshaker, who causes σεισμοὶ by upheaving rocks. See a similar account in xxi. 345.

22. ὅθι. Schol. ἐπὶ τοῦ Σιμοῦντος· διὰ μέσον γὰρ τοῦ πεδίου φέρεται.—βοάγρια, shields made of the hides of wild oxen; or perhaps, from the ἄγρια, or spoils of oxen. The word is not used elsewhere in Homer. Hesychius merely gives βοάγρια ἄσπῃς.

23. ἡμιθέων. This word is not again

τῶν πάντων ὁμόσε στόματα τράπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τεῖχος ἦν ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' εἰνοσίγαιος ἔχων χεῖρεσσι τρίαῖναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπεν
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεῖα δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὐτὶς δ' ἠίονα μεγάλην ψαμάθοισι κάλυψεν,
 τεῖχος ἀμαλδύνας· ποταμοὺς δὲ τρέψε νέεσθαι
 κὰρ ῥόον, ἧ περ πρόσθεν Ἴεν καλλίρροον ὕδωρ.
 ὥς ἄρ' ἔμελλον ὅπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τεῖχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἔπι γλαφυρῇσι ἐελμένοι ἰσχανόωντο,
 Ἕκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·

used in Homer for 'heroes,' and so is a presumptive evidence against the genuineness of the entire passage. Hesiod has *ἡμίθεοι* once, Opp. 160.

24. τῶν, i.e. τούτων.—ὁμόσε, in one channel, one direction.—ῥόον, the united current. Aesch. Cho. 63, πόροι πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες.

26. ἀλίπλοα, flowed over by the sea; washed into and over by the waves. Another Homeric ἀπαξ εἰρημένον. It took nine whole days to obliterate that mighty work, though Zeus rained continuously all that time that he might wash it into the sea the quicker. Schol. ῥητέον δὲ, οὐκ εἰς τὸ καταβαλεῖν ταῖς ἐννέα ἡμέραις κέχρηται, ἀλλ' εἰς τὸ ἀλίπλοα γενέσθαι τὰ θεμέλια καὶ εἰς τὴν θάλασσαν κατενεχθῆναι.

28. ἡγεῖτο, led the procession, as it were, of pioneers in the work of demolition.—κύμασι, Schol. εἰς κύματα. Similarly, perhaps, ἐλθεῖν τινι for εἰς or ἐπὶ τινα is sometimes used. But it may be the dative of the instrument, ἐξέπεμπε κύμασιν, he removed the foundations of stumps and stones from their places by the waves (viz. by making them aid in the work, as supreme over the sea).—τὰ θέσαν, which they had laid with so much manual toil and labour. Virg. Aen. ii. 610, "Neptunus muros magnoque emota tridenti Fundamenta quatit, totamque

ab sedibus urbem Eruit."—θεμέλια, the foundations; see on ix. 541.

30. λεῖα. He made them (τείχεα or θεμέλια) all smooth along the rapidly-flowing Hellespont, i.e. strewed them evenly; or perhaps, 'made all smooth,' as we say,—πάντα or χωρία. Cf. ii. 845.

33. κὰρ, καὶ (κατὰ) ῥόον.—Ἴεν, ἔσαν, Hesyehius. This form occurs in Pind. Isthm. i. 25. There were other readings, Ἴει, 'used to discharge itself,' and Ἴεν, 'used to go.' The nominative is ποταμοί, not ἕκαστος (Arnold).

34. ὅπισθε, in after times. Opposed to τότε δὲ, which reverts to the present action.—δεδήει, see ii. 93.—ἐνοπή, iii. 2.

36. δούρατα, the planks, σάνιδες.—κανάχιζε, gave a hollow booming sound. The old grammarians wrongly explained this, 'the spears clattered when darted at the towers.' Mr. Wright, "While rang the timbers of the battered towers With fearful din."—μᾶστιγι, see xiii. 812.

38. ἐελμένοι (FeF), 'hemmed in,' εἰλεῖν. See i. 409. xviii. 287. xxiv. 662.—ἰσχανόσθαι, the same as ἰσχεσθαι, to be held back. The Argives had retired behind their rampart in consequence of their sore defeat, and were being, as it were, detained there, through their dread of Hector. This statement introduces the *τειχομαχία*.

39. μήστωρα, "stout counsellor of terror," Mr. Newman. See on iv. 328,

αὐτὰρ ὃ γ', ὥς τὸ πρόσθεν, ἐμάριατο ἴσος ἀέλλη. 40
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρητῆρσιν
 κάπριος ἢ ἐλέων στρέφεται σθλένῃ βλεμεαίνων,
 οἳ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται, καὶ ἀκοντίζουσι θαμείας
 αἰχμὰς ἐκ χειρῶν. τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ εἴκουσι στίχες ἀνδρῶν·
 ὧς Ἐκτωρ ἂν ὁμίλον ἰὼν ἐλλίσσεται ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσεται τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηιδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν 55

40. *ἴσος ἀέλλη*, with all the fury of a hurricane. Cf. xi. 297. inf. 375.

42. *στρέφεται* here is explained by v. 47, 'keeps turning round.'—*βλεμεαίνων*, see viii. 337.

43. *πυργηδὸν*, i. e. packing themselves into a close mass, so as to present a wall of spears to the animal, yet opening to let him pass through in case of his making a rush, v. 48. For this sense of *πύργος* see inf. 333.

46. *ταρβεῖ κ.τ.λ.* Schol. Ven. *οὔτε δέδιεν οὐτὲ φεύγει*.—*ἔκτα*. The Schol. compares xvi. 753, *ἐὴ δέ μιν ὤλεσεν ἀλκή*. "Aper contra turmam venatorum perrumpere tentans in ipso conatu interficitur," Spitzner.

47, 8. Either one or the other of these verses is probably interpolated (or rather, belongs to a different ancient recension). It is hardly likely that *στίχες ἀνδρῶν* should have been repeated. Cf. xi. 552.

49. *ἐλλίσσεται*, 'entreated them.' The grammarians objected to this act of Hector's, and either read *εἰλίσσεται* or derived *ἐλλίσσεται* from *ἐλίσσω* in the same sense. In this case *ἑταίρους* depends on *ἐποτρύνων*, which is hardly a natural order of the words. Spitzner and Doederlein give *εἰλίσσεται*, for the sake of the comparison in *στρέφεται*. Cf. inf. 467. But *ὧς ἂν ὁμίλον ἰὼν* sufficiently develops the simile, which

however Col. Mure (vol. ii. p. 98) condemns as "inappropriate and inconsequent." Hector's meditated attack on the rampart is compared to the bold efforts of a wild beast to break through opposing lines.

50. *τάφρον*, sup. 4.—*οὐδέ, ἀλλ' οὐ κ.τ.λ.*—*ἵπποι κ.τ.λ.* It was not the men so much as the horses that were reluctant. Cf. inf. 59.—*μάλα δέ*, perhaps *μέγα δέ*. But see on xi. 85.

52. *ἀπὸ γὰρ κ.τ.λ.*, 'for they were scared from the attempt by the width of the ditch, which was not near (i. e. its banks not close together) to leap over, nor easy to get across by passing through.' Schol. *πηδᾶν μὲν γὰρ τὸ πλάτος, διελθεῖν δὲ εἶργε τὸ βάθος*. It seems better to make *ὑπερθορεῖν* depend on *σχεδὸν* than on *ῥηιδίῃ*.

54. *κρημνοὶ*, the mounds of earth on both sides stood in a threatening and as it were overhanging line round the trench in every part. Cf. xv. 356. Od. xii. 59, *ἐνθεν μὲν γὰρ πέτραι ἐπηρεφέες*, and ib. x. 131. Doederlein explains *ἐπηρεφέες* *obscurantes, ἐπισκιοί*, 'making the ditch look dark and deep.'—*ἕστασαν, εἰστήκεσαν*, or *ἐστήκεισαν*.—*ἀμφοτέρωθεν* Schol. *ὥστε μήτε τὴν κατάβασιν ῥαδίαν εἶναι μήτε τὴν ἔκβασιν*.

55. *ὑπερθεν*, either 'on the top,' or 'on the further (inner) side of the

ὀξέειν ἡρήρει, τοὺς ἔστασαν νῆες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δηίων ἀνδρῶν ἄλεωρήν.
 ἔνθ' οὐ κεν ρέα ἵππος εὐτροχὸν ἄρμα τιταίνων
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσιν.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς
 “Ἑκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων, 61
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.
 ἡ δὲ μάλ' ἀργαλή περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἐστᾶσιν, προτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεῦσιν· στεῖνος γάρ, ὅθι τρώσεσθαι οἶω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἡ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται

trench.' Mr. Newman, “all along on either side the scarpment Hung over, and sharp stakes aloft were planted stout and many.”—*ἔστασαν*, perhaps here only for *ἔστησαν*, ‘had set.’ But the clause *τοὺς—μεγάλους* may have been an interpolation. Compare Ar. Vesp. 615, *σκευὴν βελέων ἄλεωρήν*. The accusative would stand alone in apposition with the sentence.

58. *ἐνθα*, ‘there,’ viz. where they stood hesitating, sup. 52. Cf. 65.—*ἐσβαίη*, ‘enter the trench,’ viz. to pass it, *περῆσαι* sup. 53. Aristophanes read *καββαίη*.—*πεζοὶ δὲ*, ‘and even the foot soldiers stood doubting as to whether they could accomplish it.’ Cf. xiii. 79. Doederlein prefers, ‘and they doubted if they could accomplish it on foot,’ making *πεζοὶ* a predicate. The translators render it in this sense, ‘but the foot soldiers were eager to accomplish it.’—*τελέουσιν* is the future, as in ix. 298.

60. *εἶπε, προσεῖπε*. Cf. v. 170. inf. 210.—*ἐλαύνομεν*, ‘we are for driving,’ ‘we propose to drive.’

62. *ἐν αὐτῇ*. This may mean ‘in it,’ viz. at the bottom; but perhaps he means the stakes *ὑπερθεν*, v. 55. Mr. Newman and Mr. Wright prefer the former rendering.—*προτὶ δ' αὐτοὺς*, ‘near,’ ‘coming close up to them.’ Cf. vii. 337. These two statements explain the two next lines;

the charioteers cannot fight in a space so narrow as that between the inner margin of the trench and the wall, without being wounded in close conflict (*τρώσεσθαι*) by darts and spears from the walls.

67—74. Polydamas argues thus:—‘If Zeus resolves to assist us Trojans, and to destroy the Achaeans,—*καλῶς ἔχει*,—I truly should be glad if the whole race of them were annihilated forthwith on this very spot; but if on the other hand the Achaeans should drive us out of their camp, and we in our retreat should get hampered in the trench, not one of us will ever return to bring the news to Troy of our having been turned round again by the Achaeans.’ He accordingly advises caution in action, taking care however to guard against any suspicion of favouring the Greeks.—*πάγχυ*, Hesych. *παντελῶς*. It is commonly an adjunct to *μάλα* or *λίην*, as inf. 165. xiv. 143. Od. xxii. 195. See on v. 24.—*ἴεται*, Hesych. *προθυμείται*, θέλει. Cf. Od. ii. 327.

70. *νωνύμους*, = *ἀνωνύμους*, pronounced *νωνύμους* (as *nummus* is *νόμος*), the *μ* being afterwards changed to *ν*. We have *διδύμοις* for *διδύμοις* in Pind. Ol. iii. 35, *ἀτέραμος* by the side of *ἀτεράμων* (Ar. Vesp. 730), and *ἀπάλαμος* for *ἀπάλαμος*. The present verse occurs also in xiii. 227. xiv. 70.

71. *ὑποστρέψωσι*, sc. *ἡμᾶς*, ‘shall have

ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
οὐκέτ' ἔπειτ' οἶω οὐδ' ἄγγελον ἀπονέεσθαι
ἄψορρον προτὶ ἄστν ἐλιχθέντων ὑπ' Ἀχαιῶν.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 75
ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
Ἔκτορι πάντες ἐπώμεθ' ἀολλῆες. αὐτὰρ Ἀχαιοὶ
οὐ μένουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται."

ὧς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων,
αὐτίκα δ' ἐξ ὀχέων ξὺν τεύχεσιν ἄλτο χαμαῖζε. 81
οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.
ἠνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλε ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκόμεν αὖθ' ἐπὶ τάφρῳ 85
οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.
οἱ μὲν ἅμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα

turned us back.' So ἐξ ὑποστροφῆς is 'at the turn,' Soph. Electr. 725.—παλίωξις, Schol. πάλιν διώξις, ὅταν μεταβαλλόμενοι διώκωσιν οἱ διωκόμενοι. Cf. xv. 69.

72. ἐνιπλήξωμεν, get caught, stuck in. Thus in Od. xxii. 469, birds are described caught in a gin, when ἔρκει ἐνιπλήξωσιν.

74. ἐλιχθέντων. Schol. ἡμῶν κυκλωθέντων ὑπὸ τῶν Ἀχαιῶν. The order of the words shows that this should be the meaning. Most however translate, 'through the Achaeans having rallied against us.' See Buttmann, Lexil. p. 288. Lord Derby, "of our destruction by the rallied Greeks." Cf. ii. 334, ἀμφὶ δὲ νῆες σμερδαλέον κονάβησαν ἀνσάντων ὑπ' Ἀχαιῶν. But ἄγγελος ἐλιχθέντων is a common idiom for τοῦ ἐλιχθῆναι ἡμᾶς, and ἐλιχθέντων, 'turned round,' is the same as ὑποστραφέντων, cf. 71. Compare xxii. 448. Here it is euphemistic for 'defeated,' 'beaten back.'

77. αὐτοὶ πρυλῆες, 'the foot soldiers (xi. 49) by themselves, with their shields, protected as they are by their cuirasses.'—αὐτοὶ, viz. without the horses. It was to the chariots that the danger was apprehended. Polydamas does not fully approve of the attempt; he suggests a

kind of forlorn hope, and places Hector at the head of it, adding that the Achaeans will fly if their destiny is to be defeated,—which is not saying very much. For the Epic future μένέω see xi. 317.

79. εἰ δὴ, if really, viz. as hinted sup. 67. On πείρατ' ἐφήπται see vii. 102. In the literal sense, of fastening a rope's end, it is used in Od. xii. 179.

80. μῦθος ἀπήμων, "speech that counselled safety," Mr. Wright.—ἅδε, aor. 2 of *Favδάνω*, 'pleased.'—ἐξ ὀχέων, viz. in compliance with the advice in v. 76.

82. ἐφ' ἵππων, sc. ἐφ' ἀρμάτων. Cf. xi. 143. Spitzner infers another reading, not expressly recorded, ἠερέθοντο, 'were mounted,' from the scholium ἀπαιωροῦντο, ἐκρέμαντο.

83. Ἔκτορα, supply τὸ αὐτὸ ποιοῦντα.

84. ἐῷ, pronounced like Lat. *suo*, *Feῷ*.

86. διαστάντες (i. 6), 'dividing into separate bodies and putting themselves into close order, marshalled in five companies,' &c.

89. πλείστοι καὶ ἄριστοι. These were the genuine Ἰλῆεις or ἄστοι, the ἄριστοι Τρῶες of ii. 816, τοὶ Ἰλῆες ἐγγεγάασιν, vi. 493. As being the best born, they were

τεῖχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἐκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἐλενος καὶ Δηίφοβος θεοειδής,
 υἱε δὺν Πριάμοιο· τρίτος δ' ἦν Ἀσιος ἥρως, 95
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
 τῶν δὲ τετάρτων ἦρχεν εὖς πάις Ἀγχίσαιο
 Αἰνείας, ἅμα τῷ γε δὺν Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἡγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήιον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὃ δὲ πρέπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσιν, 105
 βάν ῥ' ἰθὺς Δαναῶν λεληγμένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ' ἄλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

also the most chivalrous and eager for victory, according to the Greek doctrine.

91. *τρίτος*, viz. together with the other two, who led the first company. Cf. 95. Kebriones was Hector's charioteer, xi. 521, the brother of his former charioteer Archeptolemus, viii. 318; in place of him therefore, as his services were required for the attack, Hector left an inferior man as a substitute.—*παρ' ὄχεσφιν*, 'in charge of' &c.

92. *χερίων* (*χερείων*) is the more ancient form of *χείρων* (*χερεῖς*), the latter resulting, like *μείζων* from *μεγίαν*, from the hyperthesis of the *ι*.

93. *τῶν ἐτέρων*, i. e. *τῶν δευτέρων*, as the Romans use *alter*. Schol. *τοῦ δευτέρου τάγματος*.

95. *τρίτος*, with those two; cf. 91. Each company has three leaders, as a provision against the probable loss of one or two in so desperate an enterprise.

97. *Σελλήεντος*. The meaning is, 'the eddying river,' from the root *έλ* or *Fel* = *σελ*. Compare *sol*, *σέλας*, *σελήνη*, with *εἰλεῖν*, *εἶλη*, *ἥλιος*. Mr. Gladstone ("Studies," i. p. 279) thinks the root the same as in *Σελλοί* (xvi. 234) and *Ἑλληνες*.

There were more than one river of this name. See ii. 659. 839 (where this distich occurs). xv. 531. A similar name was *Hales* ('*Ἀλεῖς* or '*Ἀλεῖς ποταμός*) from *εἰλεῖν*, and perhaps *Ἄλυσ* is connected with the same root. The *Selleis* was in the Troad, Arisbe being a town on the Hellespont.

101. *ἀγακλειτῶν*, i. e. *ἀγακλύτων*. Cf. xi. 220.

102. *πρὸς δ' ἔλετο*, he took to himself, or chose as his companions in command.

103. *οἱ γάρ*, i. e. *οὗτοι γάρ*.—*εἴσαντο*, *ἔδοξαν*.—*διακριδὸν*, specially, in a manner easy to distinguish. Schol. *ὥστε διακεκρίσθαι καὶ φανερόν εἶναι πᾶσιν*.

105. *ἄραρον*, had joined themselves together, one to the other, with their wrought shields of bull's hide. The metaphor is from the well-fitted planks, *πυκναὶ σανίδες*, of carpentry. Schol. *ἔφραξαν, ἐπύκνωσαν, ὥπλισαν*.—*τυκτῆσι*, Schol. *ταῖς εἰργασμέναις βύρσαις*; λέγει δὲ ταῖς ἀσπίσιν. Compare *βῶν ἀζαλέην*, a shield of dry ox-hides, vii. 238.

106. *λεληγμένοι*, 'eager,' *μεμαῶτες*. See iv. 465. xi. 574, and compare xvi. 552.

107. *σχήσεσθαι*, κ.τ.λ. 'they flattered themselves that they would no longer

ἔνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἄλλ' οὐχ Ὑρτακίδης ἔθει' Ἀσιος, ὄρχαμος ἀνδρῶν, 110
 αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσιν
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἀψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχει Ἰδομενῆος ἀγανοῦ Δευκαλίδας.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοί
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφιν·
 τῇ ρ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.

stop, but would fall back on their ships.' The subject is *Δαναοὺς*, as appears from 126; cf. ix. 235. xi. 311. xvii. 639. Otherwise, a more simple sense would be, 'They, the Trojans, declared they would not again be stopped, but would make an attack upon the Grecian ships.' And so Mr. Newman,—"Against the Danaï they dashed all eagerness, and reckoned No more to be withheld, but rush and gain the dusky galleys." Lord Derby renders it, "and deem'd the Greeks Would, unresisting, fall before their ships." Mr. Wright, "not deeming they their onset would resist, But plunge in terror 'mid their sable ships."

109. *βουλῇ*, viz. to let their horses be held, sup. 76.

111. *αὖθι*, 'there on the bank.' Sup. 85.

112. *πέλασεν*. Perhaps *πελάσαι*, viz. *ἐπεθύμει*, implied in *οὐκ ἤθελε*. The adventure of Asius ends rather abruptly at v. 172; but it does not seem that he actually brought his car near the ships. We should expect *πέλαξεν*, not *πέλασεν*. The aorist can only be understood of his driving up to the gate of the rampart, v. 120.

116, 7. The epithet *δυσώνυμος*, Schol. *ἡ κακὸν ὄνομα ἔχουσα τὸν θάνατον*, occurs vi. 255, *δυσώνυμοι υἱες Ἀχαιῶν*, but it reads like a later euphemism as applied

to fate. In Od. xix. 571, *ἥδε δὴ ἥως εἴσι δυσώνυμος*, ἡ μ' Ὀδυσῆος οἴκου ἀποσχῆσει, the meaning is more in the Epic spirit.

117. *Δευκαλίδας*, as if from *Δεῦκαλος*, whereas the father's name was *Δευκαλίων*, xiii. 451. So *Ἀνθεμίδης* is son of (*Ἀνθεμος*) *Ἀνθεμίων*, iv. 473. 488.

118. *γάρ*. This either refers back to *οὐκ ἤθελε*, v. 110, or it introduces the cause of the man's fate.—*εἶσατο*, 'he went,' viz. from his place among the other *ἱππεῖς*, sup. 85, in a direction leftward of the Greek ships, to the point where the Achaeans used to re-enter their naval camp; for he expected to find the gates open there, and wide enough to admit a chariot.

120. *διήλασεν*, drove them (from where he started) to the gates; but not *through* them.

121. *ἐπικεκλιμένας*, 'closed.' Cf. *ἀνακλῖναι*, 'to open,' v. 751.—*ὄχῃα*, *μοχλῶν*, the bar. See xiii. 124. Supply a word, 'nor the bar (drawn across).'

122. *ἀλλ' κ.τ.λ.* 'But men were holding them open, in case they might get safe to the ships any of their comrades flying from the fight.' Cf. xxi. 531, *πεπταμένας ἐν χερσὶ πύλας ἔχεν*· *εἰς ὃ κε λαοὶ ἔλθωσι προτὶ ἄστυ πεφυζότες*.—*μετὰ νῆας*, i.e. *ὥστε εἶναι μετὰ ναυσίν*, so as to be safe among them.

τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο
 ὀξέα κεκληγῶτες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι
 νήπιοι. ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,
 υἷας ὑπερθύμους Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἷα κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντῆα βροτολογῶ ἴσον Ἄρηι. 130
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 ἔστασαν ὡς ὅτε τε δρύες οὔρεσιν ὑψικάρῃνοι,
 αἶ τ' ἄνεμον μίμνουσι καὶ ὑέτον ἥματα πάντα,
 ῥίζησιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι
 ὧς ἄρα τὼ χεῖρεσσι πεποιθότες ἡδὲ βίηφιν 135
 μίμνον ἐπερχόμενον μέγαν Ἄσιον, οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον, βόας αὔας
 ὑψόσ' ἀνασχόμενοι, ἔκιον μεγάλῳ ἀλαλητῷ
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θύονά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἴως μὲν ἐυκνήμιδας Ἀχαιοὺς

121. ἰθὺς φρονέων. Schol. πρὸς τὴν δόκησιν τοῦ Ἀσίου φησίν. "Thither with purpose straight he held his steeds," Mr. Newman. Cf. ἰθὺς φρόνεον, xiii. 135.—ἔχε, ἔλαυνε, see viii. 139. v. 210. τοὶ δὲ, his men, sup. 95.

125. ἔφαντο. "Asius et auriga," Doederlein.—σχήσεσθαι. See sup. 107. Qu. σχήσειν, as inf. 166? This would mean, 'They declared the Achaeans should not stop them, but that they, the Trojans, would fall upon the black ships.' Mr. Newman, "They reckoned that the Achaeans No more would be withheld, but rush to gain their dusky galleys." See on ix. 235.

127. Asius and his party arrive at the gate, but find two giants prepared to oppose their entrance. Leonteus and Polypoetes are mentioned together in ii. 740. 745.

128. Λαπιθάων. The Lapithae appear to have been a primitive race who inhabited a part of Thessaly, Pind. Pyth. ix. 14. The legend of their fighting with the Centaurs by throwing stones (like that of Pyrrha and Deucalion's 'people,' λαὸς, got by tossing about stones, Virg. Georg. i. 62), may perhaps

most readily be explained by the identity of the root λαφ in all these words,—λαὰς, λαὸς, Lapithae, lapis. It is the same in λαμβάνω. Compare χερμαὶς with χεῖρ. Pindar calls Deucalion's people a λιθινὸς γόνος, Ol. ix. 45. That λαὰς and λαὸς (λεὼς) are ultimately identical also appears from κραταίλεως, Aesch. Ag. 649.

132—4. Copied by Virgil, Georg. ii. 291—7. Aen. ix. 677. The epithet ὑψικάρῃνοι suggests that the Lapithae were giants, as was Asius (μέγαν Ἄσιον, 136).

137. οἱ δὲ, the Trojan followers of Asius.—βόας, ἀσπίδας, sup. 105.—ἀλαλητῷ, cf. 125.

139. Ἰαμενὸν κ.τ.λ. These were leaders in Asius' party, each with their own men.

141. εἴως μὲν, like ὅτε μὲν, here means τέως μὲν, 'But they (the Lapithae, or, as Doederlein prefers, the Achaeans leaders) hitherto indeed being within the enclosure (i.e. while the Trojans were without) were inciting the Achaeans to fight for their ships; but, when they saw the Trojans rushing to attack the wall, and the Danaï raised a shout and fled; then these two champions (131) sallied

ὄρνουν ἔνδον ἔόντες ἀμύνεσθαι περὶ νηῶν
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῶ ἀίξαντε πυλάων πρόσθε μαχέσθην, 145
 ἀγροτέροισι σύεσσι εἰκότε, τῷ τ' ἐν ὄρεσσι
 ἀνδρῶν ἡδὲ κυνῶν δέχεται κολοσυρτὸν ἴοντα,
 δοχμῷ τ' αἰσσοῦντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρηνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔλῃται. 150
 ὧς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινός
 αἴτην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφι.
 οἳ δ' ἄρα χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὧς πίπτον ἔραζε,
 ἅς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,

forth and fought in front, i. e. outside of, the gates.' Spitzner explains the passage thus: 'The Lapithae stood at the gates, when the Greeks were routed by Hector, to receive those who fled for protection into the rampart. This done, and while the Trojans are yet at a distance, they retire within, and exhort the men. But, on the close approach of the Trojans, they again sally out, and resume their part at the gates.' Doederlein thinks an apodosis should be supplied, *τεῖως ἔνδον ἦσαν*, taking *εἴως* for 'whilst.'

144. *ἰαχὴ κ.τ.λ.* See iv. 456.

147. *δέχεται*, for *δέχ-νται*, the *ο* in *δέχονται* being merely euphonic, i. e. connecting the root with the termination. Cf. inf. 340.—*κολοσυρτὸν*, a mixed mob. The origin of the word seems to have been the dragging on or trailing of a flag-end, as it were, lopped or separated (like a scotched serpent's tail). Compare *κολόκυμα*, Ar. Eq. 692. The latter part of the word appears also in *σύρφαξ* and *συρφετὸς*, 'a rabble mob.' Ovid, Fast. ii. 229, "Sicut aper silvis longe Laurentibus actus Fulmineo celeres dissipat ore canes, Mox tamen ipse perit; sic non moriuntur inultae, Vulneraque alterna dantque feruntque manu."

148. *δοχμῷ*. The rush of the wild boar is said to be sideways, in order to use more effectively his formidable tusk.—

ἄγνυτον, they break and crush the underwood round them.—*ἐκτάμνοντες*, properly used of felling from the roots, or grubbing up stumps (iv. 486), here implies the breaking them off short.—*κόμπος*, the noise of whetting the tusk, which seems to arise *ὑπαί*, from under the head. See on xi. 417.

151. *τῶν*, viz. of the Lapithae, to be construed with *στήθεσσι*.

152. *γάρ*. This explains the preceding sentence generally, not the last clause alone.

153. *λαοῖσιν*. Schol. τοῖς ἀπὸ τοῦ *τείχους ὄχλοις θαρροῦντες*.—*καθύπερθε*, sc. *οὔσιν* or *ἐστηκόσιν*.—*βίηφι*, their own strength and prowess.

154. *οἳ δὲ*, viz. the *λαοὶ* just mentioned, the other Greeks having retreated, sup. 144.—*βάλλον*, sc. *Τρῶας*.—*ἀμυνόμενοι σφῶν*, repelling the enemy from, or *ὑπερμαχοῦντες σφῶν*, as in ix. 531, *ἀμυνόμενοι Καλυδῶνος ἐραννῆς*.

156. *πίπτον*, viz. *χερμαδία* or *λίθοι*.—*νιφάδες*, 'snow-flakes,' inf. 278. This comparison was adopted by the tragic writers, e. g. Aesch. Theb. 201, *νιφάδος ὅτ' ὀλοᾶς νιφομένης βρόμος ἐν πύλαις*. Eur. Androm. 1129, *πυκνῇ δὲ νιφάδι παντόθεν σποδούμενος*. Virgil also imitates the simile, Aen. ix. 668 &c.

157. *ζαῆς*, 'boisterous,' 'hard-blowing,' for *δι-αφῆς*. Od. xii. 313, *ᾧρσεν ἐπι*

ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ.
 ὧς τῶν ἐκ χειρῶν βέλεα ῥέον, ἤμην Ἀχαιῶν
 ἠδὲ καὶ ἐκ Τρώων κόρυθες δ' ἀμφ' αὖτον αὖτευν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δὴ ῥα τότ' ὤμωξεν καὶ ὦ πεπλήγετο μηρῷ
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἤυδα.
 “Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ'. οὐ γὰρ ἐγὼ γε φάμην ἥρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
 οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἢ ἐμέλισσαι
 οἰκία ποιήσονται ὁδῷ ἐπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170
 ὧς οἶδ' οὐκ ἐθέλουσι πυλάων καὶ δὺ' ἐόντες
 χάσασθαι πρὶν γ' ἢ ἐκατακτάμεν ἢ ἐάλῶναι.”
 ὧς ἔφατ', οὐδὲ Διὸς πεῖθεν φρένα ταῦτ' ἀγορεύων.
 Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

ζαῖν ἄνεμον—Ζεὺς.—δονήσας, making to scud along.—ταρφειὰς, thus accented, is from *ταρφεῖς*, = *ταρφύς*, ‘thick.’ Compare *θαμνία*, i. 52. Others read *ταρφείας*. (So Bekk. ed. 2.)

160. *αὖτον αὖτευν*, “with hollow boom resounded,” Mr. Newman; “with grating sound,” Lord Derby. It is not easy to render well this expression of a ‘dry crash,’ viz. the collision of dry shields, sup. 137. Virgil’s ‘*fragor aridus*,’ Georg. i. 357, seems an imitation. So also ‘*sonus aridus*,’ Lucret. vi. 119. See inf. xiii. 409.

161. *μυλάκεσσι*, *molaribus*, Virg. Aen. viii. 250, i. e. stones as big as mill-stones. Cf. vii. 270, *βαλὼν μυλοειδέϊ πέτρῳ*.

163. *ἀλαστήσας*, like *ὀχθήσας*, ‘vexed in spirit;’ xv. 21, *ἡλάσσειν δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον*. Properly, *ἀλαστεῖν* is to be *ἀλαστος*, unforgetting of a wrong or suffering, and so *χαλεπαίνειν*.

164. *φιλοψευδής*, viz. in promising the Trojans success. See inf. 236. The character of a boastful and self-confident man is drawn, like that of Capaneus in the tragedies, who upbraids and defies the gods.

165. *πάγχυ μάλ’*. See sup. on 67.

166. *σχήσειν*, *ὑπομενεῖν*, would withstand.—*ἡμέτερόν γε μένος*, ‘our might at least (if they did that of others).’ The plural is explained by 137.

167. *μέσον αἰόλοι*, “with stripy waist,” Newman; “As yellow-banded wasps,” Lord Derby. See inf. 208. Schol. and Buttmann, Lexil. p. 64, explain ‘moveable,’ from the jointed thorax. On *ὥς τε* = *ὥς ὕταν*, see on iii. 10.—*παιπαλοέσση*, ‘steep and rocky,’ xiii. 17.

169. *ἀπολείπουσιν*. They will not leave the hollow nest when they are driven off by men who (in the case of the bees) come to take the honey.—*μένοντες*, viz. *ἐν δόμῳ*, or *μένοντες ἄνδρας*. If we construe *ἄνδρας ἀμύνονται*, we may supply *μαχόμενοι περὶ κ.τ.λ.* Cf. inf. 243, *εἰς οἶωνός ἄριστος, ἀμύνεσθαι περὶ πάτρης*.

171. *οἶδε*, a repetition of *οἱ δὲ* in v. 167, viz. Polypoetes and Leonteus, sup. 130. Similarly *τῶν—ὥς τῶν* inf. 278—287.—*καὶ δὺ' ἐόντες*, ‘though only two.’

173. *οὐ πεῖθε*. As if he had just said *δὸς τοῦσδε χάσασθαι*.

174. *κῦδος ὀρέξαι*. The more difficult it was to break the rampart, the greater was the glory to Hector for accomplishing it. See inf. 236.

[ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι·
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ
 λάινον. Ἀργεῖοι δέ, καὶ ἀχνύμενοί περ, ἀνάγκη
 νηῶν ἡμύνοντο. θεοὶ δ' ἀκαχήατο θυμόν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δημοτῆτα.

ἔνθ' αὖ Πειριθόου νιὸς κρατερὸς Πολυποίτης
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήν·
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμῇ χαλκείῃ ῥῆξ' ὀστέον, ἐγκέφαλος δέ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς ὄζος Ἀρης
 Ἱππόμαχον βάλε δουρί, κατὰ ζωστήρα τυχήσας.
 αὐτίς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὀξύ 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,
 πληῖξ' αὐτοσχεδὴν· ὃ δ' ἄρ' ὕπτιος οὐδὲι ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.

ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,

175—81. These lines were rejected by the Alexandrian critics, who state that the first is parodied from xv. 414. They are evidently spurious; and even Spitzner encloses them within brackets.

182. The poet leaves the fate of Asius at present uncertain, and recounts other feats of the two giant Lapithae.

186. ἔνδον, sc. ὃ ἔνδον ὦν.—πεπάλακτο (cf. xi. 98), 'the whole brain was suffused with blood within the skull,' i. e. the crashing javelin stained it with blood-gouts.

188. ὄζος, 'the helper.' See on xv. 735. *New Cratylus*, § 286. Hesych. ὃ κλάδος τοῦ πολέμου, ὃ πολεμικός.—κατὰ ζωστήρα, see iv. 132.—τυχήσας, *ibid.* 106. v. 579.

192. αὐτοσχεδὴν, sc. πληγὴν, a blow in close conflict. So v. 830, τύψον δὲ σχεδὴν.

Compare σχεδὸν and αὐτοσχεδόν.

193. Ἰαμενὸν καὶ Ὀρέστην, followers of Asius, sup. 139.

195. The action reverts to v. 107, at which point the episode intervened of the enterprise of Asius and his friends.

196. κοῦροι, the young nobles, or fighting men, sup. 89. See on iv. 316. *Od.* viii. 35, κοῦρῳ δὲ δῶκα καὶ πεντήκοντα κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι. See sup. v. 807. So κοῦροι Βοιωτῶν, Ἀχαιῶν, Ἀθηναίων, 'the best born of' &c. in ii. 510. 551. 562. In *Od.* ii. 96 the suitors of Penelope are termed κοῦροι, and were described *ib.* 51 as τῶν ἀνδρῶν φίλοι υἱες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι. The οἱ here and in the next verse is the relative, οἳ ῥα in 199 the demonstrative. In fact, 197, 8 form a parenthesis.

οἱ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
 ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 209
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
 ζῶον, ἔτ' ἀσπαίροντα. καὶ οὗ πω λήθετο χάρμης·
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρήν
 ἰδνωθεὶς ὀπίσω. ὃ δ' ἀπὸ ἔθην ἦκε χαμᾶζε 205
 ἀλγῆσας ὀδύνησι, μέσῳ δ' ἐνὶ κάμβाल' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δὲ ρίγησαν, ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἴκτορα εἶπε παραστάς
 "Ἴκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν 211
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν

199. μερμήριζον, were hesitating between two courses, viz. to proceed or go back. (Root μερ reduplicated, implying division.)

200—207. Quoted by Plato, *Ion*, p. 539 B.

200. ἐπῆλθε, *supervenerat*, 'had suddenly appeared when they had made up their minds to cross.'—λαὸν ἑέργων, preventing the Trojan force from attempting the trench,—the *left-hand* side being unfavourable for the omen of vultures. In v. 219 the emphasis is on ἀριστερὰ for this reason. The construction is more natural, but the sense less clear, if with some Scholiasts we join ἐπ' ἀριστερὰ λαὸν ἑέργων. Schol. *Vict.* τὸ ἑέργων ἀντὶ τοῦ κωλύων. οἱ δὲ ὑφ' ἐν, ἐπ' ἀριστερὰ ἑέργων, ἀφορίζων ἐπὶ τὰ ἀριστερὰ μέρη τὸν λαόν. Doederlein takes λαὸν here for the Trojans generally (cf. 218), i. e. ὅχλον, as opposed to Hector.

202. φοινῆεντα, *δαφινδόν*, cf. ii. 308; or perhaps, 'covered with blood from the fight,' Schol. *ἡμαγμένον*.—πέλωρον, *immanem*, 'of huge size,' or perhaps 'portentous' (τέρας, *inf.* 209).

203. λήθετο, viz. the serpent still showed fight. Schol. καὶ τοι ἤδη λελωβημένος.

204. κόψε. 'For it,' the serpent, 'dealt it,' the eagle, 'a sharp blow as it held it, on the breast by the neck' (where a vulture's feathers are very scanty), 'recoiling backwards,' Schol. *ἐπιστραφεὶς*, *ἐπικαμψθεὶς*. See ii. 266. xiii. 618. This graphic passage has been

rendered by Virgil, *Aen.* xi. 751, and Cicero, *De Divin.* i. chap. 47. It seems also to have been imitated by Aeschylus, *Cho.* 240 seqq.

207. κλαγγή and κλάζειν are often used of the peculiar *yelp* of the eagle, e. g. Aesch. *Ag.* 48. *Soph. Antig.* 112.—*πνοιῆς*, *on* or *by* the blasts, ἅμα πνοιῆς.

208. αἰόλον, particoloured, marked with alternate bands or patches. So perhaps αἰόλος δράκων ἐλικτὸς, *Soph. Trach.* 11. See *New Cratylus*, § 97 (note). But it may here mean 'writhing,' 'wriggling'; see sup. 167.—ὄφιν (here only used in Homer), pronounced ὄπφιν, like σκύπφος, λόκχος, πιπφαύσκειν, x. 478, ὄκχος, &c.

210. εἶπε, προσεῖπε. *Sup.* 60. *inf.* xvii. 237. *Theocr.* vii. 19, καὶ μ' ἀτρέμας εἶπε σεσαρώς.

211. ἐπιπλήσεις, ἐπιτιμᾶς.—πως, 'I know not how it is that,' &c.—ἐσθλὰ κ.τ.λ., 'intending, devising good.'—οὐδὲ κ.τ.λ., 'for (you say) it is not even seemly (i. e. much less expedient) for one who is of the people to speak beside the subject' (or, differently from the chief authority), 'either in council or any occasion in war, but always to exalt your authority.' Polydamas begins by saying that he fears his advice will be rejected, as it usually is, by his chieftain, merely because the scheme does not emanate from himself. There is some irony in his tone. He feels that his former cautious advice (*sup.* 62) is now justified.

δῆμον ἔοντα παρέξ ἀγορευέμεν, οὐτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ' ἐξερῶ ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ᾧδε γὰρ ἐκτελέεσθαι οἴομαι, εἰ ἐτεόν γε
 Τρῳσὶν ὅδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζῶον· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσι ἐοῖσιν.
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τείχος Ἀχαιῶν
 ῥήξομεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοί
 χαλκῷ δηώσουσιν, ἀμυνόμενοι περὶ νηῶν.
 ᾧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ

213. Hesych. δῆμον ἔοντα· δημότην, καὶ ἓνα τῶν πολλῶν. Aesch. Frag. οὔτε δῆμος οὐτ' ἔτης ἀνὴρ. On the real supremacy of the king in these councils (βουλαί), the chiefs being a merely consultative body, assembled not to oppose, but to inform and guide him, see Grote, i. p. 461. Hence οὐδὲ ἔοικεν is not here ironical, but it expresses an admitted fact.—παρέξ, Schol. παρὰ τὸ δέον καὶ κελευόμενον πρᾶσσειν. Cf. Od. iv. 348, and ib. xxiii. 16.

215. Vulg. νῦν δ' αὖτ', Bekker νῦν αὖτ', *nunc autem*. If we retain δέ, it is literally, 'Yet now on this new occasion,' &c. Both formulas however seem used in the same sense.—ἴομεν, for ἴωμεν.

217. ἐτεόν, with true import. Both Τρῳσὶν and ἀριστερὰ are emphatic; 'if the omen was sent to us, and that an unfavourable one.'

219. See above on 200.

221. φίλα οἰκία, its young in the nest. —οὐδ' ἐτέλεσσε, nor did it carry out its intention, succeed in its attempt, of bringing, &c. Aesch. Cho. 242, οὐ γὰρ ἐντελὴς θήραν πατρῶαν προσφέρειν σκηνήμασιν. The serpent having the better in the fight with the eagle portended the victory of the Greeks over their assailants the Trojans.

223. εἴ πέρ τε, for ἐὰν καὶ ῥήξομεθα. See inf. 245. vii. 117.

225. οὐ κόσμῳ κ.τ.λ., 'not in good order, (but with broken lines,) shall return the same way as we came from the ships.'—αὐτὰ = τὰ αὐτὰ, which is perhaps a post-Homeric idiom. (See however on v. 396. vi. 391.) Od. viii. 107, ἦρχε δὲ τῷ αὐτῇν ὁδὸν ἦν περ οἱ ἄλλοι. Ib. xvi. 138, ἡ καὶ Λαέρτη αὐτῇν ὁδὸν ἄγγελος ἔλθω.—ναῦφιν, παρὰ νηῶν, lit. 'from the ships when at them.' So ἀπὸ νευρήφιν viii. 300. The locative termination is very often added where the preposition naturally governs the genitive. It appears to combine the ideas of removing, and from a position of rest. Similarly we say 'from on high.' See *New Cratylus*, § 246.

227. δηώσουσιν some copies. Spitzner says, "quo certius quae augur praedicit sunt eventura, eo melius erit futuri indicativus." The subjunctive might either mean, 'whom the Greeks shall have slain,' or 'whom perchance they will slay' (epic subjunctive); the future, 'whomsoever the Greeks shall slay.'

228. ᾧδε κ.τ.λ. Though not myself a seer, I give an interpretation of a portent which (however much you may disparage me) is obviously right, and which any professed seer, who has the confidence of the people, would confirm. In fact, the portent was somewhat ambiguous. Schol. ὥσπερ κατ' ἀρχὰς κρατήσας ὁ

εἰδείη τεράων καὶ οἱ πειθοίαιτο λαοί.”

229

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ
“ Πουλύδαμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

εἰ δ' ἔτεδον δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,

ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,

ὃς κέλει Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι

235

βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·

τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις

παίθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,

εἴ τ' ἐπὶ δεξιῷ ἴωσι πρὸς ἡῶ τ' ἡελίον τε,

εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόεντα.

240

ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλή,

ὃς πᾶσιν θνητοῖσι καὶ ἀθανάτοισι ἀνάσσει.

εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.”

ἀετὸς ὕστερον κακὸν τι προσλαβὼν ἀφῆκε τὴν ἄγραν, οὕτω καὶ αὐτοὶ πεισόμεθα.—For θεοπρόπος, which Buttmann derives from θεὸς and πρέπω, as if a secondary noun from θεοπρόπιον, ‘a portent from a god,’ see i. 85.

229. εἰδείη τεράων, for εἰδὼς εἴη, like τῶν εὐ εἰδῶς, &c. Cf. sup. 100. xv. 412.—καὶ οἱ, cf. i. 218.

231. οὐκέτι, because a little before, v. 80, Hector had approved a plan of Polydamas. (Doederlein)

233. εἰ δ' ἔτεδον. Perhaps εἰ φετέδον, and this seems to have been an ancient variant.—ἀπὸ σπουδῆς, ‘in earnest.’ Cf. vii. 359, where this verse occurs.—ἄρα, ‘why then, truly’ (as a consequence), &c.—ἐπειτα, ‘if that is so.’

236. βουλέων, viz. his intention to give glory to me, sup. 161. viii. 175.

238. Perhaps παίθεσθαι; τῶν δ' οὐ τι κ.τ.λ. ‘Do you,—the sage Polydamas,—advise me to trust omens of eagles?’—μετατρέπομαι, care for, attend to (lit. ‘turn towards,’ like ἐπιστρέφειν τινας). See i. 160. 199. Od. ii. 181, ὕρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι.

240. τοί γε, ‘they indeed,’ conveys irony and contempt. Aesch. Prom. 496, οἰωνῶν πτήσιν—οἷτινές τε δεξιὸν φύσιν, εὐανήμους τε. Here the observation of the vultures must have been made with the face turned to the north. In some auguries they faced

the east.—εἴ τε ἴωσι, *sive eant*, not the deliberative, but the epic subjunctive implying uncertain contingency.

241. βουλή, the intention of favouring the Trojans. If this distich were omitted, the context would not suffer.

243. Cited by Aristot. Rhet. ii. 21, and Cicero, Epist. ad Attic. ii. 3 fin. “The best of omens is, our country’s cause,” Lord Derby. Compare Mure, Crit. Hist. i. p. 495: “The reply of Hector to the Trojan augur’s comment on the omen of the eagle and snake inculcates principles as just in themselves, as they are foreign to the prevailing spirit of classical Paganism; principles which strike at the root of the whole art of divination, and an equally free expression of which might have involved the fortunes or the life of an Athenian commander in the days of Pericles. In placing these noble doctrines in the mouth of Hector, who elsewhere shows himself so little under their influence, the poet seems but to avail himself of the habitually vain-glorious tongue of that hero, to insinuate his own secret contempt for the ascendancy assigned by his age to blind fatality over personal exertion in the conduct of events.” (It may be doubted, we think, if the poet meant more than to represent Hector as speaking rashly and somewhat impiously.)

[τίπτε σὺ δειδοικας πόλεμον καὶ δημοτῆτα ;
εἴ περ γάρ τ' ἄλλοι γε περικτεινώμεθα πάντες 245
νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι
οὐ γάρ τοι κραδίη μενεδήιος οὐδὲ μαχήμων.
εἰ δὲ σὺ δημοτῆτος ἀφέξειαι, ἥε τιν' ἄλλον
παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.]” 250

ὧς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
ἡχῇ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέραννος
ῶρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
ἣ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
θέλγε νόον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν. 255
τοῦ περ δὴ τεράεσσι πεποιθότες ἡδὲ βίηφιν
ρήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρητίζον.
κρόσσας μὲν πύργων ἔρυνον, καὶ ἔρειπον ἐπάλξεις,

244. σὺ, emphatic.—εἴπερ—τε, ‘even if,’ sup. 223.—περὶ κτεινώμεθα, Spitzner, ‘should be slain all round.’ See iv. 538. Hector means, that he, Polydamas, need have no fear of perishing, for he will not await the enemy. It seems, however, strange to say, ‘You won’t get killed, for you won’t fight; but I will kill you if you don’t fight.’ Bekker (ed. 2) omits 244—50.

247. μενεδήιος, withstanding the enemy. Cf. xiii. 228.—μαχήμων, not again found in Homer. The termination, as in αἰδήμων, implies the disposition.

248. εἰ δὲ σύ. As Hector gets more excited against Polydamas, he adds threats to taunts.—παρφάμενος, seducing him, talking him over to your views.—ἀποτρέψεις, viz. by telling him the omen is a bad one.

253. θύελλαν, a hurricane, or gust of wind, ἀέλλη sup. 40. From θύειν, to rush, root θεF, connected with θοός, ‘swift,’ θείν, ‘to run,’ &c.

255. θέλγε, he beguiled, deceived, viz. by concealing the foe in the cloud of dust. (Mr. Trollope’s etymology from θέλω and ἄγω can hardly be serious.)

256. ἡδὲ βίηφιν. ‘And on their proper courage,’ Newman.

258. κρόσσας. The meaning of this is uncertain. Mr. Newman, “they pushed against the battlements.” Lord Derby, “they raz’d the counterscarp.” Mr. Wright, “the breastworks of the towers

they tore away.” Hesych. κρόσσας· κλίμακας καὶ προκρόσσας ἄλλας ἐπ’ ἄλλαις, τινὲς δὲ τὰς κεφαλίδας τῶν τειχῶν, ἢ προμαχῶνας, ἢ στεφάνους τῶν πύργων, ἢ τὰ κρητιδῶματα. The Scholiasts generally understood by it, with Aristarchus, ‘folding ladders’ or steps,—a kind of scaling-ladder which was drawn out; and with πύργων they supplied ἐπὶ. This sense suits 444 inf. well enough; κροσσῶν ἐπίβαινον. But the more received meaning is ‘battlements,’ or ‘risers.’ (Mr. Trollope gives ‘pinnacles.’) How they differed from ἐπάλξεις is by no means clear. Some kind of crest or coping, which was tugged and torn down, seems to be meant. Schol. οἱ ἐξέχοντες λίθοι ἐν τοῖς πύργοις, οὓς ποιοῦσιν εἰς τὸ ἐμποδίζειν τὰς τῶν μηχανημάτων ἐμβολὰς. That very ancient sculptures show real battlements to the walls of fortified towns in Asia Minor, is elsewhere (inf. 398) remarked. Ἐπάλξεις can hardly mean ‘buttresses.’ We must be content with the rendering ‘risers and battlements.’ Cf. Thucyd. vii. 43, τὰς ἐπάλξεις ἀπέσυρον. From Herod. ix. 6, fin., it is clear that the ἐπάλξεις formed the uppermost part of the wall; and indeed from Thuc. iii. 21, and other passages.—ἔρειπον, ‘they threw down,’ cf. xv. 356, ῥεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων. Doederlein derives κρόσσαι from κορύσσειν, quasi κόρυσαι.

στήλας τε προβλήτας ἐμόχλεον, ἄς ἄρ' Ἀχαιοί
 πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260
 τὰς οἱ γ' αὔερον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξιν. οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἱ γε ῥινοῖσι βοῶν φράξαντες ἐπάλλξεις
 βάλλον ἀπ' αὐτῶν δηίους ὑπὸ τεῖχος ἰόντας.

ἀμφοτέρω δ' Αἶαντε κελευτιόωντ' ἐπὶ πύργων 265
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
 ἄλλον μελιχίοις ἄλλον στερεοῖσι ἔπεσσω
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν.
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις
 ὅς τε χερειότερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι 270
 ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν”

259. *στήλας προβλήτας*. Schol. τὰς θεμελίους, παρὰ τὸ ἐπ' αὐτῶν τὸ τεῖχος ἵστασθαι (i. e. from *προβεβλησθαι* being applied to foundations laid). Probably the projecting stones of a basement or base course are meant, which they endeavoured to remove with levers, so as to undermine the superstructure. Similarly in the walls of Athens, built by Themistocles, *πολλὰι στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν*, Thucyd. i. 93. A sepulchral *στήλη* is mentioned in xvi. 457. Lord Derby translates it “the projecting buttresses;” Mr. Newman too and Mr. Wright employ the same word; but it is difficult to see how *στήλη* can express this.—*ἔχματα*, the holdings, foundations, *ἐρείσματα*. Cf. xiv. 410. xxi. 259.

261. *αὔερον*, probably for *ἀπ-Φέρων*, ‘tried to drag back,’ or away. Theocritus uses it of drawing back the bow, xxv. 241. So *ἀνίαχος* for *ἄφφίαχος*, xiii. 41. The early form of *ἀπὸ* was *ἀπ-ς* or *ἄψ*. See *New Cratylus*, § 176, and on i. 459. viii. 325. In Od. xv. 83, the form *ἀππέμψει* clearly embodies the short preposition.

262. *οὐδέ (οὐ δέ) πω*, ‘but not yet,’ even after the battlements were demolished.—*κελεύθου*, Schol. οὐχ ὑπεχώρουν αὐτοῖς εἰσελθεῖν διὰ τῆς ἐπὶ τὰς ναῦς φερούσης ὁδοῦ. ‘They did not leave clear for them the way to the ships.’ But *κελεύθου* must mean the way along the top of the walls. They did not leave this, but formed temporary bulwarks with hides. These hides were perhaps

the same as the *παραρρύσεις* of later times, Thucyd. vii. 65. The translators (following the Schol.) take *ῥινοὶ βοῶν* to mean the bucklers, which they so held as to fill up the intervals in the broken wall: and this gives a good sense.

265. *κελευτιῶν* is the same kind of verb as *γλανκίαν*, *ἀκροκελαινίαν*, &c., implying properly a certain state or affection, ‘to be full of giving orders.’ It is wrongly called *frequentative*. See xiii. 125.—*ἐπὶ πύργων παντόσε*, ‘in every direction towards the wall,’ or perhaps, as the translators all take it, ‘on the wall.’ This verse however (266) would seem to be a *διττογραφία* or double reading in place of the two next.

267. *μελιχίοις*. Supply *ἔπειθον* or *παρεῖπον*.

269. *μεσήεις*, intermediate between the two. This word is *ἅπαξ εἰρημένον*. Perhaps, as in *ἔξοχος*, *supereminens*, the idea of *stature* is primarily meant, that of bravery being generally associated with size. Thus in iii. 227, *ἔξοχος Ἀργείων κεφαλῇ*, ‘higher than the Argives by a head.’ On this principle Tydeus was *μικρὸς δέμας*, *ἀλλὰ μαχητῆς*, ‘yet still a fighter.’ Cf. Pind. Isthm. iii. 67, *ὄνοτος μὲν ἰδέσθαι, συμπεσεῖν δ' ἀκμᾷ βαρὺς*. Ibid. 71, *μορφᾷν βραχύς, ψυχὰν δ' ἀκαμπτος*.—*χερειότερος*, as if from a new positive *χέρειος*, formed like *χερέων* = *χερίων*. Schol. *ἐλάχιστος*.

270. *οὐ πω*, *οὐ που*. See on iii. 306. xvii. 190.

271. *ἔπλετο*. Schol. *ὑπάρχει*. So *ἔπλεν* for *ἔπελεν* sup. 11. The epic aorist

καὶ δ' αὐτοὶ τόδε πον γινώσκετε. μή τις ὀπίσσω
τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,
ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
εἴ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς 275
νεῖκος ἀπωσαμένους δηίους προτὶ ἄστν δῖεσθαι."

ὥς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμεῖαι
ἥματι χειμερίῳ, ὅτε τ' ὤρετο μητιέτα Ζεὺς
νειφέμεν, ἀνθρώποισι πιφαισκόμενος τὰ ἅ κῆλα· 280
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας ἄκρους
καὶ πεδία λωτοῦντα καὶ ἀνδρῶν πίονα ἔργα,
καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα δὲ πάντα 285
εἰλύαται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμεῖαι,

(ii. 480. vi. 434) is used in a present sense.—*ἔργον*, work for all to do. Schol. πάντες γὰρ νῦν χρήσιμοι ἀπὸ τείχους ἀμυνόμενοι.

273. ἀκούσας. Schol. γράφεται καὶ ἀκοῦων. 'Let no one betake himself for shelter to the ships, listening to any one who advises him to do so.' Some construe μὴ strictly with τετράφθω: 'let no man turn back towards the ships, having obeyed (i. e. but let him obey) him who exhorts him to valour,' viz. the speaker. Properly, as in xxiii. 452, ὁμοκλητῆρ has this sense. Here it is usually taken for 'a threatener,' and referred to Hector specially. Hesych. recognizes both senses: ὁμοκλητῆρος· ἀπειλητῆρος· τοῦ παρακελευομένου. Mr. Newman, "Let no one, hearing The foe's upbraiding, turn his back to flee unto the galleys." They wish the Greeks to press forward against the foe, not to retire back upon the fleet.

276. νεῖκος κ.τ.λ., i. e. to repel the invasion, and drive the Trojans back to their city. This is the παλιώξις alluded to sup. 71.—δῖεσθαι, here for διώκειν. Inf. 304 for διώκεσθαι. See vii. 197.

277. τῷ γε, the Ajaces.—προβοῶντε, shouting in the front, Schol. ἐμπροσθεν τῶν λοιπῶν βοῶντες. There was a variant προβάοντε, as from βάω = βαίνω.

278. τῶν δέ, 'But from them,' i. e.

Ἀχαιῶν just mentioned, but including also the Trojans, as appears from ὥς τῶν inf. 287, which resumes the construction: cf. sup. 171.—ὥς τε νιφάδες, 'just as snow-flakes fall thick and fast.' Cf. sup. 156.—ὤρετο, bestirs himself, i. e. commences to snow: the epic aorist of ὀρνυμαι.—κῆλα, his arrows; cf. i. 53. The sense is, 'by way of showing mortals what his missiles are,' viz. how much superior to theirs. Schol. ἐνδείξασθαι τὴν αὐτοῦ δύναμιν ἐπιτηδεύων.

281. κοιμήσας κ.τ.λ. 'So, having first hushed the winds to rest, he goes on steadily pouring till he has covered the peaks of the lofty mountains and the headland tops, and the lotus-clad plains, and the rich farms of men.' This is a noble passage.—λωτοῦντα, λωτόντα. A small trifolium or clover is meant, λωτοῦ χαμαὶ αὐξομένοιο, Theocr. xviii. 43.

284. καὶ τε κ.τ.λ. 'It is shed too on the bays of the hoary sea and on the exposed beaches; but the wave coming up (to the snow-line) keeps it away from itself; but all other objects (i. e. beside the mountains, e. g. trees and woods) are wrapt over with snow, when the shower of Zeus falls heavily,' i. e. when the snow-storm is unusually severe.—προσπλάζον, προσπελάζον. Cf. xxi. 269.

287. ἀμφοτέρωσε, 'to either side.'

αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
βαλλομένων· τὸ δὲ τεῖχος ὕπερ πάν· δοῦπος ὀρώρει.

οὐδ' ἂν πω τότε γε Τρώες καὶ φαίδιμος Ἴκτωρ 290
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχηα,
εἰ μὴ ἄρ' υἷον ἐὼν Σαρπηδόνα μητιέτα Ζεὺς
ᾤρσεν ἐπ' Ἀργείοισι, λείονθ' ὥς βουσὶ ἔλιξιν.
αὐτίκα δ' ἀσπίδα μὲν πρόσθε σχέτο πάντοσ' εἴσῃν
καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295
ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμείας
χρυσείης ῥάβδοισι διηνεκέςιν περὶ κύκλον.
τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
βῆ ῥ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ὃς τ' ἐπιδευῆς
δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν
εἴ περ γάρ χ' εὖρησι παραυτόθι βώτορας ἄνδρας
σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δέισθαι,

The meaning is explained by the next line, which however is probably spurious. See on iii. 417. The old reading in 289 was perhaps *βαλλόντων*. *Βαλλομένων* must be a genitive absolute, 'as each side was being pelted.'—*λίθοι*, feminine, used of small stones, as *πᾶσα λίθος παλαιοισα*, Theocr. vii. 26.—*δοῦπος κ.τ.λ.*, 'but over the wall along its whole length (*πάν*) the heavy noise (of falling stones) arose.'

290. *οὐδ' ἂν κ.τ.λ.* 'But not yet, on that occasion at least' (whatever might be the result of others). See sup. 262.

292. *υἷον*. See inf. 403.

294. *σχέτο*, viz. *Sarpedon*.—*ἐξήλατον*, forged, hammered out, i. e. formed of metallic plates. Another reading was *ἐξήλατον*, 'of six layers.'

296. *ἐντοσθεν κ.τ.λ.* The *πόρπαξ* is described, viz. a series of leather loops stitched down at intervals in a circle, in the inside of the shield, so that any one of them could be conveniently grasped by the hand. They were kept erect, or bowed upwards, by a metallic rim or wire, here called *ῥάβδος*, that went all round (*διηνεκής*). This is the *πολύρραφος πόρπαξ* of Soph. Aj. 575; and it is alluded to in Ar. Eq. 849. Mr. Newman's rendering is not very explicit, "But within it Many bull-hides were firmly

sewed around on golden edges." Lord Derby, "had lin'd with stout bull's hide, With golden rods, continuous, all around," and similarly Mr. Wright.

298. *δύο δοῦρε*. See iii. 18.

299. *ἐπιδευῆς* (*δεF*, *δέομαι*), 'lacking flesh.' Cf. xi. 551.—*καὶ ἐς κ.τ.λ.*, 'even into a strongly (closely) built fold.' He ventures even within a stone wall, where he is nearly sure to be entrapped. Schol. *οὕτως ἐνδεῆς τροφῆς ὥστε καὶ ἐπὶ πεπνυκνωμένον καὶ ἡσφαλισμένον δόμον ἐλθεῖν*.

302. *εἴ περ—κε*. Perhaps *εἴ περ—τε*, 'even if;' see sup. 223.—*παραυτόθι* (vulg. *παρ' αὐτόφθι*) *παρ' αὐτοῖς*, 'by the sheep.' Cf. xxiii. 640. So *παρ' ὄχεσφιν* sup. 91.

304. Hesych. *ἀπείρητος* ἄπειρος. 'Not without an effort does he think of being chased from the fold.'—*δέισθαι*, *διώκεσθαι*. Cf. sup. 276.—*σταθμοῖο*, supply *ἀπό*. So *Ὀδυσῆα διώκετο οἶο δόμοιο*, Od. xviii. 8. Aesch. Cho. 281, *διώκεσθαι πόλεως*. Mr. Trollope wrongly construes *ἀπείρητος σταθμοῖο*. Doederlein thinks the verbal is passive, *illacessitus*. (So Lord Derby, "not unattempted will he leave the fold.") Others, 'without making an attempt on the sheep.' Cf. *πειρήσοντα* 301. Mr. Newman, 'Yet without struggle scorneth he to scurry from the tumult.'

ἀλλ' ὃ γ' ἄρ' ἡ ἥρπαξε μετάλμενος ἡδὲ καὶ αὐτός 305
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι.
 ὧς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο, 310
 "Γλαῦκε, τί ἦ δὴ νῶι τετιμῆμεσθα μάλιστα
 ἔδρη τε κρέασιν τε ἰδὲ πλείους δεπάεσσιν
 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὧς εἰσορόωσιν,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντας 315
 ἐστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι,
 ὄφρα τις ὧδ' εἴπη Λυκίων πύκα θωρηκτῶν
 'οὐ μὲν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
 οἶνόν τ' ἔξαιτον μελιθεά· ἀλλ' ἄρα καὶ ἴς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
 ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντες

306. ἐν πρώτοισι, sc. μέλοις. The idea is, ἐν προμάχοις.—ἔβλητο, epic aorist, = ἐβλήθη. See iv. 211.

308. ἐπαῖξαι, 'to leap upon.'—ἐπάλξεις, perhaps the temporary ones, sup. 263. The point of the comparison is, the τεῖχος with the πυκινὸς δόμος v. 301.

309. Γλαῦκον. See sup. 102.

310. τί ἦ δὴ; 'Why (unless to reward our superior valour)?' Schol. αἰδεῖται ταῖς τιμαῖς πλεονεκτεῖν καὶ μὴ ταῖς ἀνδραγαθίαις.—ἔδρη, προεδρία.—κρέασιν, the prime cut of the meat. See on vii. 321.—τετιμῆμαι occurs also in ix. 608.

314. φυταλιῆς κ.τ.λ., i. e. for vines and corn. See vi. 194. xx. 185. Callimachus uses φυταλιά of an olive-garth, Lav. Pall. 26.

315. τῷ νῦν, for this reason now we ought to be first in the fight as well as first in the feast.—καυστειρῆς, as if from καυστειρὸς = καυστηρός. The root is καF, as in καίω, and the σ is the residue of the sibilant in the F. Cf. αὖστηρός. But perhaps the nom. was καύστειρα, feminine of καυστήρ. There is the same doubt about ταρφεῖας, sup. 158. Schol. τῆς πυρούσης τὰ σώματα, (meaning perhaps, 'causing the dead to be burnt;'

Aesch. Ag. 428.) The translators render it 'fiery,' 'glowing,' 'ardent.'

317. πύκα. Perhaps a distinctive epithet of the Lycian armature.

318. ἀκληεῖς, ἀκλεέες. The η comes from the dropped F, ἀκλεFεῖς. 'Well! it is not without winning glory in the fight that' &c. The invidious feeling of inferiors against privileged chieftains is well described, and their consciousness that they must earn for themselves respect in action.

320. ἔξαιτον, ἔξαιρετον, choice. So ἔξαιτους ἔρέτας, Od. ii. 307. Probably from αἰρέω, but others refer it to αἴνυμαι. Hesych. ἔξαιτον· ἔξαιρετον, μέγα, καλὸν, ἀγαθόν.

322. ὦ πέπον, see vi. 55. 'O gentle friend, (give heed to my words;) for if, escaping this present encounter, we were likely to be for ever exempt from old age and deathless, then neither would I myself fight in the first ranks, nor would I send you into the man-ennobling battle; but as it is, since all the same (i. e. whether we fight or not) ten thousand shapes of death are ever at hand, which it is not possible for a mortal to escape from or to evade, let us go, whether we

αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' (ἔμπης γὰρ κῆρες ἐφeskτᾶσιν θανάτοιο
 μυρίαί, ἅς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι)
 ἴομεν, ἢ ἐφ' εὐχος ὀρέζομεν ἢ ἐτις ἡμῖν."

ὥς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθυσεν·
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντες. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὅς τις οἱ ἀρὴν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δῶ, πολέμου ἀκορήτω, 335
 ἑσταότας, Τεῦκρόν τε νέον κλισίῃθην ἰόντα,
 ἐγγύθεν. ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκεν,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτάς 340
 ἱστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.

are destined to give glory to another, or another to us,' viz. by his defeat.—*ἴομεν*, for *ἴωμεν*.—*ὀρέζομεν*, perhaps hortative, or deliberative, depending on *ἢ*, 'to try whether,' &c. "Fame let us win, or fame to others yield," Mr. Wright.

322. *εἰ μὲν γὰρ κ.τ.λ.* The sense is, 'if we could become immortal, escaping the battle, I would neither fight myself nor advise you to enter it; but, since death must come to all, let us seek glory by victory, or confer glory by our defeat.' "Egregia sententia," says Spitzner. It is copied by Virgil, *Aen.* x. 467. Mr. Trollope's note supplies many other references.—*περιφυγόντε, περιόντε, περιγενομένω*.

331. *Πετεῶο*, nom. *Πετεῶς*. Cf. ii. 552.—*τοῦ πρὸς πύργον*, to the tower defended by him. See inf. 373. But in the next line *ἀνὰ πύργον* seems to mean, 'over the compact ranks,' as in iv. 334. sup. 43. "He looked around him to the Grecian towers," Lord Derby. Spitzner contends that *πυργὸν* must have the same meaning in both lines, and he renders *ἀνὰ πύργον Ἀχαιῶν* "per turrim, i. e. per Achivorum munitiones prospiciens pugnae

socium sibi quaesivit." So also Mr. Newman and Mr. Wright. Bekker (ed. 2) gives *ἀνὰ τεῖχος Ἀχαιῶν* (cf. inf. 352). Others construe *Ἀχαιῶν εἴ τιν' ἴδοιτο*.

333. *ἴδοιτο* may have been substituted by rhapsodists for *ὄρῳ*. The absence however of the *F* in *ἰδεῖν* appears to have some authority.—*οἱ*, 'for him,' i. e. whom he might get to ward off harm from (for) his comrades. He generously feared for his friends rather than for himself (Schol.).

336. *ἑσταότας*, 'standing unemployed.' See on ii. 170. iv. 90.—*νέον ἰόντα*, 'just come from,' &c. He had been wounded by Hector, viii. 325.

337. *γεγωνεῖν*, 'to make himself heard by shouting.' Cf. inf. 439.

340—1. It is very probable that this distich is a later addition. Not to mention that the trisyllable *πυλέων* (see vii. 1) is objectionable, the word *ἐπώχατο* greatly perplexed the Alexandrine critics. Zenodotus read *πάσας γὰρ ἐπώχετο*, from *ἐποίχομαι*, making the subject *αὐτή*, Aristarchus *πάσας γὰρ* (qu. *πᾶσαι γὰρ*?) *ἐπώχατο*, as if from *ἐποίγω*. It is however from *ἐπέχω*, 'to place the *ὄχευς*, or

αἶψα δ' ἐπ' Αἴαντα προΐη κήρυκα Θοώτην.

“ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος· 345
ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,
ἀλλὰ περ οἶος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἳ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.” 350

ὥς ἔφατ', οὐδ' ἄρα οἳ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στῇ δὲ παρ' Αἰάντεσσι κιών, εἶθαρ δὲ προσηύδα
“Αἴαντ' Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἡνώγει Πετewo διοτρεφέος φίλος υἱός 355
κεῖσ' ἵμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσητον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360
εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
ἀλλὰ περ οἶος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἳ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”

ὥς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.

bar, against the door;’ and it may be rendered ‘for it was completely barred’ (only one gate being meant). Like δέχεται for δέχ-νται, sup. 147, so ἐπωχ-ντο seems shortened from ἐποχωκ-ντο,—forms barbarous in themselves, and only attainable from analogy. Compare συνοχωκότε in ii. 218.—κατ’ αὐτάς, perhaps to be construed with ἱστάμενοι, ‘standing opposite to them.’ But κατ’ αὐτάς ἐσελθεῖν may mean ‘to enter by them,’ as inf. 470.

343. θέων κάλεσσον, ‘run and call Ajax,’ viz. the son of Telamon.—μὲν μᾶλλον, = μὲν οὖν or μὴν.—ὃ γάρ, i. e. τοῦτο γάρ.

346. ἔβρισαν, ‘press on,’ urgent. Cf. xvii. 233. sup. 286.—οἳ—περ, ‘the same people who,’ &c.—ζαχρηεῖς, ‘fierce,’ ‘raging,’ θούριοι. From χράω, in the sense of ἐπιχράω, to come in contact with. Cf. xiii. 684, and v. 525, ζαχρηῶν

ἀνέμων.

348. καὶ κεῖθι, ‘also at the part where the two Ajaces are now posted.’ τῇδε and κεῖθι are used in reference to the spot where the speaker now is. The herald however in delivering his message inf. 356, says κεῖσε instead of τῇδε, because he has now changed his place, and so ἐνθάδε instead of κεῖθι in v. 361. Zenodotus here wrongly read κακείσε.

349. περ οἶος, for οἶος περ ὦν, or perhaps ἀλλὰ περ may here mean ἀλλ’ ὅμως.

355. ἡνώγει. Pluperf. of ἄνωγα. The Greek idiom has regard to the time when the order was first given, not to that when it is delivered. So in Ar. Ach. 960, ἐκέλευε Λάμαχος σε—μεταδοῦναι τῶν κιχλῶν. See vii. 386.

356. μίνυνθά περ, ‘if only for a short time.’

αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα. 365

“Αἴαν, σφῶι μὲν αἶθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἑσταότες Δαναοὺς ὀτρύνετε ἱφὶ μάχεσθαι

αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιὼ πολέμοιο.

αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν ἐν τοῖς ἐπαμύνω.”

ὥς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370

καὶ οἱ Τεύκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος

τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.

εἷτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο

τείχεος ἐντὸς ἰόντες—ἐπειγομένοισι δ' ἴκοντο—,

οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι, 375

ἴφθιμοι Λυκίων ἡγήτορες ἡδὲ μέδοντες

σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,

Σαρπήδοντος ἐταῖρον Ἐπικλῆα μεγάθυμον,

μαρμάρῳ ὀκριοῦντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380

κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα

365. Ὀϊλιάδην. Zenodotus read αὐτίκ' ἄρ' Ὀϊλιάδην. Pindar has the form Ὀϊλιάδης, Ol. ix. 112. The O is doubtless for the F, as in Οἶνεὺς for Φινεὺς, ix. 543. See on ii. 527.

368. ἀντιῶ, ἀντιῶσω, ἀντιῶ. Compare κρεμύω for κρεμάσω, vii. 83.

369. ἐλεύσομαι, properly = εἶμι, ἴδο, here and in Aesch. Suppl. 516, is for ἴξω, redibo. In viii. 12 it is a synonym of εἶσι, and though not of common occurrence in Attic Greek, both ἔρχομαι and ἐλεύσομαι with their compounds were used almost indifferently in the epic in the senses 'to go' and 'to come.'—ἐν, ἱκανῶς, ἀνδρείως.—αἶψα refers to μὲνυνθά περ sup. 356.

371. ὄπατρος, ὁμόπατρος. Cf. xi. 257. Teucer is a traditional attendant on Ajax, and mythically, perhaps, represents the union of ψιλοὶ and ὀπλίται, as in Soph. Aj. 1123. The name Τελαμῶν refers to the broad strap of the shield. Thus also both Iolaus and Telamon are the traditional companions of Hercules in his expeditions, representing respectively ἡνίοχος, ὀπλίτης, τοξότης. The Schol. Ven. remarks on this verse, εἴρηται ὅτι διεσκεπασται, 'it is said that this verse has been inserted (or altered) by the

compilers.'

373. πύργον. See sup. 332.

374. ἐπειγομένοισι, τειρομένοις, hard pressed. See inf. 452.

375. The apodosis is better placed at this verse than at either 374 or 377;—'at that moment they (the Lycians) were mounting the battlements like a black rain-cloud' (cf. sup. 40).

376. Perhaps added by a rhapsodist, to explain that Sarpedon and Glaucus were meant.

377. σὺν δ' κ.τ.λ. 'And accordingly they (Ajax, Teucer, and Pandion) joined in the conflict front to front.'—αὐτή, shouting from the excitement of the sudden attack.

381. παρ' ἐπαλξιν. The meaning of this is not clear. Mr. Newman renders it, 'highest beside the battlements;' Mr. Wright, 'that lay against a buttress of the wall.' Lord Derby, "which lay the topmost of the parapet." Mr. Wright evades ὑπέρτατος, which is difficult to understand. The Schol. seems to have joined μέγας ὑπέρτατος, for he explains it by ὑπερμεγεθῆς. The Lycians were, some of them at least, on the wall; but it does not appear certain that Ajax had mounted it. This question turns on the

χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ, οὐδὲ μάλ' ἡβῶν,
 οἷοι νῦν βροτοὶ εἰσ'. ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,
 θλάσσε δὲ τετράφαλον κυνέην, ξὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ζοικῶς 385
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
 Τεῦκρος δὲ Γλαῦκον κρατερὸν παῖδ' Ἴππολόχοιο
 ἰὼ ἔπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἧ ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μή τις Ἀχαιῶν 390
 βλήμενον ἀθρήσειε καὶ εὐχετόωτο ἔπεσσιν.
 Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δὲ σπάσεν ἔγχος· ὁ δὲ σπόμενος πέσε δουρὶ
 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 396
 Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
 ἔλχ'· ἧ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὕπερθεν

interpretation of 263—4 sup. He may have picked up the stone from the ground, and thrown it at Epiclees on the wall, knocking him from thence. There seems little probability that a huge loose stone should be lying *on the top of the wall*,—unless perhaps it was one left after the pulling down of the battlements, sup. 258.

383. *ὑψόθεν αἰέρας*, lit. 'threw it from a height after lifting it (high above his head);' or perhaps (if Ajax was on the wall, and Epiclees was endeavouring to ascend) 'he raised and threw it from the height.' Thus ἀφ' ὑψηλοῦ πύργου in 386 can only mean from a place somewhat lower than Ajax.

384. *τετράφαλον*, see on xi. 41.

385. Perhaps ὁ δὲ *Φαρνευτῆρι*. The Schol. derives it *παρὰ τοὺς ἄρνας*, in Homer generally *Φάρνας*. And Spitzner notices that Apollonius read ὁ δ' ἀρνευτῆρι. This comparison of a falling body with a diver or tumbler is not uncommon. Compare xvi. 742. Od. xii. 413. So Eur. Suppl. 691, τῶν δὲ, θραυσθέντων δίφρων, ἐς κρᾶτα πρὸς γῆν ἐκκυβιστῶντων βία. Phoen. 1150, εἶδες ἂν πρὸ τειχέων πυκνοῦς κυβιστητήρας ἐκνευεκότας. See sup. on v. 586.

388. The order appears to be, as the

Schol. points out, ἰὼ βάλεν ἐπεσσύμενον *τείχεος*, 'as he was in the act of springing upon the rampart.' Some construe βάλεν (ἐκ) *τείχους*.—ἀπὸ, 'from off' the wall,' and away from it; not *κατὰ*, 'down from it.' He did not wish to let any Greek exult at seeing one of his enemies wounded.

393. ὅμως, ὁμοίως, 'all the same,' 'nevertheless.' Here only (in the Iliad) the word is used, the regular term being *ἔμψης*. The Schol. cites an instance from Od. xi. 565 (where Bekker has *ὁμῶς*).

394. *τυχήσας*, see iv. 106.

395. *πέσε*. He seems to have been on the wall when Sarpedon pierced him, and he fell from it, following, as it were, the spear as it was withdrawn. Here again it is not clear whether Sarpedon was above or below. If below, he must have made a spring at the battlement and pulled it down with his hand. Yet inf. 404--6 suggests that he was upon the wall.

396. *βράχε*, 'crashed.' Root *βραχ*, our words 'bray,' and 'brag.' See v. 859.

398. *πᾶσα διαμπερές*, the whole of it, through its entire thickness. This passage (see sup. 258) seems to show that

τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰῶ 400

βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινόν

ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνεν

παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρυμνῇσι δαμείη·

Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρό

ῆλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405

χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος. οὐδ' ὃ γε πάμπαν

χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῶδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισι ἐλιξάμενος Λυκίοισιν

“ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;

ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμῳ περ ἔοντι, 410

μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον.

ἀλλ' ἐφομαρτεῖτε· πλεόνων τοι ἔργον ἄμεινον.”

ὧς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν

μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415

τείχεος ἔντοσθεν. μέγα δέ σφισι φαίνεται ἔργον·

οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο

τείχος ῥήξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,

οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο

the ἐπαλξις was nearly our 'battlement.' Sir Charles Fellows found sculptured on an ancient tomb at Pinara, a city with regularly embattled walls and towers (Travels in Asia Minor, p. 322).—πολέεσσι κ.τ.λ., 'a breach for many to ascend.'

400. ὁμαρτήσαντε, acting in concert, going together to meet him.

402. ἀμφιβρότης, protecting the person on both sides; cf. xx. 281.

403. παιδός. See vi. 199. The dative, not the genitive, is the usual construction (see xviii. 129), so that here perhaps we should construe Κῆρας παιδός.

404. οὐδὲ, 'but the point did not go through, though it (the force of the blow) thrust or stirred him from his place;' threw him back in his eager movement. So οὐδὲ inf. 406, 'yet did he not' &c. There was a var. lect. ἡ δὲ for οὐδέ.

406. χώρησεν, viz. Sarpedon.

408. ἐλιξάμενος, 'rallying.' See inf. 467.

409. τί τ' ἄρ'. Al. τί γάρ. But see on i. 8, and on 268 sup.

411. ῥήξαμένῳ, after breaking a way through the wall, sup. 397.—κέλευθον, 'a way by the ships,' so as to enable you to get at them.

412. δέ τοι, vulgo. Spitzner δέ τε, and so we should read in Hes. ἔργ. 412, for μελέτη δέ τοι ἔργον ὀφέλλει.

413. ἄνακτος, Sarpedon. The repetition of ἄνακτος in the next line is singularly awkward.—ἐπέβρισαν, Schol. μετὰ βάρος ὥρμησαν.

415. ἐκαρτύναντο, strengthened their lines. Compare xvi. 563, and Hesiod, Theog. 676.—ἐτέρωθεν, from what follows (424), should mean 'on the other side of the wall;' but this does not suit τείχεος ἔντοσθεν. It means, therefore, 'on their parts.'

416. φαίνεται, 'And now it proved a serious matter (or, a great action) to

τείχεος ἅψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺ' ἀνέρε δηριάσθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνω ἐν ἀρούρῃ,
 ὧ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὧς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων
 δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας, 425
 ἀσπίδας εὐκύκλους λαισήϊά τε πετερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεί χαλκῷ,
 ἡμὲν ὁτέῳ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὧς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθῆς,
 ἥ τε σταθμὸν ἔχουσα καὶ εἶριον ἀμφὶς ἀνέλκει

them,' i. e. to both parties. Schol. Ven. μέγα ἤδη αὐτοῖς ἐνεδείκνυτο τῆς μάχης ἔργον, οὐ κατὰ διάνοιαν (i. e. not as they had fancied it, an easy matter). Others explain, 'a great work was presented to them (to be done),' or, as Lord Derby has it, "Then were great deeds achiev'd."

420. ἅψ, i. e. ἀπό.—ἐπεὶ κ.τ.λ., 'after they had once got close up to it,' viz. because they were then sheltered by it.

421. ἀμφ' οὔροισι, 'over (on each side of) the boundary-stones in a common field.' The Schol. explains περὶ ὅρων ἀμυλλῶνται. See xxi. 405.—μέτρα, 'measuring-rods,' which seem here used also as weapons of offence.—ἐπιζύνω, ἐπικοίνω, in a corn-field held in common by the two, or in which each possesses a right: *agrum inter heredes dividendum*, Doederlein. Here ἐπὶ has the usual force of 'reciprocity.' Lord Derby, "As when two neighbours, in a common field, Each line in hand, within a narrow space, About the limits of their land contend; Between them thus the rampart drew the line."

423. ὀλίγῳ ἐνὶ χώρῳ, 'in (or on) a narrow spot.' Herein consists the simile in part: the two men stand as close to each other in contesting the matter over a terminus, as the enemy does on either side of the battlement.—περὶ ἴσης (μοίρας), about the fair division.

424. τοὺς, the Lycians on one side

and the Greeks on the other.—ὑπὲρ αὐτέων, 'over them,' the battlements.—δῆλουν, 'hacked away at.' Cf. xv. 708.

426. λαισήϊα, 'the targets,' or light bucklers. They were covered with hides (Herod. vii. 91, who attributes them to the Cilicians, contiguous to Sarpedon's people), and probably had pendent flaps or folds called πτέρω, resembling the aegis (which Athene uses for *wings* in Aesch. Eum. 382). The word seems connected with λάσιος, 'shaggy.' The same distich occurs v. 453.

428, 9. ἡμὲν—δέ. 'Both he who had his back exposed from having turned as they fought, and many right through the shield itself.' Schol. στρεφθέντι οὐκ ἐπὶ φυγὴν, ἀλλὰ δι' ἕλλο τι.—μαρναμένων may depend on ὅτεω, 'to whomsoever of the fighters' &c. See on xv. 664.

430. δῆ. Perhaps δέ, the following π being doubled in sound.—ἐρράδατο, ἐρράδ-ντο, from ραῖνω, root ραδ (as καίνυμαι, root καδ). So αἵματι δ' ἐρράδαται τοῖχοι, Od. xx. 354.

432. φόβον, panic, rout.

433. ἔχον, 'they kept on.' Supply ἔργον or πόνον.—τάλαντα, i. e. ὥς γυνὴ ἔχει τάλαντα, 'keeps holding her scales.'—χερνῆτις ἀληθῆς, 'an honest, industrious workwoman' (*sedula*).

434. σταθμὸν καὶ εἶριον. 'A weight in one scale and wool in the other.' "With wool and weights in hand," Lord

- ισάζουσ', ἵνα παισὶν αἰκέα μισθὸν ἄρῃται. 435
 ὥς μὲν τῶν ἐπὶ ἴσα μάχη τέτατο πτόλεμός τε,
 πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκεν
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
 ἦυσεν δὲ διαπρύσιον, Τρώεσσι γεγωνῶς.
 "ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440
 Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ."
 ὥς φάτ' ἐποτρύνων, οἳ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἳ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἑκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὃς ῥα πυλάων 445
 ἐστήκει πρόσθεν, πρυμνὸς παχύς, αὐτὰρ ὑπερθεῖν
 ὀξὺς ἔην. τὸν δ' οὐ κε δύ' ἀνέρε δῆμου ἀρίστῳ
 ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλήσειαν,
 οἷοι νῦν βροτοὶ εἰς· ὃ δέ μιν ῥέα πάλλε καὶ οἶος.
 [τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.] 450
 ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶός
 χειρὶ λαβὼν ἑτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,

Derby. The allusion is to weighing wool in parcels (*pensa*), perhaps the precious purple-dyed, which was weighed against silver, Aesch. Ag. 922 and 932. Virg. Georg. iii. 306.—ἀμφὶς ἀνέλκει, 'lifts them up (from the table in the scale) at opposite ends of the balance.'—ισάζουσα, 'making one exactly equal to the other.' Arist. Eth. v. 4. 4, τὸ δίκαιον τοῦτο ἄνισον ὃν ἰσάζειν πειρᾶται ὁ δικαστής. This work she pursues all day, that she may gain a meagre (αἰκέα) subsistence, a scanty pittance, for her children. Whether she was merely a weigher, or also a worker, of woollen thread or texture, is uncertain, and does not affect the simile. Hence ἵνα refers to the action generally.

436. ἐπὶ ἴσα. This develops part of the simile: the battle raged as equally as two well-balanced scales. Strictly, perhaps, the metaphor in τέτατο is rather derived from a stretched rope. Compare xi. 336. The other part consists in the perseverance of the action; ἔχον ὡς ἔχει &c.

437. δῶκεν, κῦδος, viz. according to his promise. See sup. 164.—ὑπέρτερον, i. e. τῶν ἄλλων.

439. This verse occurs viii. 227.—πρῶτος, see on xvi. 558, where Sarpedon is said to have first leaped into the rampart. This line was perhaps interpolated. As the text now stands, Hector's entry is mentioned inf. 462, as if for the first time.—γεγωνῶς, 'making himself audible to,' sup. 337.

442. οὔασι. It is not easy to see why this is added, unless, perhaps, as in the pleonasm ὀφθαλμοῖσιν or ὕμῃσιν ἰδεῖν. Schol. οὐ παρ' ἑτέρων, ἢ ἀναπεπταμένοις τοῖς ὡσὶ καὶ προθύμως.

444. κροσσάων. See sup. 258.

446. πρυμνὸς παχύς, 'thick at the base.' It was conical in its general shape.

447. δῆμου, of the commonalty, i. e. workmen, not κοῦροι, of the fighting class.—ὀχλήσειαν (vulg. ὀχλίσσειαν), 'could move with levers from the ground on to a wain.' See v. 302.

451. ῥεῖα φέρει. The simile consists in the size combined with the apparent lightness. There was a reading φέρῃ, as appears from the note of Schol. Ven., the purport of which Spitzner has mistaken.—ἄρσενος, because the ram has a larger and perhaps coarser fleece (Schol.).

452. λαβὼν, having taken (and there-

ἄς Ἐκτωρ ἰθὺς σανίδων φέρε λααν αἰείρας,
 οἳ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 155
 εἶχον ἐπημοιβοί, μία δὲ κληὶς ἐπαρήρει.
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μὴ οἱ ἀφαυρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδιδι ἄλλη 461
 λαὸς ὑπὸ ῥιπῆς. ὃ δ' ἄρ' ἔσθορε φαίδιμος Ἐκτωρ
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶν
 δοῦρ' ἔχεν. οὗ κέν τις μιν ἐρύκακεν ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἔσαλτο πύλας· πυρὶ δ' ὅσσε δεδήει.

fore holding) it. (It is not, as Mr. Trollope says, 'redundant.')—*ὀλίγον* κ.τ.λ., 'and the weight presses him lightly.' Hesych. *ἐπείγει*· *κατάγει*· *καθ-ἐλκει*.

453. *ἰθὺς σανίδων*, right towards the planks or panels of the gate.

454. *εἴρυντο*, 'protected,' from *ρύομαι*. See on i. 238. vi. 403. Probably *πύκα* belongs to the verb, not to *ἀραρυίας*, as if he had said *πυκνότητι*. Hesych. *πύκα*· *ἐπι-μελῶς*. But this is rather doubtful. Mr. Newman renders it "the lofty two-leaved gates, tightly and stoutly fitted." The doors consisted properly of the framework, over which the *σανίδες* were fastened. These doors were *δικλίδες*, doubly opening (*κλίω*), fastened with one lock or bolt in the middle, and secured by two bars, each lying transversely from post to post, and intersecting in the middle so as to form a cross, *ἐπημοιβοί*. Schol. Ven. *δυὸ φησὶ μοχλοὺς εἶναι ἐπὶ τῆς πύλης, ἐξ ἑκατέρας φλιάς ἓνα, ἐπαλλασσομένους κατὰ μέσον, καὶ ἐπὶ τοῖς ἄκροις ἐπικλειομένους διὰ τὴν συμβολὴν μιᾷ κλειδί*. Doederlein rightly explains *ἐπαρήρει ταῖς πύλαις*, not *ὀχεῦσιν*. Compare *ἀνείβοντες*, the principals of a roof, xxiii. 712, and *ἐπαμοιβαδὶς* in Od. v. 481. See also on vi. 230. The old word must have been *ἐπαμοιβοί*, at least so pronounced.

457. *ἐρεισάμενος*, exerting his force, throwing his whole weight into it.—*εὖ διαβάς*, 'taking care to step wide,' that

he might not overbalance himself, and that the missile might lose none of its force.

459. *θαιρούς*, 'the hinges.'—*βριθοσύνη*, 'by its weight,' i. e. being carried through by its own momentum.—*μύκον*, see v. 749.

461. *σανίδες δέ*. 'But the planks were shivered and driven in every direction.' If the bars and hinges were *broken*, the planks were *smashed*.—*ἄλλυδιδι ἄλλη*, see Od. v. 71. vi. 138. inf. xiii. 279.

462. With this verse the book perhaps originally ended. The following verses have some peculiarities which make their antiquity rather doubtful. The entrance of Hector into the Grecian camp, to get at the ships, is referred to in Soph. Aj. 1278, where the successful efforts of Ajax to thwart his attempt (inf. xv. 727 seqq.) are also commemorated,—*ἀμφὶ μὲν νεῶν ἄκροισιν ἤδη ναυτικοῖς ἐδωλοῖς πυρὸς φλέγοντος, ἐς δὲ ναυτικά σκάφη πηδῶντος ἄρδην Ἐκτορος τάφρων ὕπερ*.

463. *ὑπώπια, τὰ ὑπὸ τῶν ὤσων*, the part under the eye. Doederlein explains, 'his frowning brow.' The word is nowhere else used in this peculiar sense. Cf. i. 47, *ὃ δ' ἦτε νυκτὶ εὐκίως*. Zenodotus read *νυκτὶ ἐλυσθῆς*, 'wrapped in night.'

464. *ἔεστο, ἔφεστο, ἐννυμι*.

ἰδ. δοιὰ δοῦρε. See iii. 18.—*ἐρύκακεν*, would have restrained him. Al. *ἐρυκάκοι*.

466. *νόσφι*, 'except,' 'apart from.'—*δεδήει*, see ii. 93.

κέκλετο δὲ Τρώεσσι ἐλιξάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτάς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὅμαδος δ' ἀλίαςτος ἐτύχθη.

467. ἐλιξάμενος, 'turning this way and that.' Sup. 408.

469. ὑπέρβασαν, ὑπερέβησαν. Perhaps ἅπαξ εἰρημένον. Compare ἔστασαν for ἔστησαν sup. 56, ἀπετέθνασαν Od. xii. 393.

ib. κατ' αὐτάς, 'by the very place where the wooden doors had stood,' or through the wide hole made in them. Any aperture is πύλη, but here ποιητὰς

shows that the framed door is meant.—ἐσέχυντο (aorist), see iv. 526. xxi. 610.

470. φόβηθεν κ.τ.λ., 'were dispersed in flight through (amongst) the hollow ships.' Or perhaps, 'fled back upon,' Schol. ἔφηνγον ὡς ἐπὶ τὰς ναῦς.

471. ἀλίαςτος, 'unceasing.' Cf. xvi. 296, where this line occurs: ii. 797, πόλεμος δ' ἀλίαςτος ὄρωρεν: ib. 420, πόνον δ' ἀλίαςτον ὕφελλεν.

INDEX

OF HOMERIC WORDS EXPLAINED IN THE NOTES.

N.B. The words either occur in the text according to the reference, or are explained in the note on the line referred to.

A.

ἄαπτος i. 566
 ἀάσαι viii. 237
 ἀασάμην, ἀάσατο xi. 340
 ἀάσχετος v. 892
 ἀβληχρὸς v. 337
 ἀβροτάζομεν x. 65
 ἀβρότη νύξ x. 65
 ἀγ in ἀγητὸς, αἴητος v. 787
 ἀγάσασθαι iii. 224. vii. 41
 ——— μῦθον vii. 404. ix. 51. 711
 ἀγγελίη τινὸς iii. 206
 ἀγγελίης iii. 206. xi. 139
 ἄγειν, *captivum ducere*, i. 367
 ἀγελείη iv. 128
 ἄγνυμι (F) viii. 402
 ἀγορᾶσθαι iv. 1
 ἄγχιστα ii. 58
 ἀδηκότες x. 98
 ἄδην, ἄδδην v. 203. xi. 88
 ἄδος xi. 88
 ἀεκάξεσθαι vi. 458
 ἀελλῆς iii. 13
 ἄξεσθαι iv. 487
 ἀζηχῆς iv. 435
 ἄημι, ἄω v. 526
 ἀήσυλα v. 876
 ἀθερίζειν i. 261
 ἀθέσφατος iii. 4. x. 6
 Αἰγαίων i. 402
 αἰγίλιψ ix. 15
 αἰγίς ii. 447. v. 738
 αἰδηλος ii. 455
 αἰδος κυνέη v. 845

αἰδὼς and δέος i. 331. iii. 172
 αἰζηοί ii. 660. iii. 26. v. 92. viii. 298
 αἰθουσα vi. 243. ix. 473
 αἰμων v. 49
 αἰνῶς = λίαν iii. 158
 αἰπόλια πλατέα ii. 474
 αἰσσειν (ā) vi. 510. xi. 417
 ——— φασγάνῳ, ἔγχει x. 456. xi. 484
 αἰχμάζειν iv. 321
 ἀκαχήμενος v. 24
 ἀκέουσα i. 565
 ἀκέων i. 34. viii. 459
 ἀκὴν i. 33. iv. 429
 ἀκλεές, ἀκλέες vii. 100
 ἀκοστήσας vi. 505
 ἀκράαντος ii. 138
 ἀκρόκομοι iv. 533
 ἀκτὴ, *panis*, xi. 631
 ἀλ, ὀλ, *alo*, i. 449
 ἐλ, *Faλ, salio*, i. 532. ii. 701. v. 138
 ἀλαλύκτῃμαί x. 94
 ἀλαστεῖν xii. 163
 ἄλγος, ἄλεγος v. 658
 ἀλεγεινὸς v. 658
 ἀλεγίζειν viii. 477
 ἄλειπον xi. 774
 Ἀλήϊον πεδῖον vi. 200
 ἀλημέναι v. 823
 ἀλιτεῖν τινα ix. 375
 ἄλις, ἀλῆς ii. 90. iii. 384
 Ἀλκηστις ii. 711. iii. 7
 Ἀλκμήνη iii. 7
 ἄλλεσθαι (*Faλ, sal*) i. 532
 ἄλλοῖος v. 638

ἄλλοφος x. 258
 ἄλμενος v. 138. vii. 15
 ἄλτο (F) i. 532
 ἄλυν v. 352
 ἄλυσκάειν vi. 443
 ἄλφιτον i. 449
 ἄμειμάκετος vi. 179
 ἄμαλδύνειν vii. 463
 ἄμᾶν iii. 359
 ἄμβροσίη νῦξ x. 142
 ἄμενηνός v. 887
 ἄμῆχανος x. 167
 ἄμολγός xi. 173
 ἄμὸς vi. 414. x. 448
 ἄμπυξ v. 363
 ἄμῦμων iv. 194. vi. 154. viii. 273.
 302
 ἄμύνειν τι τινός xii. 403
 ἄμύνεσθαι τινός xii. 155
 ἄμφιγυήεις i. 607
 ἄμφιλύκη νῦξ vii. 433
 ἄμφις ii. 13. vii. 342. viii. 444
 ἄμφίφαλος iii. 371. x. 258
 ἀναθελείν i. 236
 ἀναπλήσαι οἶτον, πότμον iv. 170. viii.
 34
 ἀνάρσιος v. 326
 ἀνεμώλιος v. 355
 ἀνεω ii. 323. iii. 84. ix. 30
 ἀνήνοθεν xi. 266
 ἀνθερεών i. 501
 ἀντιάειν τι, τινι i. 31. vi. 127
 ἀντιάνειρα vi. 186
 ἀντιτορεῖν x. 267
 ἀντυξ iii. 261. 311. v. 262. 728
 ἀνύω = ἀνύσω iv. 55. xi. 365
 ἐνώγω, ἡνώγει vii. 386
 ἄξει, ἄξειν, καταξέμεν (ἄγω) iii. 103.
 vi. 53
 ἄξετε (aor.) iii. 103. vi. 53. viii. 505
 ἀλλίξιν, ἀλλήξ vi. 287
 aorist, ἐπὶ in σ (οἴσετε, &c.) iii. 103.
 iv. 204
 ἀπεβήσεται ii. 35
 ἀπέλεθρον v. 245. vii. 269. xi. 354
 ἀπερείσια i. 12. x. 380
 ἀπηλεγάς ix. 309
 ἀπὴ γαῖα i. 270. iii. 49
 ἀποδιώκειν (ᾶ) v. 763
 ἀποέρσαι vi. 348
 ἀπομνήσαι vii. 230
 ἀποφύχεσθαι xi. 621
 ἀπτοεπὶς viii. 209
 ἀραρεῖν i. 136
 ἀργεστής νότος xi. 306
 ἄρες ἀρές v. 31
 ἀρέσθαι κύδος τινὶ iv. 95

ἀρετὴ i. 572
 ἀρηγών, -όνος iv. 7
 ἄρης, Graecis inimicus, iv. 439
 ἀρίζηλος ii. 318
 ἄριμα ii. 782
 ἀρκεῖν τινὶ τι vi. 16
 ἄρνα, φάρνα ii. 507. iii. 103. 310. iv.
 158. viii. 131. x. 215
 ἀρνευτήρ (F) xii. 385
 ἄρσαι i. 136
 ἄσαι v. 289. xi. 574. 818
 ἄσκληπιόυ υἱός ii. 731. iv. 194. 204.
 xi. 518
 ἄσσον, ἄγχιον ii. 58
 ἀτάλαντος ii. 169
 ἀταρτηρὸς i. 223
 ἄτη i. 223. ii. 111. ix. 505
 ἀτιμάω, ἀτιμάζω i. 11
 ἄτος v. 388. x. 430
 ἄττα ix. 607
 αὐ ἐρύειν i. 459. viii. 325. xii. 261
 αὖειν xi. 10
 αὐλὴ v. 138. vi. 243. ix. 473
 αὐλώπεις τρυφάλεια v. 182. xi. 353
 αὐτ— v. 526
 αὐτε, autem, iii. 67. iv. 238
 — = δ' αὐτε iii. 67. 76
 αὐτὴ = μάχη v. 628
 Αὐτομέδων ix. 170
 αὐτὸς = ὁ αὐτός xii. 225
 ἄφαλος x. 258
 ἄφᾶν vi. 322
 ἄφενος i. 171. x. 292
 ἀφρήτωρ ix. 63
 ἀφυσγετός xi. 495
 ἄχρις iv. 522
 ἄψ iii. 379
 ἄω, ἄσω v. 289. xi. 818
 ἄωρτο iii. 272
 ἄωτεῖν x. 159
 ἄωτον ix. 661

B.

βαμβαίνειν x. 375
 βασιλεύτερος i. 80. iv. 325. ix. 392.
 x. 239
 βεβλήκοι viii. 270
 βεβολήατο ix. 3
 βεβρώθω iv. 35
 βέλτιστος iv. 171
 βήσεται ii. 35. v. 46. 109. viii. 505.
 ix. 617
 βιᾶν, βεβίηκεν x. 172
 βιάσθαι xi. 467
 βλάπτειν, impedire, vi. 39

βλεμεαίνειν viii. 337
 βλήμενος iv. 211
 βλοσυρός vii. 212
 βοηθεῖν vi. 12
 βοὴν ἀγαθὸς vi. 12
 βόλομαι xi. 319
 βουλὴν (ἐς) καλεῖν, &c. x. 195. 268.
 xi. 21
 βουληφόρος ἀνὴρ i. 144. ii. 24
 βούλομαι ἢ i. 112. iii. 41. xi. 319
 βουπλήξ vi. 135
 βοῶπις Ἡρῆ iv. 50
 βράσσων x. 226
 βράχε iv. 420. v. 859. xii. 396
 Βριάρεως i. 404
 βῶ, βῶν vii. 238

Γ.

γεγωνεῖν xii. 337
 γέντο viii. 43
 γεραρός iii. 170
 γέφυρα v. 89
 ——— πολέμου iv. 371. viii. 378
 γλάγος ii. 471
 γλαυκῶπις i. 206
 γλήνη viii. 164
 γνωτοὶ iii. 174
 Γοργῶ, -οὺς viii. 349. xi. 36
 γραῦς v. 138

Δ.

δαῖρ iii. 180
 δαίφρων ii. 23. xi. 450
 ——— prudens, vi. 162
 δαμᾶ, vincet, i. 61
 δαμείετε vii. 72
 δαμόωσιν vi. 368
 δάρδαναι, Τρῶες ii. 816. iii. 456
 ἄφθοινός ii. 308
 δέ τε vi. 400. xi. 593
 ——— υενος, δεδεγμένος ii. 137. 794. iv.
 107. vii. 15. x. 62
 δεδῆει ii. 93. xii. 466
 δέελος x. 466
 δειδέχασθαι iv. 4. ix. 671
 δεικνυσθαι ix. 196
 δειλὴ x. 466
 δειλοὶ, mortui, v. 574,
 δέμας πυρός xi. 596
 δενδίλλειν ix. 180
 δέξατό οἱ, &c. iv. 95
 δεται xi. 554
 δέχεται xii. 147

δέχεσθαι τινι i. 596
 δεχθαι i. 23
 δῆτις (ῆ) ix. 347
 δῆω, inveniam, ix. 418
 διαμᾶν iii. 359
 διαπρήσσειν πεδίου ii. 785. iii. 14
 ——— ——— κέλευθον i. 483
 διαπρύσιον γεγωνεῖν viii. 227. xi. 275
 δίσσθαι = διώκειν vii. 197. xii. 276
 digamma = wh or hw, iv. 117
 δίπλαξ iii. 126
 διωσμός v. 112. 694
 δοιὴ ix. 230
 δολιχόσκιον ἔγχος xi. 43
 δοῦρε δύω xi. 43
 δύο indeclinable x. 253
 δυσηχῆς ii. 686. xi. 524
 δυσωρεῖν, -εῖσθαι x. 183
 δῶσι i. 128

Ε.

εἰανός, εἰανός iii. 385
 ἐγχεσίμωρος iv. 242
 ἔγχος, Φέγχος? vi. 306
 εἰσάμενος ii. 22
 ἐέλμενος xii. 38
 ἐεργμένος x. 89
 ἔθνος, Φέθνος vii. 115. xii. 330
 ἔθων ix. 540
 εἰαμενὴ iv. 483
 εἰδομένη, εἰσαμένη ii. 795. iii. 122.
 389
 εἴη = ἦ vii. 340. ix. 245
 εἰλαπίνη x. 217
 εἰλείθναι xi. 270
 εἰλίποδες vi. 421
 εἰλυφᾶν (F) xi. 155
 εἰνατέρης vi. 378
 εἶος (ἔως) i. 193
 εἰπεῖν = προσειπεῖν v. 170. xii. 60.
 210
 εἵπερ ἂν ii. 597. iii. 25
 εἵπερ τε i. 81. iv. 55. 261. vii. 116.
 xi. 116
 εἴ ποτ' ἐν γε iii. 180. xi. 761
 εἶος (ἔως) i. 193
 εἶρομαι i. 553
 εἰρύαται, εἴρυντο vi. 403. xii. 454
 εἰρύασσθαι βουλὰς, &c. i. 216. viii. 143
 εἶς, Φενς, μείς, εἶς v. 603. x. 292.
 xi. 35
 εἴσαι νῆες i. 306
 εἴσθα x. 450
 ἔκαστος (without F) v. 792. vi. 72. ix.
 180. 383. x. 215. xi. 11

- ἔκκλητος (*without F*) viii. 512
 ἐκκλεῖν ii. 600. vi. 285
 ἐκπάγλως i. 146. 268
 ἐκπραθεῖν i. 125
 ἐκτάμνει δένδρα, ξύλα iii. 62. iv. 486.
 xii. 149
 ἐκτῆσθαι ix. 402
 ἔκτωρ vi. 401
 ἐκυρὸς (*F*) iii. 172
 ἐλεγχὺς, -ιστος iv. 171
 ἔλεκτο ix. 565
 ἐλελίζω ii. 316
 ἐλεύσομαι xii. 361
 ἐλικῶπις i. 98
 ἔλσαι (*F*) i. 409
 ἐμμεμαὸς v. 142. 240
 ἐμμενὲς x. 361
 ἐμός = μέος iv. 412. ix. 57
 ἐμπεφυυῖα i. 512
 ἐνδέξια i. 597. vii. 184
 ἐνιπτε iii. 438. vii. 447
 ἐνίψει vii. 447
 ἐνοπή iii. 2
 ἐνός, ἐνός, *annus*, i. 170. x. 292
 ἐντο i. 469
 Ἐνυάλιος ii. 512. 651. vii. 166
 Ἐνυῶ v. 333. 592
 ἐνώπια viii. 435
 ἐξαπαφίσκω, -φέσθαι ix. 376
 ἐξῆς i. 448
 ἐξοχος (*altior*) ii. 480. iii. 227. xii.
 269
 ἔοι, ἔον = εἶη, ἦ ix. 142. xi. 762
 ἔοργα (*Fery*) iii. 57. 351
 ἔος, *Feos* i. 533
 ἐπαγείρειν i. 126
 ἐπαμείβειν vi. 230
 ἐπάλξεις xii. 258. 398
Epanastrophe ii. 838. 850. 870
 ἐπάρχεσθαι i. 471
 ἐπασσύτεροι i. 383. iv. 427
 ἐπαυρεῖν xi. 391
 ἐπεὶ οὖν iii. 4. iv. 244
 ἔπειν ἀμφὶ, περὶ τι vi. 321. x. 516.
 xi. 482. 776
 ἐπέμυξαν iv. 20. viii. 457
 ἐπενήγειον vii. 428
 ἐπενήροθε ii. 219
 ἐπέπιθμεν ii. 341. iv. 159
 ἐπερρώσαντο i. 529
 ἐπεσβόλος ii. 275. vi. 420
 ἐπέχραον v. 138
 ἐπημοιβοὶ xii. 456
 ἐπιβαίνειν τινὰ τιος viii. 285
 ἐπιγράψαι iv. 139
 ἐπιδίδασθαι x. 463
 ἐπιδιφριάς x. 475
 ἐπίηρα, ἐπὶ ἦρα i. 572
 ἐπὶ ἡματι, ἐπὶ νυκτὶ viii. 529. x. 48
 ἐπίκουρος ii. 130. iv. 316
 ἐπιμαίνεσθαι τινι vi. 160
 ἐπιμαίωμα viii. 392
 ἐπιστέψασθαι κρητῆρας i. 470. viii.
 232
 ἐπισφύρια iii. 331
 ἐπισχερῶ xi. 668
 ἐπιτάρροθος v. 828
 ἔπλεν xii. 11
 ἔπλεο i. 418. viii. 556. ix. 54
 ἔπλετο ii. 480. vi. 434. viii. 556. xii.
 271
 ἔπληντο iv. 449. viii. 63
 ἐποίχεσθαι ἔργον, ἰστὸν i. 31
 ἔπος (*without F*) vii. 108
 ἐπώχατο xii. 340
 ἔργον (*without F*) iv. 470. ix. 374. xi.
 704
 ἐρείομεν i. 62
 ἐρέων = ἐρεΐνων vii. 128
 ἐρίηρες i. 572. iii. 47. viii. 332
 ἐρίηρος iii. 47. iv. 266
 ἐριπεῖν v. 308
 ἔρμα i. 486. ii. 154. iv. 117
 ἔρρειν (*F*) ix. 364
 ἐρύομαι, ἐρύετο vi. 403. viii. 143. ix.
 248
 ἔρῡτο iv. 138. v. 23
 ἐρύω (*epic future*) ix. 248. xi. 365
 — (*without F*) i. 141. iv. 492
 ἔρχομαι = εἶμι v. 150. vi. 365
 ἐρωεῖν i. 303. ii. 179
 ἐρωή (*δουρὸς*) xi. 357
 ἔσπετε ii. 484
 ἔσσο (*without F*) iii. 54
 ἐσσεῖται ii. 393
 ἐσσύμενος xi. 459
 ἔστητε iv. 243
 ἐστηκὼς = ἀργὸς ii. 170. iv. 90. 201.
 328. xii. 336
 ἔσχοιτο μάχης ii. 98. iii. 84
 ἔται (*F*) vi. 239. vii. 295. ix. 464
 ἑτεραλκὴς νίκη vii. 26
 εὐκῆλος i. 553
 εὐκλείας x. 281
 εὐναὶ (*νηῶν*) i. 436
 εὐόμενος ix. 468
 εὐρὰξ xi. 251
 εὐρεν ἔπειτα, &c. iv. 89. v. 355
 Εὐρυβάτης (*a title of heralds*) ix. 170
 Εὐρυμέδων (*of charioteers*) iv. 228
 εὖς, ἔηος i. 393
 ἐφῆπται ii. 15
 ἔχαδε viii. 461
 ἔχειν ἵππους v. 210

ἐχεπευκὲς i. 51. iv. 128
 ἐχθοδοπεῖν i. 518
 -έω (*epic future in*) ix. 388. x. 38. xi.
 317

Z.

τῆ before ζ ii. 634. 824
 ζαῆς xii. 157
 ζαχρηῆς v. 525. xii. 347
 ζείδωρος ii. 548
 Zeus, *god of Troy*, iv. 46
 ζεF, ζοφ v. 882
 Ζῆν, Ζεῦν viii. 205
 ζῶμα iv. 186
 ζῶνῃ ii. 479. iv. 133. xi. 234
 ζωρότερος ix. 203
 ζωστήρ iv. 133

II.

ῖ — ῖε x. 309
 ῖβαιδν ii. 386
 ῖβῶοιμι xi. 670
 ῖγάθεος vi. 133
 ῖγερέθω iii. 231. x. 127
 ῖερέθω, ἀφερέθω ii. 448. iii. 108. 272
 ῖέριος iii. 7
 -ῖη, -είη ii. 33
 ῖηρ (F) iii. 381
 ῖθεῖος ii. 286. x. 37
 ῖίθεος iv. 474
 ῖιόεις v. 36
 ῖκα, Fεκ iii. 155
 ῖκεστος vi. 94
 ῖλάσκειν ii. 470
 ῖλέκτωρ vi. 513
 ῖλιθα xi. 677
 ῖμιτελῆς ii. 701
 ῖμύνει ii. 148. viii. 308
 ῖνις vi. 94. x. 292
 ῖντεον vii. 423
 ῖνώγει vii. 394. xii. 355
 ῖπεδανός viii. 104
 ῖπεροπεύειν iii. 39
 ῖπιος (F) iv. 218
 ῖπύω v. 628
 ῖρα, Fῖρ, ἐρίηρες i. 572
 ῖρίον vii. 90
 ῖρως i. 572. iv. 194
 -ητὸς, *verbals in*, iii. 343. ix. 526
 ῖς, εὔς i. 393. iii. 167. v. 623
 ῖνυσε xi. 10
 ῖντε ii. 87. 394. 455. iii. 3. iv. 162

ῖχι i. 607
 ῖως, ἀφῶς viii. 565. xi. 1

Θ.

θαιροὶ xii. 459
 θαλ viii. 520. ix. 206
 θαλύστια ix. 534
 θαμνός, θαμειδός i. 52
 θεF (θεῖν) ii. 33. vi. 507
 θείομεν i. 140
 θελεμὸς ix. 541
 θεμείλια ix. 541
 θέμις (*tribunal*) xi. 807
 θέμιστες ix. 99
 θεοπρόπος i. 85. xii. 228
 θερεῖν πυρὸς vi. 331. xi. 667
 θέσκελος iii. 130
 θήκατο x. 31
 -θι, -φι iii. 3
 θῆλνς, θηλύτεραι viii. 520
 θοὸς v. 430
 θορ, θρο viii. 179
 θοῦρις, θοῦρος xi. 32
 θράσσειν v. 138
 θρωσμὸς xi. 56
 θύελλα (θεF) xii. 253
 θυμέλη ix. 541
 θυμὸς μέγας ix. 496
 θύσθλα vi. 134

I.

ῖα, ῖη, Fῖη iv. 436. vi. 422. ix. 319.
 xi. 174
 ῖάλμενος (Faλ) ii. 512
 ῖαῖν ix. 325
 ῖαχεῖν (aor.) v. 860
 ῖδέω, Fιδέω, *video*, i. 546
 ῖδεῖν (*without F*) i. 203. iii. 453. xii.
 333
 ῖδμεν = εἰδέναι xi. 719
 ῖδνωθεῖς ii. 266. xii. 205
 ῖθματα v. 778
 ῖκμενον οὔρον i. 479
 ῖλιάδης xii. 365
 ῖλιεῖς vi. 493
 ῖλιος (*without F*) vi. 336
 Imperatives οἶσε, ἀξε, &c. iii. 103
 ῖνιον (F, σF, *sineu*) v. 73
 ῖξαλος iv. 105
 ῖώωρος iv. 242
 ῖοχέαира i. 385. vi. 428
 ῖπποι ῖΗρης iv. 27
 ῖπποκορυστήs ii. 1

ἴρις (*F*) v. 353. 368
 — (without *F*) xi. 27
 ἴσ, ἰδ (*F*) vii. 198
 ἴσκειν (*F*) xi. 799
 ἴσος (without *F*) ix. 142
 -ιστος, superlatives in, iv. 171
 ἴσχανάσθαι xii. 38
 ἴτυς (*F*) iv. 486. v. 724
 ἴφι, ἰς (without *F*) ii. 720. v. 606.
 vi. 478
 ἴχωρ v. 340
 ἴψαο i. 454. iii. 438
 ἰωή iv. 276. xi. 308
 ἰῶκα xi. 601
 ἰωκῆ (*F*) v. 521. 740

K.

καγχαλᾶν iii. 43. vi. 514
 καὶ δὲ vii. 113. 173
 κακκείοντες i. 606
 καλύπτειν τι = προτείνειν v. 315. viii.
 331
 καμόντες, *mortui*, iii. 278
 καμπύλα τόξα iii. 17. iv. 124. x. 333
 κανόνες (ἀσπίδος) viii. 193
 καρπὸς x. 458
 καρχαρόδων x. 360
 καταδῦναι τεύχεα iv. 222
 καταίτυξ x. 258
 κατὰ χθονὸς, *in terra*, iii. 217. xiii.
 504
 κατασχέσθαι τινὲ iii. 419
 κατέχειν γῇ iii. 243
 καυστειρὸς xii. 316
 κείω, κακκείω i. 606
 κεκαδήσομαι viii. 353
 κεκάδοντο iv. 497
 κεκαδῶν xi. 334
 κεκαμείν vii. 5
 κεκαφηῶς v. 698
 κελ, κολ ii. 212
 κέρδιςτος vi. 153
 κηλέος, κήλειος viii. 217
 κῆλον i. 53. viii. 217
 κῆτος = κύτος ii. 581. viii. 222
 κητώεις ii. 581. xi. 600
 κηώδης vi. 483
 κηώεις iii. 382. vi. 288
 κίρνασθαι φιλίαν iii. 270
 κλαῦσαι, ἀποκλαῦσαι τινα vii. 426
 κλείειν, κλύειν xi. 220
 κλειτός, κλυτός xi. 220
 κλέα ἀνδρῶν vii. 99. ix. 189
 κλισμοὶ ix. 200
 κολφὸς i. 575. ii. 212

κολόσυρτος xii. 147
 κομίσαι ii. 875
 κόμπος xi. 417. xii. 149
 κορυστὴς iv. 457
 κουριδὴ ἄλοχος i. 114. iii. 409. xi.
 243
 κοῦρος i. 470. iv. 316. xii. 196
 — *infans*, vi. 59
 κουρότεροι iv. 316
 κόρυμβα νηὸς ix. 241
 κραιαίνω, κραιῶν vii. 83
 κρεμῶ = κρεμάσω vii. 83
 κρήγνον i. 105
 κρητήρ i. 470
 κρίνεσθαι ii. 335
 κρόσσαι xii. 258
 κτάσθαι, κτάμενος iii. 375. v. 21
 κτίλος iii. 196
 κυδαίνειν v. 448
 κυκεῶν xi. 624
 κῦμα ii. 396
 κύμβαχος v. 586
 κυνέη iii. 336. x. 258
 κύντερον x. 503
 κύω, κυέω vi. 26

Λ.

λαισιγία xii. 426
 λαπίθαι i. 268. ii. 743. xii. 128
 λάσιον στῆθος, κῆρ i. 189
 λέγεσθαι = διαλέγεσθαι ii. 435
 λειριόεις iii. 152
 λέκτο ix. 565
 λελάθω ii. 600
 λελαχεῖν vii. 80
 λελημένος iv. 465
 λέξασθαι = ἀριθμῆσαι ii. 125
 — *dormire*, viii. 19. ix. 66
 λέξεο ix. 617
 λέπαθνα v. 730
 λευγαλέος ix. 119
 λέων, λέφων v. 782. vii. 256
 Ληΐτις iv. 128. x. 460
 λιγὺς i. 248. iii. 213. iv. 125
 λίπα ἀλείφεισθαι x. 577
 λῖς xi. 238
 λίτα, λιτί viii. 441
 λυκηγενὴς, Λύκειος iv. 101
 Λυκόεργος vi. 130
 λωτοῦντα πεδία xii. 283

M.

Manes v. 887
 μέγακῆτης viii. 222. xi. 600

-μέδων (of charioteers) iv. 228. ix. 170
 μέγα ἀνάσσειν, κρατεῖν i. 78. x. 32
 μέγας θυμὸς ix. 496
 μεθίεναι τινὸς iv. 234. 351. vi. 330. xi. 841. xii. 268
 μέιλια ix. 147
 μέϊροο ix. 616
 μελανεῖν vii. 64
 μέλειν, μέλλειν ii. 39
 μεμαφύτες ii. 818
 μεμηκῶς, -ακῶς iv. 435. x. 362
 μέμβλωκε iv. 10
 μὲν τε, μὲν γε ii. 90. iv. 341
 μεδς = ἐμὸς i. 565
 μέρμερα xi. 502
 μερμηρίζειν i. 189
 μέσφα viii. 508
 μεταμώνιος v. 355
 μετατρέπεσθαι τινος i. 160
 μὴ ἔνθεο, &c. iv. 410
 μὴ ἐποχήσεται, &c. x. 330
 μηροὶ, μηρία i. 460
 μῆστωρ αὐτῆς iv. 328
 μαιφόνος v. 31
 μιστύλλειν i. 465. vii. 317. ix. 210
 μίτρη iv. 133
 μορμύρω v. 599
 μύζειν, μύειν, μύζαν iv. 218
 μύκον v. 749

N.

ναῦφιν xii. 225
 νέατος x. 153
 νειαίρη v. 539
 νείατος vi. 295
 νειόθεν x. 10
 νειὸς, *novalis*, x. 353
 νεμεσητὸς xi. 649
 νηγάτεος ii. 42
 νήδυμος ii. 2
 νηήσασθαι νῆα ix. 137. 358
 Nominativus pendens, v. 135. vi. 510
 νῶ (accusative) v. 219
 νωθὴς xi. 559
 νώνυμνος v. 391. xii. 70
 νόροψ ii. 578

Ξ.

Ξάνθος (*Lycian*) ii. 877. v. 479. vi. 172
 ξεφ, ξέω iii. 105. iv. 105. v. 50. ix. 446

ξυνῆα i. 124
 ξυστὸν xi. 260
 ξύω (*see* ξέω)

O.

Ὀαρ v. 486. ix. 327
 ὀαρίζειν vi. 516
 ὁ αὐτὸς v. 396. vi. 391
 ὁ = ὅτι i. 120
 ὄγε, ὁ δέ (*pleonastic*) i. 190. v. 673. viii. 321
 Ὀδῖος (*accent of*) v. 39
 Ὀδυσσεὺς (*meaning of*) iii. 193
 — ὁ τλήμων x. 231
 οἱ (*without F*) vi. 289
 οἱ ἄλλοι vi. 41. 402
 οἶκος, Φοῖκος i. 19
 Ὀϊλεὺς, Φιλεὺς ii. 527. xi. 93
 Ὀϊλιάδης xii. 365
 οἶμος (*F*) xi. 24
 οἶνος (*without F*) vii. 465
 οἶσε iii. 103
 ὀλαὶ i. 449
 ὀλβιος i. 449
 ὀλφ, ὀλλος, ὀλλυμι ii. 6
 ὀλίγων, ὀλιγίων ii. 717. iii. 208
 ὀλμος xi. 147
 ὀλοῖος i. 340. ii. 6
 ὀλολυγὴ vi. 301
 ὀμιλία, -εῖν xi. 523
 ὁμοῖον γῆρας, νέικος iv. 444
 ὁμοκλητῆρ xii. 273
 ὁμφαλός iii. 362
 ὁμως = ἔμπης xii. 393
 ὀξυόεντι (*F*) v. 50. vii. 11
 ὀπάζειν, *urgere*, v. 334. viii. 341. xi. 493
 ὀπάσασθαι τινα x. 238
 ὀπατρος xi. 257
 ὀπλότερος iv. 325
 Ὀπίεις ii. 531
 ὀπότε = ὅτε i. 399. iii. 173. viii. 230
 ὀπωρινὸς (i) v. 5
 ὀρέοντο ii. 398
 ὀρεσκῶς i. 268
 ὀρθ, ὀρσ, ὀρσαι, ὀρθὸς vii. 38
 ὀρθαι, ὀρμενος viii. 474
 ὀρκια ταμεῖν iii. 269
 ὀρμήματα ii. 356
 ὀρμος i. 486
 ὀρσειν, ὀρσο iv. 204
 ὄς = οὗτος vi. 59
 — *suus* (*without F*), i. 609
 — *F*ος, *σF*ος ii. 144. v. 71. 314
 ὄσσα ii. 93

ὁσσάτιος v. 758
 ὁσσόμενος i. 105
 ὅσον ἐφ' ii. 616. iii. 12. x. 351
 ὅτ' for ὅτι i. 244. 412. iv. 32
 ὅταν ᾗ = ἐν ᾧ ἔσται iv. 164. viii. 373
 ὅτε = ὁπότε (with optat.) i. 399. 610.
 iii. 216
 ὀτρηρὸς i. 321. vi. 381
 οὐδὲ γὰρ οὐδὲ vi. 130
 οὐδὲ ἰδωμαι, &c. i. 262
 Οὐκαλέγων iii. 146
 οὐκ ἂν δῇ iii. 52. v. 32
 οὐκ ἔαν ii. 832. iv. 55. viii. 427. xi.
 125
 οὐκ ὄθομαι i. 181. v. 403
 οὐλαὶ i. 449
 οὐλαμὸς iv. 251
 οὖλιος xi. 62
 οὖλος iv. 251. ii. 6. v. 461
 οὐλοχυταὶ i. 449. ii. 410
 οὔπω = οὔπως iii. 306. xii. 270
 οὐρανόθι πρὸς, &c. iii. 3. viii. 561
 οὔτα iv. 525
 οὐτιδανὸς xi. 390
 ὄχα i. 69
 ὀχῆες iv. 133
 ὀχθήσας i. 570
 ὄψον ix. 488. xi. 630

II.

πάγχυ v. 23. xii. 67
 παιφάσσειν ii. 450
 παλίντονα τόξα viii. 266
 παμφαίνειν v. 6
 παμφανᾶν v. 6. 618
 Πανέλληνες ii. 528
 πανημέριος i. 472. ii. 385
 παννύχιος x. 2
 πανομφαῖος viii. 248
 παρειπεῖν αἵσιμα vi. 62. vii. 121. xi.
 793
 ———— τινα i. 555
 παρήγορος vii. 156
 παρφάσθαι xii. 249
 πάσσειν φάρμακα xi. 830
 πείρατα δλέθρου vi. 143. vii. 102. xii.
 79
 πελεμίζω iv. 535
 πεμπώβολα i. 463
 πένθος iv. 197
 πεπάλασθε vii. 171
 πεπιθεῖν i. 100. ii. 341. iv. 158. ix.
 184
 πεπνυμένος vii. 347
 πεποιθὼ i. 524

πέποσθε iii. 99
 πεπυθέσθαι vi. 50
 πέπων ii. 235
 περὶ κῆρι iv. 46
 περιπευκὲς xi. 845
 περιώσιος iv. 359
 πέσσειν βέλος, ἄλγεια viii. 513
 πέφανται v. 531
 πεφιδέσθαι vi. 50
 πηγεσίμαλλος iii. 196
 πηγὸς iii. 196. ix. 124
 πηλαί Πηλιάδα μελίην, &c. ix. 137
 πηροὶ iii. 163
 πιφαύσκω x. 202
 πλάζειν = πελάζειν xii. 285
 πλῆμι, ἐπληντο iv. 449
 πλῆς, πλέες, *plebs*, ii. 129. xi. 395
 ποιὴν ix. 632
 ποιπνύειν i. 600
 πόλεμος = μάχη iv. 280
 πολύαινος xi. 430
 πολυνῆξ i. 165
 πολύνεκτος iii. 371
 πονεῖσθαι ii. 409. v. 85. ix. 12. x.
 116
 πόποι i. 254
 πόρκης vi. 320
 πορφύρεος θάνατος v. 83
 πρῆσαι, πρήθω i. 481. ix. 433
 πράσσειν, περᾶν, πιπράσκειν i. 483.
 iii. 14
 πρὶν—πρὶν vii. 481
 πρόδομος vi. 243. ix. 473
 προθέλυμα ix. 541
 προσώπατα vii. 212
 πρότονοι i. 434
 πρόφρασσα x. 290
 πρόχυν ix. 570
 πυρλέες v. 743. xi. 49
 πυρμυή ναὺς x. 35
 πτε, πτα, πτακ viii. 136
 πυκάσαι φρένα viii. 124. 316
 πύργοι (of men) iv. 334
 πῶϊ iii. 198

P.

ρα vi. 312
 ῥάβδοι ἀσπίδος xii. 297
 ῥάνω, ἐρράδαται xii. 430
 ῥάν, ῥήν x. 215
 ῥινοὶ = ἀσπίδες iv. 447
 ———— = παραρρύσεις xii. 263
 ῥυμὸς v. 729
 ———— πρῶτος vi. 40
 ———— ἄκρος v. 729

INDEX.

ρύεσθαι, ἐρύεσθαι vi. 403
 ῥύεσθαι x. 417. ix. 396
 ῥύσια xi. 674

Σ.

Σαρπηδὼν ii. 876
 σαυρωτῆρ x. 153
 Σελλήεις ποταμὸς xii. 97
 σεύασθαι, -εσθαι iii. 26. xi. 415. 548
 σεύω, σεF, σοβέω i. 173. vi. 133. xi. 293
 σῆμα, *tumulus*, vii. 90
 σήματα (*scripta*) vi. 168
 σFός, *suus*, v. 71. vi. 192
 σιγαλόεις v. 226
 σκότιος vi. 24
 Σμινθεὺς i. 39
 σμύχειν ix. 653
 σόω, σόωσι, σάω ix. 393
 σπέρμα = σFέρμα iv. 117
 σπλάγχνα i. 464
 σπουδῇ, *vix*, ii. 99. v. 893. xi. 562
 σταφύλη ii. 765
 στεῖρα i. 482
 στέλλειν, στέλλεσθαι λαῖφος i. 433
 Στέντωρ v. 785
 στετυταί ii. 597. iii. 83. v. 832. ix. 241
 στεφάνη x. 30
 στεφανοῦσθαι xi. 36
 στῆναι = ἀργὸν εἶναι xii. 336
 στρεπτός χιτῶν v. 113
 στρουθὸς ii. 311
 σὺ δὲ (*redundant*) iii. 409. vi. 46. x. 238
 σὺς σίαλος iv. 105. ix. 208
 σφαγῇ, σφάζειν i. 459
 σφεδανὸς xi. 165
 σφῶ, σφῶι, σφωε i. 8. x. 546
 σχέεσθαι αὐτῆς ii. 98. iii. 84. 275
 σχέτλιος x. 164
 σχίζαι i. 462

T.

τανηλεγῆς viii. 70
 ταρσὸς xi. 377
 ταρχεύειν vii. 85
 τάχ' ἂν i. 205
 τεθνηὺς, τεθνηὼς vi. 70
 τεκέσθαι, τεκεῖν vi. 154
 τεκμαίρεσθαι vi. 349
 τέκμων i. 526. vii. 30. ix. 48
 τεοῖο, τεοῖο viii. 37

τεταγὼν i. 591
 τεταρπέσθαι ix. 705
 τετιηὼς, τετιημένος xi. 555
 τετραφάλῃρος xi. 41
 τετρήχει ii. 95
 τετρηχυῖα vii. 346
 τετυκέσθαι i. 467
 τηλύγετος, -ης iii. 175. v. 153. ix. 143
 τιθήμενος x. 34
 τίς τ' ἄρ i. 8
 τιτύσκεσθαι viii. 41. xi. 350
 τμε, τεμ i. 531
 τοξεύειν τινὸς iv. 100. vi. 3
 τραπέιομεν λέκτρονδε iii. 441
 τράφε, τράφη v. 555
 τρέφειν v. 903
 τρητὰ λέχη iii. 448
 τρόφι κῦμα iii. 196. x. 307
 τρυφάλεια iii. 371. v. 182
 Τρώες (*Lycian*) ii. 824. v. 200. 211
 Τρώϊοι ἵπποι v. 222
 Τρώων καὶ Ἀχαιῶν, interpolated, iii. 417
tumulī, ii. 793. 811. 814. vi. 419.
 vii. 87. x. 415. xi. 371
 τυχήσας iv. 106
 τῶν πλεόνων x. 506

Υ.

υἱὸς, εFός, φεFός i. 505. iv. 473. vi. 130. vii. 47
 ὕλη (ῥ) vii. 221
 ὑπεραῆς xi. 297
 ὑπερέχειν χεῖρα iv. 247
 ————— κρέας ii. 426. ix. 213
 ὑπερφίαλος iii. 106
 ὑπόδρα xi. 251
 ὑποकुσασμένη xi. 26
 ὑπόρρηνος x. 216
 ὑποकुσάμενος vi. 26
 ὑπώπια xii. 463

Φ.

φάανθεν i. 200
 φαίνειν, φαF i. 200. x. 202
 φάλος iii. 362. iv. 459. vi. 9. x. 258
 φᾶρος ii. 43. viii. 221
 φασγάνω αἴσσειν x. 456
 φένω, φατὸς v. 531
 φέριστος, φέρτατος i. 263
 φέω, φύω i. 512
 φῆ ii. 144

-φι, -θι, locative, iii. 3. xii. 225. xi. 350

φήμις x. 207

φήρες i. 268. ii. 743

φίλε, φίλαι iv. 155

Φοῖβος, φόβιος i. 64

φολκός ii. 217

φοξός ii. 219

φορῆναι = φορεῖν ii. 107. vii. 149. x. 270

φρένες i. 103

φύζα ix. 2

φύϊω i. 512

φύλοπις vi. 1

φύω, φέφεμι i. 512

φῶς = ἥρως iii. 53. iv. 194. xi. 749

X.

χάδε xi. 462

χάζεσθαί τινος xii. 262

χαλκός (copper) ix. 365

χαράσσειν v. 138

χάρμη v. 608. vii. 241

χαροπός ii. 672

χεῖν, χῶσαι σῆμα vi. 419. vii. 336

Χείρων iv. 219

χεῖρων, χερίων, χερείων i. 80. xii. 92

χεῖσθαι βέλεα viii. 158

χερειότερος ii. 248. xii. 270

χερεὺς, χέρηα i. 80. iv. 400

χηρωσταὶ v. 158

χιτῶν, φᾶρος ii. 42

χλαῖνα ii. 183

χλούνης σῦς ix. 539

χνόαι v. 726

χραιομεῖν τινί τι i. 566. vii. 144

χράω, κραύω, κραF v. 138

χρεώ τινά τινος ix. 75. 608. x. 606

χρή τινά τινος vii. 109

χρυσάμπυξ v. 363

χρῦσος iv. 3

χρῦσεος v. 730

χύντο iv. 526

χύτο, χύμενος ii. 41

Ψ.

ψαθ, ψαφ ii. 219

ψεδνός ii. 219

Ω.

ᾠαρίων (warrior) iii. 47

ὦ πέπον vi. 55. xii. 322

ᾠρεσσιν (ᾠαρ) v. 486

ᾠρετο xii. 279

ᾠρορε ii. 146

ᾠς, Fᾠς ii. 781. iii. 2. iv. 482

ᾠστε = ᾠς ᾠταν xii. 167

THE END OF VOL. I.

January, 1871.

York Street, Covent Garden,
London.

EDUCATIONAL BOOKS,

PUBLISHED BY

BELL AND DALDY.



BIBLIOTHECA CLASSICA.

A Series of Greek and Latin Authors. With English Notes. 8vo. Edited by various Scholars, under the direction of G. LONG, Esq., M.A., Classical Lecturer of Brighton College: and the late Rev. A. J. MACLEANE, M.A., Head Master of King Edward's School, Bath.



ESCHYLUS. By F. A. PALEY, M.A. *New Edition*,
revised. 18s. [Nearly ready.]

CICERO'S ORATIONS. By G. LONG, M.A. 4 vols.
3l. 4s. Vol. I. 16s.; Vol. II. 14s.; Vol. III. 16s.; Vol. IV. 18s.

DEMOSTHENES. By R. WHISTON, M.A., Head Master of Rochester Grammar School. Vol. I. 16s. Vol. II. 16s.

EURIPIDES. By F. A. PALEY, M.A. 3 vols. 16s. each.

CONTENTS OF VOL. I:—Life of Euripides. Rhesus. Medea. Hippolytus. Alcestit. Heraclidæ. Supplices. Troades. Index I.—Of Words and Proper Names. Index II.—Grammatical, Philological, &c.

CONTENTS OF VOL. II:—Ion. Helena. Andromache. Electra. Bacchæ. Hecuba. Index I.—Of Words and Proper Names. Index II.—Grammatical, Philological, &c.

CONTENTS OF VOL. III:—Hercules Furens.—Phoenissa.—Orestes.—Iphigenia in Tauris.—Iphigenia in Aulide.—Cyclops. Index I.—Of Words and Proper Names. Index II.—Grammatical, Philological, &c.

HOMER. Vol. I. Iliad 1—12, with Introduction. By F. A. PALEY, M.A. 12s. Vol. II. *nearly ready*.

HERODOTUS. By Rev. J. W. BLAKESLEY, B.D. 2 vols. 32s.

HESIOD. By F. A. PALEY, M.A. 10s. 6d.

HORACE. By Rev. A. J. MACLEANE, M.A. *New Edition*, revised
By GEORGE LONG. 18s.

JUVENAL AND PERSIUS. By Rev. A. J. MACLEANE, M.A.,
Trinity College, Cambridge. *A New Edition*, revised by GEORGE LONG. 12s.

THE ANNALS OF TACITUS. By the Rev. P. FROST. [*In the press*.]

PLATO. By W. H. THOMPSON, D.D., Master of Trinity College,
Cambridge.

Vol. I., "Phædrus," 7s. 6d. Vol. II., "Gorgias," *nearly ready*.

SOPHOCLES. By Rev. F. H. BLAYDES, M.A. Vol. I. 18s.

CONTENTS OF VOL. I:—Œdipus Tyrannus. Œdipus Coloneus. Antigone.

TERENCE. By E. ST. J. PARRY, M.A. 18s.

VERGIL. By J. CONINGTON, M.A., late Professor of Latin at Oxford.

Vol. I., The Bucolics and Georgics, 12s. Vol. II., The Æneid, books I. to VI., 14s. *New Edition nearly ready*. Vol. III. concluding the work, *in the press*.

GRAMMAR-SCHOOL CLASSICS.

A SERIES OF GREEK AND LATIN AUTHORS. Newly Edited, with

English Notes for Schools. Fcap. 8vo.



OMERI ILIAS, Libri I.—XII. By F. A. PALEY, M.A. 6s. 6d.

J. CAESARIS COMMENTARII DE BELLO GALLICO. *New Edition.* By G. LONG, M.A. 5s. 6d.

CAESAR DE BELLO GALLICO, Books 1 to 3. With English Notes for Junior Classes. By G. LONG, M.A. *New Edition Revised.* 2s. 6d.

M. TULLII CICERONIS CATO MAJOR, sive de Senectute; Laelius, sive de Amicitia, et Epistolae Selectae. By G. LONG, M.A. *Second Edition.* 4s. 6d.

QUINTI HORATII FLACCI OPERA OMNIA. By A. J. MACLEANE, M.A. *New edition carefully revised,* 6s. 6d.

JUVENALIS SATIRÆ XVI. By HERMAN PRIOR, M.A. (Ex-purgated Edition.) 4s. 6d.

P. OVIDII NASONIS FASTORUM LIBRI SEX. By F. A. PALEY, M.A. *New Edition.* 5s.

C. SALLUSTI CRISPI CATILINA ET JUGURTHA. By G. LONG, M.A. 5s.

TACITI GERMANIA ET AGRICOLA. By P. FROST, M.A. 3s. 6d.

XENOPHONTIS ANABASIS; with Introduction, Geographical and other Notes, Itinerary, and Three Maps compiled from recent Surveys. By J. F. MACMICHAEL, B.A. An entirely New Edition, with Enlarged Notes 5s.

XENOPHONTIS CYROPAEDIA. By G. M. GORHAM, M.A., late Fellow of Trinity College, Cambridge. 6s.

XENOPHONTIS MEMORABILIA. By Rev. P. FROST. 4s. 6d.

MARTIALIS EPIGRAMMATA SELECTA. Select Epigrams of Martial, with English Notes by F. A. PALEY, M.A., and the late W. H. STONE, B.A., Browne Scholar. 6s. 6d.

CATULLI, TIBULLI ET PROPERTII POEMATA SELECTA. Edited by Rev. A. H. WRATISLAW, Head Master of Bury St. Edmunds School, and F. N. SUTTON, B.A. 3s. 6d.

VERGILII BUCOLICA, GEORGICA, ET ÆNEIDOS (Book I. to IV. Abridged from Professor CONINGTON's large edition. By the late Rev. Dr. SHEPPARD, Grammar School, Kidderminster. 5s. 6d.

Uniform with the above.

NOVUM TESTAMENTUM GRÆCUM, based on the Text of Scholz. With English Notes and Preface, by J. F. MACMICHAEL, B.A., Head Master of Ripon Grammar School. (730 pp.) 7s. 6d.

CAMBRIDGE GREEK AND LATIN TEXTS.

THIS series is intended to supply, for the use of Schools and Students, cheap and accurate editions of the Classics, which shall be superior in mechanical execution to the small German editions now current in this country, and more convenient in form.

The texts of the *Bibliotheca Classica* and *Grammar-School Classics* are in most cases adopted. These editions have taken their place amongst scholars as valuable contributions to the Classical Literature of this country, and are admitted to be good examples of the judicious and practical nature of English Scholarship; and as the editors have formed their texts from a careful examination of the best editions extant, it is believed that no texts better for general use can be found.

The volumes are well printed at the Cambridge University Press, in a 16mo. size, and will be issued at short intervals.



OMERI ILIAS I—XII. Ex novissima recensione F. A. PALEY, A.M. 2s. 6d.

AESCHYLUS, ex novissima recensione F. A. PALEY, 3s.

CÆSAR DE BELLO GALLICO, recognovit G. LONG. 2s.

CICERO de Senectute et de Amicitia, et Epistolæ Selectæ, recensuit G. LONG, A.M. 1s. 6d.

CICERONIS Orationes, Vol. I. (in Verrem.) 3s. 6d.

EURIPIDES, ex recensione F. A. PALEY, A.M. 3 vols. 3s. 6d. each.

CONTENTS OF VOL. I:—Rhesus. Medea. Hippolytus. Alcestis. Heraclidae. Supplices. Troades. Index.

CONTENTS OF VOL. II:—Ion. Helena. Andromache. Electra. Bacchae. Hecuba. Index.

CONTENTS OF VOL. III:—Hercules Furens. Phœnissæ. Orestes. Iphigenia in Tauris. Iphigenia in Aulide. Cyclops. Index.

HERODOTUS, recensuit J. W. BLAKESLEY, S.T.B. 2 vols. 7s.

HORATIUS, ex recensione A. J. MACLEANE, A.M. 2s. 6d.

JUVENAL, ex recensione A. J. MACLEANE. 1s. 6d.

LUCRETIUS, recognovit H. A. J. MUNRO, A.M. 2s. 6d.

SALLUSTI CRISPI CATILINA ET JUGURTHA, recognovit G. LONG, A.M. 1s. 6d.

TERENTI COMOEDIAE, Gul. Wagner relegit et emendavit. 3s.

THUCYDIDES, recensuit J. G. DONALDSON, S.T.P. 2 vols. 7s.

VERGILIUS, ex recensione J. CONINGTON, A.M. 3s. 6d.

XENOPHONTIS EXPEDITIO CYRI, recensuit J. F. MACMICHAEL, A.B. 2s. 6d.

NOVUM TESTAMENTUM, GRAECUM, Textus Stephanici, 1550. Accedunt variae Lectiones editionum Bezae, Elzevirii, Lachmanni, Tischendorfii, Tregellesii, curante F. H. SCRIVENER, A.M. 4s. 6d.

Also, on 4to writing paper, for MSS. notes. Half-bound, gilt top, 12s.

Others in Preparation.

CLASSICAL TABLES. 8vo.



NOTABILIA QUÆDAM: or the principal Tenses of such Irregular Greek Verbs and Elementary Greek, Latin, and French Constructions, as are of frequent occurrence. *New Edition.* 1s. 6d.

GREEK ACCIDENCE. By the Rev. P. FROST, M.A. 1s.

LATIN ACCIDENCE. By the Rev. P. FROST, M.A. 1s.

LATIN VERSIFICATION. 1s.

THE PRINCIPLES OF LATIN SYNTAX. 1s.

ÆMERIC DIALECT: its leading Forms and Peculiarities. By J. S. BAIRD, T.C.D. 1s. 6d.

A CATALOGUE OF GREEK VERBS, Irregular and Defective; their leading formations, tenses in use, and dialectic inflexions, with a copious Appendix, containing Paradigms for conjugation, Rules for formation of tenses, &c. &c. By J. S. BAIRD, T.C.D. *New Edition, revised,* 2s. 6d.

RICHMOND RULES TO FORM THE ÆVIDIAN DISTICH, &c. By J. TATE, M.A. *New Edition, revised.* 1s. 6d.

NOTES ON GREEK ACCENTS. (On a Card.) 6d.

LATIN AND GREEK CLASS BOOKS.



LATIN VERSE BOOK. An Introductory Work on Hexameters and Pentameters. By the Rev. P. FROST, M.A., St. John's College, Cambridge. Fcap. 8vo. 3s. *New Edition, revised and enlarged.*

This work is divided into two Parts. PART I. is an introduction to Latin Elegiac verse for the use of beginners, commencing with words to be arranged in their proper metrical order. The exercises are then varied by giving certain English sentences, translated from Ovid and other writers, with the words necessary for rendering them into Latin verse. The number of words supplied is gradually diminished. PART II. consists of selections from English Poets, commencing with very simple ones, for translation into Latin verse. Hints are given in the notes, suggesting appropriate renderings; but this help is gradually diminished, till the scholar is able to stand alone.

After working through this book the student will be prepared for independent composition, or for the study of Lyric versification.

In the second edition the number of exercises in Part I. has been increased.

*** A Key for the use of Tutors, 5s.

MATERIALS FOR GREEK PROSE COMPOSITION. By the Rev. P. FROST, M.A., St. John's College, Cambridge. Constructed on the same plan as the "Materials for Latin Prose Composition." Fcap. 8vo. 3s. 6d.

*** A Key to the above, 5s.

MATERIALS FOR LATIN PROSE COMPOSITION. By the Rev. P. FROST, M.A., St. John's College, Cambridge. *New Edition.* Fcap. 2s. 6d.

CONTENTS:—Preliminary Observations. Selections, graduated in difficulty, from Arnold, Campbell, Canning, Cromwell, Gibbon, Gray, Hooker, Mackay, Merivale, Middleton, Milton, Muretus, Newman, Niebuhr, Schmitz, Spectator, Trench, for translation into Latin. Notes.

*** A Key to the above, 4s.

ÆCLOGÆ LATINÆ: or First Latin Reading Book, with English Notes and a Dictionary. Constructed on the same plan as "Analecta Græca Minora." By the Rev. P. FROST, M.A. *A New Edition.* Fcap. 8vo. 2s. 6d.

This volume contains examples in the declensions of substantives, adjectives, &c. in various combinations; then sentences with verbs, regular, deponent, and irregular; it then passes to extracts from easier authors. There are copious extracts from Ætropsius, Cornelius Nepos, Phædrus, Cæsar, Ovid, Tibullus, and Catullus.

ANALECTA GRÆCA MINORA, with Introductory Sentences, English Notes, and a Dictionary. By the Rev. P. FROST, M.A. Fcap. 8vo. *New Edition*, revised and enlarged. 3s. 6d.

Intended for the use of beginners. The scholar can commence it as soon as he begins to read any Greek at all, and by the time he has worked through it he will be able to translate the easier Greek authors generally read in schools. The book commences with simple sentences which are exercises in declension and conjugation, and then proceeds to carefully graduated selections from Æsop's Fables, Palæphatus' Stories, Plutarch's Apophthegms, Lucian's Dialogues, and Xenophon's Anabasis and Cyropædia. The Second Part contains poetical selections from Babrius' Fables, Anacreon, Bion, Moschus, and Tyrtæus. Help is given by means of foot-notes, especially in the earlier portion of the work, and a Dictionary is appended, containing all the words used in the extracts.

A GREEK EXERCISE BOOK. By Rev. J. W. DAVIS, Tamworth Grammar School, and R. W. BADDELEY, Manchester Grammar School. 2s. 6d.

A LATIN GRAMMAR. By T. HEWITT KEY, M.A., F.R.S., Professor of Comparative Grammar, and Head Master of the Junior School, in University College. *Fifth Thousand, corrected and enlarged.* Post 8vo. 8s.

A SHORT LATIN GRAMMAR, for Schools. By T. H. KEY, M.A., F.S.A. *Seventh Edition.* Post 8vo. 3s. 6d.

PROGRESSIVE LATIN DELECTUS. By J. T. V. HARDY, B.A., London. Fcap. 8vo. 2s.

The references in this Delectus are to Professor Key's Latin Grammar.

LATIN PROSE LESSONS. By ALFRED J. CHURCH, M.A., one of the Under Masters in the Merchant Taylors' School, London. *A New Edition.* Fcap. 8vo. 2s. 6d.

SELECTIONS FROM OVID: Amores, Tristia, Heroides, Metamorphoses. With English Notes, by the Rev. A. J. MACLEANE, M.A. Fcap. 3s. 6d.

A FIRST CHEQUE BOOK FOR LATIN VERSE MAKERS. By the Rev. F. E. GRETTON, Head Master of Stamford Free Grammar School. 1s. 6d.

This little volume contains about 60 sets of verses, graduated in difficulty:—the exercise is to be torn out by the Master, and the paper is to be handed up by the boy when he has written the Latin Version underneath.

A Latin Version for Masters. 2s. 6d.

REDDENDA; or Passages with Parallel Hints for translation into Latin Prose and Verse. By the Rev. F. E. GRETTON. Crown 8vo. 4s. 6d.

SELECTIONS FROM HERRICK, for Translation into Latin Verse. By the Rev. A. J. MACLEANE, M.A. Fcap. 8vo. 2s. 6d.

CORPUS POETARUM LATINORUM. Containing:—

CATULLUS, LUCRETIUS, VIRGILIUS, TIBULLUS, PROPERTIUS, OVIDIUS, HORATIUS, PHAEDRUS, LUCANUS, PERSIUS, JUVENALIS, MARTIALIS, SULPICIA, STATIUS, SILIUS ITALICUS, VALERIUS FLACCUS, CALPURNIUS SICULUS, &c. &c.

Edited by WALKER. 1 thick vol. 8vo. Cloth, 18s.

TITI LIVII HISTORIÆ. The First Five Books, with English Notes. By J. PRENDENVILLE. 12mo. 5s. Books I.—III. cloth, 3s. 6d.; IV. and V. cloth, 3s. 6d.

THE ODES AND CARMEN SÆCULARE OF HORACE, translated into English Verse. By the late JOHN CONINGTON, M.A., Corpus Professor of Latin in the University of Oxford. *Fourth Edition.* Fcap. 8vo. Ro xburgh binding. 5s. 6d.

THE SATIRES, EPISTLES, AND ART OF POETRY OF HORACE. Translated in English Verse by JOHN CONINGTON, M.A. *Second Edition.* 6s. 6d.

QUINTUS HORATIUS FLACCUS. Illustrated with 50 Engravings, from the Antique. Fcap. 8vo. 2s. 6d. Morocco, 6s. 6d.

Q. HORATII FLACCI OPERA, Illustrated from Antique Gems by C. W. KING, M.A., Fellow of Trinity College, Cambridge. The text revised, with an Introduction, by H. A. J. MUNRO, M.A., Fellow of Trinity College, Cambridge, Editor of Lucretius. Large 8vo. £1 1s.

ANTHOLOGIA LATINA. A Selection of Choice Latin Poetry, with Notes by Rev. F. ST. JOHN THACKERAY, Assistant-Master, Eton College. *Second Edition, revised and enlarged.* Fcap. 8vo. 6s. 6d.

ANTHOLOGIA GRÆCA. Passages from the Greek Poets, Selected and Arranged by the Rev. F. ST. JOHN THACKERAY, M.A. *New Edition, corrected.* Fcp. 7s. 6d.

These volumes contain selections from the Greek and Latin poets, edited with critical care. They are beautifully printed by Whittingham on toned paper, and are equally suitable for class books, presents, and prizes.

SABRINÆ COROLLA in Hortulis Regiæ Scholæ Salopiensis contextuerunt Tres Viri Floribus legendis. *Editio Tertia.* Post 8vo. 8s. 6d.

THE WORKS OF VIRGIL, translated. The First four Pastorals, the Georgics, and the First Four Books of the Aeneid, by the Rev. R. KENNEDY. The last six Pastorals, and the remainder of the Aeneid, by C. R. KENNEDY. Royal 8vo. 20s.

THE ODYSSEY OF HOMER, translated into English blank verse. By the Rev. GEORGE MUSGRAVE, M.A. *New Edition.* 2 vols. 8vo. 24s.


THE AGAMEMNON, CHOEPHORÆ, AND EUMENIDES OF ÆSCHYLUS, translated into English Verse, by A. SWANWICK, translator of Faust, Tasso, &c. Crown 8vo. 6s.

THE PEACE OF ARISTOPHANES. With a Translation into Corresponding Metres, and Notes, by B. B. ROGERS, M.A. Crown 4to, cloth, 7s. 6d.

THE CHOEPHORÆ OF ÆSCHYLUS AND SCHOLIA. Revised and Interpreted by J. F. DAVIES, B.A. 8vo. 7s. 6d.

FOREIGN CLASSICS.

Carefully edited with English Notes, grammatical and explanatory, and renderings of difficult idiomatic expressions, for Schools. Fcap. 8vo.

 **GERMAN BALLADS, FROM UHLAND, GOETHE, AND SCHILLER;** with Introductions to each Poem, copious explanatory Notes, and Biographical Notices. Edited by C. L. BIELEFELD. 3s. 6d.

SCHILLER'S WALLENSTEIN, Complete Text, comprising the Weimar Prologue, Lager, Piccolomini, and Wallenstein's Tod. Edited by Dr. A. BUCHHEIM, Professor of German in King's College, London. 6s. 6d.

PICCIOLA, by X. B. SAINTINE. Edited

by Dr. DUBUC. *Fourth Edition, revised.* 3s. 6d.

HISTOIRE DE CHARLES XII. par VOLTAIRE. Edited by L. DIREY. *Third Edition, revised.* 3s. 6d.

***SELECT FABLES OF LA FONTAINE.** Edited by F. GASC, M.A. *New Edition, revised.* 3s.

AVENTURES DE TELEMAQUE, par FENELON. Edited by C. J. DELILLE. *Second Edition, revised.* 4s. 6d.

* Selected for the next Cambridge Middle Class Examinations.

FRENCH AND GERMAN CLASS BOOKS.

A New French Course, by Mons. F. E. Gase, M.A.

FIRST FRENCH BOOK; being a New, Practical, and Easy Method of Learning the Elements of the French Language. Feap. 8vo. *New Edition.* 1s. 6d.

SECOND FRENCH BOOK; being a Grammar and Exercise Book, on a new and practical plan, and intended as a sequel to the "First French Book." *New Edition.* Feap. 8vo. 2s. 6d.

FRENCH FABLES, for Beginners, in Prose, with an Index of all the Words at the end of the work. *New Edition.* 12mo. 2s.

HISTOIRES AMUSANTES ET INSTRUCTIVES; or, Selections of Complete Stories from the best French Modern Authors, who have written for the Young. With English Notes. *New Edition.* Feap. 8vo. 2s. 6d.

PRACTICAL GUIDE TO MODERN FRENCH CONVERSATION: containing:—I. The most current and useful Phrases in Every-day Talk; II. Everybody's Necessary Questions and Answers in Travel-Talk. Feap. 8vo. 2s. 6d.

FRENCH POETRY FOR THE YOUNG. With English Notes, and preceded by a few plain Rules of French Prosody. Feap. 8vo. 2s.

MATERIALS FOR FRENCH PROSE COMPOSITION; or, Selections from the best English Prose Writers. With copious Foot Notes, and Hints for Idiomatic Renderings. *New Edition.* Feap. 8vo. 4s. 6d. **Ker**, 6s.

PROSATEURS CONTEMPORAINS: or Selections in Prose, chiefly from contemporary French Literature. With English Notes. 12mo. 5s.

LE PETIT COMPAGNON: a French Talk-book for Little Children. 16mo. 2s. 6d.

AN IMPROVED MODERN POCKET DICTIONARY OF THE FRENCH AND ENGLISH LANGUAGES; for the every-day purposes of Travellers and Students. Containing more than Five Thousand modern and current words, senses, and idiomatic phrases and renderings, not found in any other Dictionary of the two Languages. A New Edition with, additions and corrections. 16mo. Cloth, 4s.

MODERN FRENCH AND ENGLISH DICTIONARY, with upwards of Fifteen Thousand new words, senses, &c. hitherto unpublished. Demy 8vo. To be published in Four Parts, of which I. and II. are now ready. Price 3s. 6d. each.

MATERIALS FOR GERMAN PROSE COMPOSITION: consisting of Selections from Modern English Writers, with Grammatical Notes, Idiomatic Renderings of Difficult Passages, and a General Introduction. By Dr. BUCHHEIM, Professor of German Language and Literature in King's College, and Examiner in German to the London University. Feap. 4s. 6d.

"Amid the multiplicity of works on the study of German that now exist, it is refreshing to meet with one like the present, which seems to be the result of a practical and mature experience of the difficulties which beset the English student who seeks to obtain a mastery over this noble language."—*Educational Times.*

TWENTY LESSONS IN FRENCH; with a Double Vocabulary giving the pronunciation of French Words, notes and appendices. By W. BRENNER. Post 8vo. 4s.

FRENCH GRAMMAR FOR PUBLIC SCHOOLS. By the REV. A. C. CLAPIN, M.A. St. John's College, Cambridge, and Bachelier-ès-lettres of the University of France. Fcap. 8vo. *Second Edition, greatly enlarged*, 2s. 6d. Or in two parts separately. Part I. Accidence, 2s. Part II. Syntax, 1s. 6d.

A GERMAN GRAMMAR FOR PUBLIC SCHOOLS. By the Rev. A. C. CLAPIN, assisted by F. HOLL-MÜLLER, Assistant Master at the Bruton Grammar School. Fcap. 2s. 6d.

DER GEFANGENE (THE PRISONER). By KOTZEBUE. Edited, with English Notes Explanatory and Grammatical, by Dr. W. STROMBERG. The first of a selection of German Plays, suitable for reading or acting, 1s.

A PRACTICAL AND THEORETICAL ANALYSIS OF MODERN FRENCH PRONUNCIATION. Principally intended for the Use of Public Schools. By CHARLES HÉRON-WALL, of Brighton College. Fcap. 1s. 6d.

LE NOUVEAU TRESOR: or, French Student's Companion; designed to facilitate the Translation of English into French at Sight. By M. E. S. *Fifteenth Edition.* 12mo. 3s. 6d.

CONTENTS:—Grammatical Introduction, 100 Lessons, Vocabulary. Conversational Sentences, Alphabetical Arrangement of the Verbs. General Table of Reference.

THE FRENCH DRAMA; being a Selection of the best Tragedies and Comedies of Molière, Racine, P. Corneille, T. Corneille, and Voltaire. With Arguments in English at the head of each scene, and Notes, Critical and Explanatory, by A. GOMBERT. Sold separately at 1s. each; Half-bound, 1s. 6d. each.

CONTENTS.

COMEDIES BY MOLIERE:

Le Misanthrope.
L'Avare.
Le Bourgeois Gentilhomme.
Le Tartuffe.
Le Malade Imaginaire.
Les Femmes Savantes.
Les Fourberies de Scapin.
Les Précieuses Ridicules.
L'Ecole des Femmes.
L'Ecole des Maris.
Le Médecin Malgré Lui.
M. de Pourceaugnac.
Amphitryon.

TRAGEDIES, &c. BY RACINE:

La Thébaïde, ou les Frères
Ennemis.
Alexandre le Grand.
Andromaque.
Les Plaideurs, (Com.)
Britannicus.
Bérénice.
Bajazet.
Mithridate.
Iphigénie.
Phédre.
Esther.
Athalie.

By P. CORNEILLE:

Le Cid.
Horace.
Cinna.
Polyeucte.
Pompée.

By T. CORNEILLE:

Ariane.

PLAYS BY VOLTAIRE:

Brutus. Zaire.
Alzire. Orestes.
Le Fanatisme.
Mérope.
La Mort de César.
Semiramis.

MATHEMATICS.

Oliver Byrne's New System of Mathematics.

DUAL ARITHMETIC; or, the Calculus of Concrete Quantities, Known and Unknown, Exponential and Transcendental, including Angular Magnitudes. With Analysis. 8vo. 14s.

In it will be found several new processes for shortening laborious calculations, dispensing with the use of all tables; a method of obtaining the logarithm of any number in a few minutes by direct calculation; a method of solving equations involving exponential, logarithmic, and circular functions, &c. &c.

DUAL ARITHMETIC. Part II. The Descending Branch, completing the Science, and containing the theory of the Application of both Branches. 8vo. 10s. 6d.

DUAL TABLES (Ascending and Descending Branches). Comprising Dual Numbers, Dual Logarithms, and Common Numbers; Tables of Trigonometrical Values, Angular Magnitudes, and Functions, with their Dual Logarithms. 4to. 21s.

THE ELEMENTS OF EUCLID. A new Text based on that of Simson, with Exercises. Edited by H. J. ROSE, late Mathematical Master of Westminster School. Fcap. 8vo. 4s. 6d. Exercises separately, 1s.

CONTENTS:—Books I.—VI.; XI. 1—21; XII. 1, 2.

THE ELEMENTS OF EUCLID. The First Six Books, with a Commentary by DR. LARDNER. Tenth Edition. 8vo. 6s.

THE ENUNCIATIONS AND FIGURES belonging to the Propositions in the First Six and part of the Eleventh Books of Euclid's Elements, (usually read in the Universities,) prepared for Students in Geometry. By the Rev. J. BRASSE, D.D. *New Edition.* Fcap. 8vo. 1s. On cards, in case, 5s. 6d. Without the Figures, 6d.

AN ARITHMETIC INTENDED FOR THE USE OF RUGBY SCHOOL. By the Rev. C. ELSEE, M.A. *New Edition, Enlarged.* 3s. 6d.

AN ELEMENTARY ALGEBRA. By Rev. C. ELSEE, M.A. 2s. 6d.

A COMPENDIUM OF FACTS AND FORMULÆ in Pure Mathematics and Natural Philosophy. By G. R. SMALLEY, F.R.A.S. of St. John's College, Cambridge; Lecturer on Natural Philosophy in King's College, London; late Head Mathematical Master in King's College School. Fcap. 8vo. 3s. 6d.

THE MECHANICS OF CONSTRUCTION; including the Theories of the Strength of Materials, Roofs, Arches, and Suspension Bridges. With numerous Examples. By STEPHEN FENWICK, F.R.A.S., of the Royal Military Academy, Woolwich. 8vo. 12s.

A COLLECTION OF ELEMENTARY EXAMPLES IN PURE MATHEMATICS, arranged in Examination Papers, with Occasional Hints, Solutions, &c. Designed chiefly for the use of Students for the Military and Civil Service Examinations. By JOHN TAYLOR, Member of the Mathematical Society, and late Military Tutor, Woolwich Common. 8vo. 7s. 6d.

A TABLE OF ANTI-LOGARITHMS; containing to seven places of decimals, natural numbers, answering to all Logarithms from '00001 to '99999; and an improved table of Gauss' Logarithms, by which may be found the Logarithm of the sum or difference of two quantities. With an Appendix, containing a Table of Annuities for three Joint Lives at 3 per cent. Carlisle. By H. E. FILPOWSKI. *Third Edition.* 8vo. 15s.

HISTORY AND CHRONOLOGY.



HISTORY OF ENGLAND DURING THE EARLY AND MIDDLE AGES. By C. H. PEARSON, M.A., Fellow of Oriel College, Oxford, and Lecturer in History at Trinity College, Cambridge. Second Edition, revised and enlarged. 8vo. Vol. I., to the Death of Cœur de Lion, 16s. Vol. II., to the Death of Edward I., 14s.

Examiner.—"In these volumes Mr. Pearson has summarized, with admirable conciseness, the Early History of England."

Spectator.—"We can sincerely recommend Mr. Pearson's work as a text-book."

Atlas.—"The first volume of Mr. Pearson's work is already well known to the student. In the history school at Oxford, and wherever else the period is studied, it has won its way as a "text-book."

HISTORICAL MAPS OF ENGLAND. By C. H. PEARSON. Folio. 31s. 6d.

An Atlas containing Five Maps of England at different periods during the Early and Middle Ages.

HUME, SMOLLETT, AND HUGHES'S HISTORY OF ENGLAND, from the Invasion of Julius Cæsar to the Accession of Queen Victoria. New Edition, containing Historical Illustrations, Autographs, and Portraits, with copious Notes, and the Author's last Corrections and Improvements. 18 vols. crown 8vo. bound in half-roan, 4s. each volume. Or separately,

Hume's History, to 1688. In 6 vols. £1 4s.

Smollett's History, 1688-1760. In 4 vols. 16s.

Hughes's History, 1760-1837. In 8 vols. £1 12s.

HUME, SMOLLETT, AND HUGHES'S HISTORY OF ENGLAND. *New Library Edition.* 15 vols. 8vo. 7l. 13s. 6d.

Hume and Smollett's portion, vols. 1 to 8, 4l.

Hughes's portion, vols. 9 to 15, 3l. 13s. 6d.

* * Copies of the 15 volume octavo edition of Hume, Smollett, and Hughes, may be had of Messrs. Bell and Daldy with continuous titles and 40 portraits without extra charge.

A NEGLECTED FACT IN ENGLISH HISTORY. By HENRY CHARLES COOTE, F.S.A. Post 8vo. 6s.

An attempt to show that the modern English nation is substantially descended from the aboriginal Romanized Britons, rather than from the Anglo-Saxon invaders.

"Mr. Coote has produced a very curious and able book; he has pointed out the Roman element in Anglo-Saxon England more fully and more satisfactorily than any previous writer."—*Athenæum*.

"Worthy of a permanent place in every library of English history."—*Reader*.

A PRACTICAL SYNOPSIS OF ENGLISH HISTORY; or, A General Summary of Dates and Events for the use of Schools, Families, and Candidates for Public Examinations. By ARTHUR BOWES. 4th Edition. 8vo. 2s.

THE LIVES OF THE QUEENS OF ENGLAND; from the Norman Conquest to the Reign of Queen Anne. By Agnes Strickland. Abridged by the Author for the use of Schools and Families. Post 8vo. Cloth, 6s. 6d.

THE HISTORY OF THE KINGS OF ROME. By Dr. T. H. DYER, Author of the "History of the City of Rome;" "Pompeii; its History, Antiquities," &c., with a Prefatory Dissertation on the Sources and Evidence of Early Roman History. 8vo. 16s.

Chronicle.—"Mr. Dyer has devoted much learning and ingenuity to the proof of two propositions—that contemporary registration of the facts of Roman history began at a very early period, and that the facts so registered may, with tolerable certainty, be disengaged from a mass of legendary embellishments in which we find them embedded.

Pall Mall Gazette.—"It will mark, or help to mark, an era in the history of the subject to which it is devoted. It is one of the most decided as well as one of the ablest results of the reaction which is now in progress against the influence of Niebuhr."

Spectator.—"We can conscientiously recommend Dr. Dyer's work, in which a long and laborious critical discussion is carried on with patience, coolness, and judgment."

Examiner.—"Although we cannot coincide with all the conclusions of Dr. Dyer, and do not think that he has as yet entirely demolished the theories of the German sceptics and their English followers, we cannot but recognize his laborious investigations, his high classical attainments, and his entire acquaintance with the subject."

Contemporary Review.—"We are much mistaken if candid minds will not find many alleged contradictions disappear, many presumed improbabilities vanish, as they peruse the 'remarks' in which the arguments of the sceptical school are examined." (Professor Rawlinson.)

LONG'S DECLINE OF THE ROMAN REPUBLIC. 8vo.

Vol. I. From the Destruction of Carthage to the End of the War with Jugurtha. 14s.

Vol. II. From the Defeat of L. Cassius Longinus to the Death of Sertorius. 14s.

Vol. III. Including the third Mithridatic War, the Catiline Conspiracy, and the Consulship of C. Julius Cæsar. 14s. [Just published.]

Vol. IV. *In preparation.*

Mr. Long, following Sallust, has taken the destruction of Carthage as the epoch at which the corruptions, which finally ended in the overthrow of the Roman Republic, first commenced. He gives us a full record of the constitutional changes, and of the events which influenced them, from that period till the establishment of the Empire.

"If any one can guide us through the almost inextricable mazes of this labyrinth, it is he. As a chronicler, he possesses all the requisite knowledge, and what is nearly, if not quite as important, the necessary caution. He never attempts to explain that which is hopelessly corrupt or obscure; he does not confound twilight with daylight; he warns the reader repeatedly that he is standing on shaking ground; he has no framework of theory into which he presses his facts."—*Saturday Review*.

"Mr. Long is not a writer of the modern school of historians. He does not lay himself out to reconstruct, to invent, to modify, scarcely to harmonize. He takes the material as he finds it, and reproduces it, honestly informing his readers from time to time how much or how little weight is to be attached to the authority on which he speaks."—*London Review*.

TABLES OF COMPARATIVE CHRONOLOGY, illustrating the division of Universal History into Ancient, Mediæval, and Modern History; and containing a System of Combinations, distinguished by a particular type, to assist the Memory in retaining Dates. By W. E. BICKMORE and the Rev. C. BICKMORE, M.A. *Third Edition*. 4to. 5s.

THE ELEMENTS OF GENERAL HISTORY. By PROFESSOR TYTLER. 12mo. 3s. 6d.; roan, 4s.

ATLASES.



N ATLAS OF CLASSICAL GEOGRAPHY; 24 maps by W. HUGHES and GEORGE LONG. *New Edition*, with coloured outlines. Imperial 8vo. 12s. 6d.

This Atlas has been constructed from the best authorities by Mr. W. HUGHES, under the careful supervision of Mr. LONG. The publishers believe that by this combination they have secured the most correct Atlas of Ancient Geography that has yet been produced.

CONTENTS:—The World, as known to the Ancients. Empire of Alexander the Great, with the Adjoining Regions. The Provinces of the Roman Empire. Britannia. Gallia. Hispania. Italia. Roma (Plan of the City). The Roman Territory and the Neighbouring Country, on an enlarged Scale. Sicilia. The Bay of Naples and adjacent part of Campania, on an enlarged Scale. Syracuse (Plan of). The Two Ports of Brundisium. Macedonia, Thracia, Illyricum, and the Provinces on the Middle and Lower Danube. Graecia, including Epirus and Thessalia, with parts of Macedonia. Part of Attica, with Boeotia, Phocis, Locris, Megaris, &c. on an enlarged Scale. Athens and its Harbours:—Athenae (Plan of). Peloponnesus, with Attica and part of Boeotia. The Coasts and Islands of the Aegean Sea. Asia Minor and the Northern parts of Syria. Palaestina, with part of Syria:—Plan of Jerusalem, Assyria, and the Adjacent Countries. Mauritania, Numidia, and Africa, with continuation of the African Coast from the Syrtis Major to Egypt, and enlarged Plan of the Carthaginian Territory. Arabia Petraea and part of Egypt, including the Delta. Germania Magna, with the Provinces on the Upper Danube. **INDEX OF PLACES.**

A GRAMMAR-SCHOOL ATLAS OF CLASSICAL GEOGRAPHY. Containing Ten Maps selected from the above. Imperial 8vo. 5s.

CONTENTS:—The Provinces of the Roman Empire. Gallia. Italia. Graecia (including Epirus and Thessalia, with part of Macedonia). The Coasts and Islands of the Aegaeon Sea. Asia Minor, and the Northern part of Syria. Palaestina, with part of Syria, Assyria, and the Adjacent Countries. Sicilia; and a Plan of Rome.

FIRST CLASSICAL MAPS. By the Rev. J. TATE, M.A. *Third Edition.* Imperial 8vo. 7s. 6d.

The following are the distinguishing features of this Atlas:—

- 1st. The page is not overloaded with names of unimportant places.
- 2nd. The relative importance of various localities is indicated by marked differences of type.
- 3rd. The principal physical characteristics of the regions represented (as maritime boundaries, mountain ranges, &c.) are very boldly displayed, so as to impress themselves easily on the memory of young students.

CONTENTS:—1. Imperium Romanum cum locis quibusdam adjacentibus. 2. Graecia et Asiae Minoris pars occidentalis. 3. Italia, Sicilia, et Africa Propria. 4. Latium, &c. 5. Graecia Meridionalis. Chronological Tables of Grecian and Roman History. 6. Palaestina. Tables of Jewish Chronology.

BLEEK'S CRITICAL INTRODUCTION TO THE OLD TESTAMENT. Translated by G. H. VENABLES, and edited by the Rev. E. VENABLES, Canon Residentiary of Lincoln Cathedral. 2 vols. 18s.

MISCELLANEOUS EDUCATIONAL WORKS.



R. RICHARDSON'S NEW DICTIONARY OF THE ENGLISH LANGUAGE. Combining Explanation with Etymology, and copiously illustrated by Quotations from the best authorities. New Edition, with a Supplement containing additional words and further illustrations.

THE WORDS, with those of the same family, are traced to their

origin.

THE EXPLANATIONS are deduced from the primitive meaning through the various usages.

THE QUOTATIONS are arranged chronologically, from the earliest period to the present time. In 2 vols. 4to. £4 14s. 6d.; half bound in russia, £5 15s. 6d.; russia, £6 12s. The Supplement separately, 4to. 12s.

An 8vo. Edition, without the quotations, 15s.; half-russia, 20s.; russia, 24s.

"It is an admirable addition to our lexicography, supplying a great desideratum, as exhibiting the biography of each word—its birth, parentage, and education, the changes that have befallen it, the company it has kept, and the connections it has formed, by rich series of quotations, all in chronological order. This is such a Dictionary as perhaps no other language could ever boast."—*Quarterly Review*.

DR. WEBSTER'S DICTIONARIES.

WEBSTER'S "NEW ILLUSTRATED" DICTIONARY OF THE ENGLISH LANGUAGE, in One Volume, 4to., containing nearly one thousand six hundred pages, with three thousand Illustrations. Strongly bound in cloth. Price 21s.

The peculiar features of this edition are:—

Fulness and Completeness,
Scientific and Technical
Words,
Accuracy of Definition,
Pronunciation,

Etymology,
Uniformity in Spelling,
Quotations,
The Synonyms,
The Illustrations.

WEBSTER'S PEOPLE'S DICTIONARY OF THE ENGLISH LANGUAGE, based on Webster's Large Dictionary, and containing all English words now in use, with their pronunciation, derivation, and meanings. In One Volume, large 8vo., containing more than one thousand pages and six hundred Illustrations. Price 10s. 6d.

This edition contains:—

All Scientific Words,
Important Phrases,
Synonyms,
Orthography,
Pronunciation,
A Glossary of Scottish Words
and Phrases,

Vocabularies of Scriptural,
Classical, and Geographical
Proper Names,
A Vocabulary of Perfect and
allowable Rhymes, &c.,
&c., &c.

WEBSTER'S COMPLETE DICTIONARY OF THE ENGLISH LANGUAGE contains all that appears in the above Dictionaries, and also a valuable Appendix and seventy pages of Illustrations, grouped and classified. One Volume, 4to., strongly bound in cloth. Price £1 11s. 6d.

PEARSON ON THE CREED. Carefully printed from an Early Edition. With Analysis and Index. Edited by E. WALFORD, M.A. Post 8vo. 5s.

PHILOLOGICAL ESSAYS. By T. HEWITT KEY. Professor of Comparative Grammar in University College, London. 8vo. 10s. 6d.

NOTES ON THE CATECHISM. For the Use of Schools. By the Rev. Dr. ALFRED BARRY, Principal of King's College, London. *Second Edition Revised.* Fcap. 2s.

CATECHETICAL HINTS AND HELPS. A Manual for Parents and Teachers on giving instruction to Young Children in the Catechism of the Church of England. By Rev. E. J. BOYCE, M. A. *Second Edition.* Fcap. 2s.

THE WINTON CHURCH CATECHIST. Questions and Answers on the Teaching of the Church Catechism. By Rev. J. S. B. MONSELL, LL.D., author of "Our New Vicar." To be published in Four Parts, price 6d. each. Part I. now ready.

BRIEF WORDS ON SCHOOL LIFE. A Selection from short Addresses based on a course of Scripture reading in School. By the Rev. J. KEMPTHORNE, late Fellow of Trinity College, Cambridge, and Head Master of Blackheath Proprietary School. Fcap. 3s. 6d.

KNOWLEDGE IS POWER. A Popular Manual of Political Economy. By CHARLES KNIGHT. Post 8vo. Illustrated. 5s.

A MANUAL OF HUMAN CULTURE. By M. A. GARVEY, LL.B. Crown 8vo. 7s. 6d.

PRACTICAL HINTS ON TEACHING. Containing Advice as to Organization, Discipline, Instruction, and Practical Management. By the Rev. JOHN MENET, M.A., Perpetual Curate of Hockerill, and late Chaplain of the Hockerill Training Institution. *Second Edition.* Crown 8vo. cloth, 2s.; paper cover, 1s. 6d.

ENGLISH POETRY FOR CLASSICAL SCHOOLS; or, Florilegium Poeticum Anglicanum. *New Edition.* Fcap. 8vo. 1s. 6d.

DOUBLE ENTRY ELUCIDATED. By B. W. FOSTER. *Seventh Edition.* 4to. 8s. 6d.

A NEW MANUAL OF BOOK-KEEPING, combining the Theory and Practice, with Specimens of a set of Books. By PHILIP CRELLIN, Accountant. This volume will be found suitable for merchants and all classes of traders: besides giving the method of double entry, it exhibits a system which combines the results of double entry without the labour which it involves.

DR. RICHARDSON ON THE STUDY OF LANGUAGE: an Exposition of HORNE TOOKE'S Diversions of Purley. Fcap. 8vo. 4s. 6d.

COMMON WORDS WITH CURIOUS DERIVATIONS. By the VENERABLE C. J. SMITH, Vicar of Erith. Fcap. 8vo. 3s. 6d.

THE ELEMENTS OF THE ENGLISH LANGUAGE. By ERNEST ADAMS, Ph.D. *New Edition.* Post 8vo. 4s. 6d.

THE RUDIMENTS OF ENGLISH GRAMMAR AND ANALYSIS. By ERNEST ADAMS, author of "The Elements of the English Language." Fcap. 8vo. 2s.

SYNONYMS AND ANTONYMS OF THE ENGLISH LANGUAGE. Collected and Contrasted by the Venerable C. J. SMITH, M. A. *Second Edition.* Post 8vo. 5s.

SYNONYMS DISCRIMINATED. Shewing the accurate signification of words of similar meaning. By the Ven. ARCHDEACON SMITH.

[In the Press.]

THE SCHOLE MASTER. By ROGER ASCHAM. Edited, with copious Notes and a Glossary, by the Rev. J. E. B. MAYOR, M.A. Fcap. 8vo. 6s.

THE GEOGRAPHICAL TEXT-BOOK; a Practical Geography, calculated to facilitate the study of that useful science, by a constant reference to the Blank Maps. By M. E . . . S 12mo. 2s.

II. The Blank Maps done up separately. 4to. 2s. coloured.

THE YOUNG LADIES' SCHOOL RECORD; or, Register of Studies and Conduct. 6d.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND, Illustrated with Notes, and confirmed by Texts of the Holy Scripture, and Testimonies of the Primitive Fathers, together with References to the Passages in several Authors, which more largely explain the Doctrine contained in the said Articles. By the Ven. ARCHDEACON WELCHMAN. *New Edition*. Fcap. 8vo. 2s. Interleaved for Students, 3s.

THE STUDENT'S BOOK OF COMMON PRAYER. With an Historical and Explanatory Treatise, by the Rev. W. G. HUMPHREY, B.D., late Fellow of Trinity College, Cambridge, and Vicar of St. Martin's-in-the-Fields, Westminster. 24mo. 7s. 6d.

BISHOP BUTLER'S ANALOGY OF RELIGION; with Analytical Introduction and copious Index, by the Rev. Dr. STEERE. Fcap. *New edition*. 3s. 6d.

BISHOP JEWEL'S APOLOGY FOR THE CHURCH OF ENGLAND, with his famous Epistle on the Council of Trent, and a Memoir. 32mo. 2s.

A SHORT EXPLANATION of the Epistles and Gospels of the Christian Year, with Questions for Schools. Royal 32mo. 2s. 6d. Calf, 4s. 6d.

CARPENTER'S (Dr. W. B.) ZOOLOGY; a Systematic View of the Structure, Habits, Instincts, and Uses, of the principal Families of the Animal Kingdom, and of the chief forms of Fossil Remains. *New Edition*, revised and completed to the present time (under arrangement with the author), by W. S. DALLAS, F.L.S. With a General Index. Illustrated with many hundred fine Wood Engravings. In two vols. (nearly 600 pages each.) 6s. each.

CARPENTER'S MECHANICAL PHILOSOPHY, ASTRONOMY, AND HOROLOGY. A Popular Exposition. One hundred and eighty-one Illustrations. 5s.

CARPENTER'S VEGETABLE PHYSIOLOGY AND SYSTEMATIC BOTANY. A complete Introduction to the Knowledge of Plants. *New edition* revised (under arrangement with the author), by E. LANKESTER, M.D., &c. Several hundred Illustrations on Wood. 6s.

CARPENTER'S ANIMAL PHYSIOLOGY. *New Edition*, thoroughly revised, and in part re-written by the author. Upwards of three hundred capital Illustrations. 6s.

ANIMAL AND VEGETABLE PHYSIOLOGY CONSIDERED WITH REFERENCE TO NATURAL THEOLOGY. By P. M. ROGET, M.D., F.R.S. *Fourth Edition*, with additions. 8vo. 2 vols. illustrated, 12s.

MRS. LOUDON'S HANDBOOK OF BOTANY. Newly edited and greatly enlarged by DAVID WOOSTER. Fcap 2s. 6d.

OUTLINES OF MAGNETISM AND ELECTRICITY for Public Schools and Science and Art Examinations; being Notes of a course of Lectures delivered at the Royal School of Naval Architecture; with an introduction on the first principles of Physics. By W. P. BARRETT, F.C.S. 1s. 6d. [*In the press*].

WORKS OF ELEMENTARY INSTRUCTION.

Course of Instruction for the Young, by Horace Grant.



ARITHMETIC FOR YOUNG CHILDREN. A Series of Exercises exemplifying the manner in which Arithmetic should be taught to Young Children. 1s. 6d.

ARITHMETIC. Second Stage. For Schools and Families, exemplifying the mode in which Children may be led to discover the main principles of Figurative and Mental Arithmetic. 18mo. 3s.

EXERCISES FOR THE IMPROVEMENT OF THE SENSES, and providing instruction and amusement for Children who are too young to learn to read and write. 18mo. 1s.

GEOGRAPHY FOR YOUNG CHILDREN. With Illustrations for Elementary Plan Drawing. 18mo. 2s.

A NEW SERIES OF READING BOOKS FOR SCHOOLS, ENTITLED BOOKS FOR YOUNG READERS.

PART I.—Containing—THE CAT AND THE HEN—A CAT IN A BAG—SAM AND HIS DOG RED LEG—BOB AND TOM LEE. 8d.

PART II.—THE NEW BORN LAMB—THE GOOD BOY, BAD BOY, AND NICE WISE GIRL—BAD BEN AND OLD SAM SLY—POOR FAN. 8d.

PART III.—THE BLIND BOY—THE MUTE GIRL—A NEW TALE OF BABES IN A WOOD. 8d.

PART IV.—A NIGHT AND A DAY, OR THE DEY AND THE KNIGHT—THE NEW BANK NOTE—THE ROYAL VISIT—A KING'S WALK ON A WINTER'S DAY. 8d.

PART V.—THE STORY OF A CAT, TOLD BY HERSELF. In words of one and two syllables. 8d.

PART VI.—THE STORY OF THREE MONKEYS. In words of one and two syllables. 8d.

These Volumes may be had in Extra Binding at 1s. each.

BELL AND DALDY'S ILLUSTRATED SCHOOL BOOKS.

With Numerous Illustrations. Royal 16mo.

GRADE I.

SCHOOL PRIMER. 65 Illustrations. 6d.

GRADE II.

SCHOOL READER. By J. TILLEARD, Hon. Mem. of and Examiner to the College of Preceptors. Numerous Illustrations. 1s.

POETRY BOOK FOR SCHOOLS. 37 Illustrations. 1s.

GRADE III.

THE LIFE OF JOSEPH. Sixteen Illustrations. 1s.

THE SCRIPTURE PARABLES. Written in Simple Language, by the Rev. J. E. CLARKE. Sixteen large Illustrations. 1s.

THE SCRIPTURE MIRACLES.

Written in Simple Language by the Rev. J. E. CLARKE. Sixteen large Illustrations. 1s.

GRADE IV.

THE NEW TESTAMENT HISTORY.

Written in Simple Language by the Rev. J. G. WOOD, M.A. With Sixteen large Illustrations. 1s.

THE OLD TESTAMENT HISTORY,

Written in Simple Language by the Rev. J. G. WOOD, M.A. With Seventeen large Illustrations. 1s.

GRADE V.

THE STORY OF BUNYAN'S PILGRIM'S PROGRESS. With Sixteen large Illustrations by EDWARD WEHNERT. 1s.

CHISWICK PRESS :—PRINTED BY WHITTINGHAM AND WILKINS,
TOOKS COURT, CHANCERY LANE.

